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THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 3.

APRIL, 1863.

VOL. II.

WHOSE DUTY IS IT?

Who are to meet the claims of God's church and charities? "*Let every one of you, upon the first day of the week, lay by him in store.*" This answer includes every professing Christian—the rich and the poor, the old and the young; it excludes none.

Wherever there is an income, upon that God's cause has a claim. This sweeping injunction is, or should be, a privilege to the rich and prosperous; and it is felt as no burden by the grateful heart of the poor.

Under the old economy, while the rich brought their costly offerings, the poor brought the dove, or the handful of flour.

Now, we are not called upon to give one-third, as every God-fearing Israelite must have done; but every heart is to be opened, and to every one there is amplest room for conscience-prompted liberality.

We cannot force liberality, but we may cultivate it. Let us turn up any number we please of our British mission periodicals, and how many contributions have we there, seldom heard of in Canada!

They speak for themselves as "thank-offerings," "first fruits," "widow's mites," "legacies," "girls' gifts," "mission boxes of departed ones." These offerings may be large, or they may be small; but there is heart in them, even gratitude following mercies.

How few legacies have been left for our Canadian poor, or church schemes by the thousands who have prospered and died rich! How few first fruits are chronicled from our young farmers, merchants, mechanics, or professional men! How few of the lambs of the flock have been taught by precept or example to have their savings bank or mission box, and thus to consecrate some of their cents with all the warmth of first love to God—how few!

These are some of the modes in which liberality may be cultivated by every one—rich and poor, old and young.

We often hear of the "nurture and admonition of the Lord." Were Christian liberality included, as it should be, in our Christian nurture, silvery streams would speedily flow from thousands of hitherto unopened fountains to God's church and to God's charities.

The use and wont idea of too many is this: the head of the house, the well-to-do in the world, should give their yearly seat rent, and of course the

customary Sabbath copper for themselves and to their families, with a trifle occasionally for some special collection; and this year by year is dignified by the name of liberality. Such a plan may so far do for these classes; but conscience scans no God-given prosperity; it cultivates no heart-prompted liberality,—neither in the young, nor in servants, nor in the homes of our struggling poor.

Let our poor, whether in backwoods or city, look at that South Sea Islander, who perhaps never saw money, preparing arrowroot, or oil, or native cloth, for some mission object; and then let each ask, in this way can I not do something for Christ?

Let our well-to-do members say, may I not want this luxury, and with its price cheer some poor child of suffering in the name of Jesus? Let the industrious mechanic say, may I not give one hour extra each week, so that thy kingdom may come. In ways like these, every one may enjoy the luxury, the privilege of laying by in store to bless and cheer suffering and toiling humanity.

“All at it, always at it,” is a precept older than John Wesley; and now, in our church and land, we want its practice by every one to whom God has given blessing and ability. We have not yet forgotten how successfully the abilities of every one were brought out in the years of trial and triumph following the disruption in Scotland; and verily when a true missionary spirit shall pervade our church and all its families, then similar liberality shall be ours to chronicle. “All at it,” so that every heart may be enlarged, and every resource developed; all at it, so that every one may be, not a loiterer, but an honoured labourer; yea, “always at it,” so that in every coming year our church may be more and more thoroughly prepared for any enterprise, however great.

If not too wise, we may learn at least a little, from the Wesleyan Methodists in England, who, by the following simple plan, vigorously carried out, raise an immense sum annually for missions. Here it is; you can read and understand it in one minute: “The ministers make the missionary cause their own, and all, children as well as adults, the poor as well as the wealthy, are invited to contribute.” This simple plan speaks volumes.

The bounden duty of the whole church is, “Let every one of you lay by him in store.” Then, do we generally, as a church, bring out the sanctified liberality of our young men and women, of our children, or of our servants? We would emphatically answer, No. But it is thus that a living Christianity would open the heart and the purse of the wealthy, as well as of the men and women who live by their daily toil. An annual collection for missions, an annual Christmas dinner to the poor, in the great majority of cases, is simply an annual farce.

If we are thorough-going Presbyterians, then, let us carry out our theory fearlessly to its legitimate conclusions. It would stand thus: the Synod superintends Presbytery, the Presbytery the Session, then certainly the Session the membership and officials.

And we further maintain that the Session has just as much need and right to see that every family be at least somewhat liberal, as to see that they observe

the Sabbath, or hold family worship; and we believe that were our Sessions faithfully and kindly to exercise such superintendence, it would result in many benefits to all.

Then whoever has any means, or any income, however small, let every such one esteem it a privilege gratefully to lay by in store as God hath prospered; and as the Holy Spirit sanctifies soul, body, talents and wealth, then all will be ready when needed,—yea, emphatically consecrated to God.

Let the gracious influences of God's spirit only be sought and poured out more richly on every family and adherent of our church; and then we shall have an era of sanctified liberality such as Canada has never seen; then every one shall have their stated seasons joyously to lay by in store for human wants for God's redemption work.

BRANTA.

OUR COMMON SCHOOL SYSTEM.

Several things of late have occurred to increase and deepen our anxieties with reference to the common school system. A new blow has been, in our estimation, struck by the passage through the Legislative Assembly of the Separate School Bill, introduced by Mr. Scott of Ottawa, but supported and urged forward by the Government. The effect of the Bill is greatly to extend the facilities for Roman Catholics obtaining separate schools, and to increase the funds available for such purposes. We doubt not that, through the operation of this new Act, (if the Bill shall finally become law) Roman Catholic schools will be greatly multiplied even in country districts where they were not likely to exist formerly.

There are few sections of the country where five Roman Catholic families may not be found within the circle of eighteen miles.

We deeply regret the introduction and passing of such a measure. We regard it as a heavy blow and great discouragement to our excellent common school system. No doubt it will just encourage the Roman Catholic authorities to make, ere long, fresh and increased demands. It will not prove a final measure. Already some of the Roman Catholic organs are speaking of the measure as an instalment of a debt which must be demanded and paid in full. We firmly believe the Romanists will not rest until the common school system is thoroughly upset. Besides, it cannot but lead the Church of England, already moving for separate schools, to persevere in the attempt. When such advantages are accorded to the Church of Rome, and such facilities granted for obtaining separate schools, it cannot be matter of wonder if other denominations put forward their claims. There is little or no time for the voice of the country being heard in this matter. But we trust that in the other branch of the Legislature, the Bill may be arrested, or something done to render it more innocuous. We feel grieved that in this matter the present government has shewn itself more yielding to Popish influences than the preceding.

Official Notices.

HOME MISSION COLLECTION.

By appointment of Synod, Congregations and Mission Stations within the bounds of the Synod are required to take up a collection for Home Missions (unless the duty has already been attended to), on the third Sabbath of April. The claims of the Home Mission field are second to none in their importance, and it is hoped that no congregation will fail in its duty to a cause so intimately connected with the progress of the Church, and the spiritual interests of the Province. It should be borne in mind that in several of the Presbyteries there are congregations relying on aid from the Home Mission Fund. The Buxton mission, including the missionary and teacher, is also largely dependent on this Fund.

CLOSING OF THE ACCOUNTS OF THE CHURCH.

The accounts of the Church will be closed on the 30th April. This is absolutely necessary, in order that they may be audited and printed before the meeting of Synod. The attention of Ministers, Sessions, and Treasurers of congregations, is earnestly called to this notice.

STATISTICAL AND FINANCIAL RETURNS.

Blank schedules for the Statistical and Financial Returns have been sent to the various congregations. In case of any minister not receiving a blank schedule, it may be obtained from the Presbytery Clerk, or from the Rev. W. Reid. The Congregational Returns should be sent to the Clerk of the Presbytery of the bounds, on or before 8th May. Attention is called to the following recommendation, adopted at last meeting of Synod:

“That as, owing to the increase of our Church, the labour of preparing the Statistics has become unusually great, and has been largely augmented by the dilatoriness of office-bearers in forwarding the returns, Presbyteries be enjoined to take the oversight of the work, to take order that a correct and complete return be prepared of each congregation within its bounds, and to deal as they in their wisdom may deem expedient, with such as fail to fill up the Schedule sent to them.”

Home Ecclesiastical Intelligence.

TILSONBURGH.—The Rev. W. Richardson was on 3rd ult. ordained and inducted as pastor of the congregations of Tilsonburgh and Culloden.

CALEDONIA.—The congregation in Caledonia, vacant since the death of the late Rev. Dr. Ferrier, have given a cordial and an unanimous call to the Rev. T. Wilson, Probationer.

DETROIT—REV. S. BALME. —On 24th December, the Rev. S. Balmer received from a few gentlemen, members of his congregation, three hundred dollars, with a note expressive of their attachment and esteem. (We regret that, through inadvertence, this generous act was not noticed in the *Record* at the proper time.—EDITOR.)

REV. A. TOLMIE.—The Rev. A. Tolmie, now of Southampton, received, before leaving his former charge, the gift of a handsome sum of money from the Ratho Station, besides a similar donation from the Innerkip congregation.

YORK MILLS.—The Rev. N. Paterson was, on Wednesday, 25th Feb., inducted into the pastoral charge of York Mills and Fisherville. Mr. Paterson received a hearty welcome from his congregation. In the evening there was a soiree, when addresses were delivered by several ministers who were present.

ST. THOMAS.—The Rev. George Cuthbertson was, on Wednesday, 25th Feb., inducted as pastor of the congregation of St. Thomas. The Rev. G. Simpson preached and presided, the Rev. John McMillan addressed the minister, and Rev. Dr. Irvine, who was present, addressed the people. There was a congregational soiree in the evening, at which there was a large attendance. Dr. Irvine and other ministers addressed those present. Mr. Cuthbertson is settled in a very important locality, where we trust, by the blessing of God, he will be the means of great good.

WALKERTON—A MINISTER'S LIBRARY.—A social meeting of the Walkerton congregation was held last week. Addresses were delivered by Mr. W. Fraser, Barrister, Mr. James Eckford, and by the pastor the Rev. R. C. Moffat. Part of the proceeds was voted to begin a minister's library, the rest to the Bible Class library. It was resolved to begin the ministers's library, which of course belongs to the congregation, by obtaining the first year's issue of the Puritan Divines.

NEWTON AND NEWCASTLE—ANNUAL REPORT.—The following amounts have been raised by the congregations of Newton and Newcastle:—

Newton.—Foreign Missions, \$34 50; College, \$30; Home Missions, \$20; Presbytery's Home Mission, \$80; College Library, \$5; Widows' Fund, \$10; Synod Fund, \$8; French Canadian Mission, \$10; Tract Society, \$6.

Newcastle.—Foreign Missions, \$10 75; Home Missions, \$8; Widows' Fund, \$4; College Fund, \$10; Synod Fund, \$4; Presbytery's Home Mission, \$20.

VERNONVILLE—OPENING OF NEW CHURCH.—The Vernonville branch of the congregation of the Rev. J. W. Smith found it necessary, during the past year, to erect a new place of worship. A suitable site was accordingly procured in the village of Vernonville, and means were taken to have a house erected. The church having been completed, it was, on Sabbath 1st March, opened for public worship. The Rev. Dr. Burns preached a most suitable and impressive sermon in the morning, and the afternoon services were conducted by the Rev. W. Reid. The church was filled to its utmost capacity in the morning, and was scarcely less crowded in the afternoon. On the afternoon of Monday there was a social meeting of the congregation, on which occasion, although the day was somewhat stormy, there was a very large gathering, many coming from Grafton and Colborne, and some from Cobourg, and from Percy. The Rev. W. Reid, who had formerly been pastor of the congregation, and under whose ministry the station at Vernonville was first opened, was called to the chair. After all had partaken of the refreshments provided, addresses were delivered by the pastor, Rev. J. W. Smith, Rev. T. Alexander, Rev. Dr. Burns, Rev. J. Laing, Rev. P. Duncan, of the Presbyterian Church, Rev. W. Steers of the Wesleyan Church, Rev. D. Wait of the Baptist Church, and by P. McCallum, Esq., of Cobourg. The meeting was in every way successful, and a handsome sum was raised by the Sabbath collections, and the proceeds of the soiree.

The church is one of the most elegant and tasteful country churches we have seen. Its commanding situation, its elegant spire, and the neatness and

and finish characterizing everything about it, make it an object of notice and admiration to all who pass. We trust that it may be long one of the watch-towers of Zion, and that the devoted pastor of Grafton and Vernonville may see, throughout his field of labour, many tokens of the Lord's presence and blessing.

REQUEST TO KNOX COLLEGE.—Principal Willis has been informed, by letter from Rev. Dr. Irvine, that the sum of two thousand dollars has been bequeathed to Knox College by the deceased Mr. W. Fisher, son of John Fisher Esq., formerly of Hamilton.

REV. DR. J. TAYLOR.—We observe that the Rev. Dr. Taylor, formerly of Toronto, has received a cordial and unanimous call from the United Presbyterian Congregation of Busby.

ST. MARY'S SABBATH SCHOOL ANNIVERSARY.—The Sabbath School in connection with the Rev. Mr. Caven's congregation St. Mary's, held its annual Missionary Meeting in the Church on Wednesday evening 25th Feb. There were upwards of one hundred and fifty young people present. The teachers were fully represented; but the parents, who we think should be fully out on such occasions, were greatly in the minority. The ministers present were the Rev. Messrs. Caven, Ewen of Mitchell, Hamilton of Fullerton, Downie, and Hall, of Nissouri and Fish Creek.

The Rev. Mr. Caven occupied the chair. The usual devotional exercises being over, the Mission box was opened, which was found to contain \$18.

Two mission fields being recommended to the children as requiring aid, they unanimously resolved that three-fourths of their contributions should be appropriated to the French Canadian Mission, and one-fourth to the Foreign Mission Fund of the Canada Presbyterian Church.

After a short address by the Rev. Mr. Ewen, the cakes and fruit provided by the parents and teachers, were served out. A considerable time being given them to discuss the cakes and other matters that most interested them, the meeting was called to order, and the Rev. Mr. Hamilton and the Rev. Mr. Hall each delivered an address. After each speech the children sang a hymn, which greatly enlivened the exercises of the evening.—*Communicated.*

OPENING OF THE CHURCH AT HESPELER.—Doon and Hespeler (formerly New Hope) form the two branches of one congregation under the pastoral charge of the Rev. Mr. MacKenzie lately from Scotland. In the former village, and mainly by the liberality of the late lamented Robert Ferrie, Esq., a handsome church and tower were erected some years ago in an elevated and well chosen situation; and now the good example has been followed by the people at Hespeler in rearing a massive stone church in an equally conspicuous locality, and capable of seating upwards of 300 persons. On Sabbath 8th March it was opened for public worship, and solemnly dedicated to Jehovah in three distinct services all largely attended. In the forenoon and evening Dr. Burns of Knox College, officiated, and in the afternoon Mr. MacKenzie the pastor conducted the worship. On the evening of Monday a congregational social meeting was held, and with a large attendance both of friends on the spot and others from a distance. The provisions were of the best, and the speeches were all more or less suggestive of important truths and duties, and the spirit of the whole assembly was suitable to the occasion. Besides the ministers that officiated in the preceding day, there were present and took part in the services; Mr. Ball of Guelph, Mr. Porteus of Beverly, Mr. Atchison of Galt, Torrance of Guelph, the New Connection Methodist Minister of the District, and other brethren of evangelical denominations. A sad gloom was spread over the Meeting by the absence of our venerable friend Mr. Barrie, of Eramosa, who, when on his way, was thrown from his buggy, and seriously injured, and for whom special

sympathy was expressed in earnest prayer for his recovery. The collection amounted to \$100, and both departments of this interesting and rising charge, under the care of a faithful and beloved pastor, may be said to be nearly unencumbered.

SOUTHAMPTON—OPENING OF NEW CHURCH.—On the 15th ult. the new Church in Southampton, built by the Saugeen Canada Presbyterian Congregation, under the charge of the Rev. D. Waters, was opened for public worship and solemnly set apart to the Divine service. The services were conducted by the Rev. Thomas Stevenson, of Owen Sound; the Rev. Walter Inglis, of Kincardine, and the Rev. D. Waters, the Pastor of the Congregation. The collections amounted to \$130.

A Soiree was held on the evening of the Tuesday following. Interesting and instructive addresses were delivered to a numerous audience by the Revs. Messrs. Inglis, Stevenson, Tolmie, Frazer, Moffat, Williston, and Leith. The pleasures of the evening was enhanced by some excellent music. The proceeds of the Soiree amounted to \$106, leaving a debt of a little over \$100, which it is hoped will soon be entirely paid.

The church is a neat frame building, seated to accommodate about 250; built upon a fine site, the gift of Patrick John Hamilton, Esq. It is creditable alike to the energy and good taste of the congregation—erected, as it has been, in the face of many difficulties, some of them incident to a new place, others the result of somewhat peculiar circumstances.

The congregation would take this opportunity of thanking the friends in other parts of the Province who so kindly aided them in their efforts to provide a place of worship for themselves and their children.

LYN.—The Rev. R. McKenzie, before leaving Lyn for his new field of labor, was waited on by a number of friends from Lyn and Brockville, including the venerable Sheriff Sherwood, who is foremost in every good cause, and presented with the sum of sixty-five dollars as a token of esteem and interest.

HAMILTON—KNOX'S CHURCH.—At a recent meeting of the Congregation of Knox's Church, Hamilton, it was decided by a large majority, that the financial affairs of the Congregation shall in future be under the care and control of seven managers to be annually elected.

General Religious Intelligence.

MISSIONARY INCOME OF UNITED PRESBYTERIAN CHURCH FOR 1862.—The February number of the U. P. *Missionary Record* states that the missionary income for 1862 has reached the unprecedentedly large sum of all but thirty one thousand pounds. This, of course, includes both Foreign and Home missions. Fully £6,000 of the amount are special contributions, £4,000 being from legacies. The church has abundant cause to thank God for his great goodness. The following is a statement of the particular sums:—

“Received for Foreign Missions, £21,698 7s. 10½d; for home operation, £7,092 11s. 0¾d.; church extension and supplements, £1,552 18s. 2d.; education of missionaries' children, £619 1s. 6d. Amount in 1862, £30,962 18s. 7d. In round numbers it may be stated to be £31,000 sterling, which has been received by the Treasurer of the church, in Edinburgh, and this large sum is altogether separate and distinct from the sums raised by the various churches for church building and payment of their own pastors.”

PRESBYTERIAN UNION IN NEW-SOUTH WALES.—The union of the Presbyterian Bodies in New-South Wales, may be said to be virtually accomplished. The

only difficulty remaining to be adjusted is with reference to the mode of obtaining ministers for the United church. At a conference held for the purpose of consummating the union in Sydney in November last, the several parties intimated the dissolution of their peculiar relations to churches in Britain, with the view of effecting a union of the whole into one body. The proposed basis of union was considered, and unanimously adopted. The basis consists of five articles. The first two declare the Word of God to be supreme, and the Confession of Faith, Catechisms &c., to be the subordinate standards of the United church. The third article is in the following terms:—That with regard to the doctrines contained in these subordinate standards relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this church, in subscribing these standards, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate inconsistent with the spiritual independence of the church and the right of private judgment.

The two concluding articles refer to the independence of the church and the reception of ministers. Among the names of those present at the conference on the part of the Synod of Eastern Australia, we observe that of Rev. A. C. Geikie, formerly of Berlin.

PRESBYTERIAN UNION IN NEW ZEALAND.—The Presbyterians in New Zealand have formed themselves into one body. The General Assembly of the New Zealand Presbyterian church was formed at Auckland in November last. There is no intermediate court between the Presbyteries and General Assembly. They have entered on their work with vigour. One of their number goes to the United Kingdom, with the view of obtaining an increased number of ministers.

INNOVATIONS IN PUBLIC WORSHIP.—The Rev. Dr. Begg, gave notice at a recent meeting of the Presbytery of Edinburgh, of an overture to the General Assembly for the adoption of some effectual plan to prevent the introduction into any of the congregations of the church of unauthorized innovations in the public worship of God.

MAGEE COLLEGE, LONDONDERRY.—The Presbytery of Derry have unanimously agreed to request the trustees of the Magee College to give notice to the General Assembly that the College will be ready for the reception of classes, before November 1864, and to urge the Assembly to hold a special meeting in September, for the purpose of appointing Professors.

FIRST PRESBYTERIAN CHURCH, DERRY.—This place of worship after undergoing extensive repairs, at a cost of £1,500, was lately opened for public worship. The Rev. W. McClure, one of the pastors of the Collegiate charge, and the respected Secretary of the Colonial Mission Bond, preached in the forenoon, and the Rev. R. Smyth in the evening.

DEATH OF MINISTERS.—We have to note the death of several ministers of influence and usefulness in Scotland. Among these we may mention the Rev. J. Smyth, of Dunbarton,—Rev. Dr. Shaw, of Whitburn, an able divine, whose exposition of the Confession of Faith is well known,—the Rev. W. Logan of Sanquhar, and the Rev. A. Reid, of Portsoy. In the United States we notice the Death of the Rev. Dr. Baird, and the Rev. Dr. E. Robinson.

PROTESTANTISM AT THE ENGLISH UNIVERSITIES.—The Rev. Dr. Begg and Mr. Badenoch, have lately visited Cambridge, with the view of urging the establishment of lectures, open to all the students, on the subject of Protestantism and the present Popish attempts at aggression. It is said that the visit was well received.

THE CARDROSS CASE.—The Cardross case in its new form is now again before the court of session. The pursuer, Mr. McMillan, who was deposed by the General Assembly of the Free Church, for immorality, and who seeks to have the sentence set aside by the civil courts, has shown perseverance worthy of a better cause.

BISHOP COLENZO.—While the subject of Dr. Colenso's Book has been before Convocation, and under consideration by the assembled Bishops, no decided course of action calculated to vindicate the church of England, and the truth itself, has yet been taken, farther than presenting an address on the part of four archbishops, and thirty-five bishops, urging Dr. Colenso to resign. This he has disregarded. In the meantime Dr. Colenso has published his second volume, in which he goes farther than in his first. Indeed he comes out as the advocate of open deism. He denies that the Bible itself is God's Word, and reduces the whole comfort of the Scriptures to this, that we learn from them, that men of old times had the same religious wants, feelings, and aspirations as ourselves.

PRAYER FOR THE PRINCE OF WALES.—Prayer meetings were held in Edinburgh and in other places on the day of the marriage of the Prince of Wales, for imploring the divine blessing on the Heir apparent and the Princess whom he has chosen as his consort.

REV. DR. HANNA.—The Rev. Dr. Hanna, colleague of Rev. Dr. Guthrie, has left Scotland for a lengthened tour in the East. It is understood that he is to publish in "Good Words" an account of his travels and discoveries. He will visit many localities which have not been generally visited by travellers.

EFFECTS OF THE WAR.—The first Presbyterian church in Nashville, Tennessee, in which the General Assembly met only a few years ago, is now used as an hospital. The pulpit is now a surgical storehouse, and basement, lobbies, and gallery are occupied by stewards, nurses, or patients beds.

CUMBERLAND PRESBYTERIAN CHURCH.—We observe the question mooted in some of the newspapers connected with the Cumberland Presbyterian church, of amalgamating with some of the other Presbyterian bodies, and ceasing to maintain a distinct existence.

EFFECTS OF THE WAR ON CHURCHES.—It is stated that the Conference Reports of the Methodist Episcopal church, North, in the United States, show a falling off in membership of about 50,000 persons, about 5 per cent. of the entire number of the previous year. Of the forty-eight conferences all but six report a diminution of a greater or less extent.

KINGSTON SABBATH REFORMATION SOCIETY.—We have received a copy of the Annual Report of the Kingston Sabbath Reformation Society. This excellent Society has long been labouring in a very praise-worthy way, for the better observance of the Lord's day. The Report urges renewed petitions to the Legislature, for the abolition of all Sabbath labour in the public departments, and on Railways, Canals, &c.

ANGLICAN CHURCH COURTS.—We observe that Mr. J. H. Cameron has given notice of a bill virtually legalizing the ecclesiastical courts of the English church, and compelling the attendance of witnesses. This measure is one, which we trust will meet with uncompromising resistance on the part of all who wish to keep Church and State distinct. In the secularization of the Clergy Reserves, it was declared that it was inexpedient that there should be any connection between Church and State, and yet here is a proposal virtually to put the sword into the hand of the church. An attempt was lately made in Scotland, to have such a measure sanctioned by the Legislature; but the attempt was resisted, and was abandoned, at least for the time. It is too late in the day for such legislation. Mr. Cameron's notice refers also to Marriage Licenses. We do not know what he proposes on that subject. But we trust that any attempt to give special privileges to any one church, or to give a church any state recognition, will be firmly resisted.

Communications.

BIOGRAPHICAL SKETCH OF THE LATE MR. GRANT OF NORTH EASTHOPE, C. W.

KNOX COLLEGE March 18th. 1863.

MR. EDITOR.—Although I had not the pleasure of a personal intimacy with the late excellent Mr. Grant, I was fully aware of the esteem in which he was so justly held; and since his lamented removal by death, his life and labours in the cause of true religion have been brought still more vividly before me; and I requested one or two of his friends to bring in my way such documents as might be put together so as to form a slight memorial of a character of singular excellence. They have done so, and I have sent you the result. The correctness of the details is amply certified; and I am of opinion that had due regard been paid to the memory of our removed elders and other office-bearers in this respect, modern history of the Evangelical church, both in Europe and in America would have been greatly enriched as well as enlarged.

Mr. Editor, faithfully yours, R. B.

Alexander Grant was born in Sutherlandshire, Scotland, on the 20th day of January 1808, and consequently, was at the time of his death, within a few days of his 55th birth day. He emigrated to Canada in 1832, and temporarily settled in the Newcastle District, where he was engaged for a time in teaching school. He removed to North Easthope in the year 1840, and settled upon the farm which he occupied until his death. The township at that time was, comparatively speaking, a wilderness, and like all other new settlers, Mr. Grant had to encounter trials and troubles for years, but he surmounted these, and was enabled to make for himself and family a comfortable home, to bring up his family respectably, and give them a liberal education. His family consists of two sons and two daughters. The eldest son, Robert, a talented, studious, and well educated young man, has been for several sessions a student in Knox College, preparing for the ministry. The youngest son, Alexander, is promising, and is at present engaged in school teaching. The two daughters reside at home, and are universally respected by their neighbours and acquaintances. Mrs. Grant, exhibited fortitude, resignation and Christian courage, beyond description.

Mr. Grant, while residing in the Newcastle District, was a member of Mr. Roger's congregation at Peterborough. When he removed to North Easthope, in 1840, there were no stated religious services in the township. Soon after his settlement there, he commenced a Bible class and Sabbath school, which he kept in vigorous operation until regular congregations were organized around him. Many of those who attended his instructions at that time, are now members of neighbouring congregations, and three or four of them are respected elders. Mr. Grant was a most successful and active teacher. He possessed most accurate and enlarged views of Scripture truth, and was most touching and faithful in its application. Many date their spiritual change from these labours. It is interesting to notice that his Bible class, which he latterly taught in connection with Mr. Drummond's congregation, presented him with a beautiful copy of the Holy Scriptures, a few days before his death.

Mr. Grant took a very active part in the Disruption question, in 1844, and was devotedly attached to the principles of the Free Church. He was elected an elder of the congregation which was established in North Easthope immediately after the disruption, and for many years took an active interest in managing its affairs. He was noted for his unswerving honesty and straightforwardness in every relation of life. Ardently attached to the church to which he belonged, he was ever ready to defend her principles, and was liberal in supporting her schemes. In connection with his Sabbath school, he regularly conducted a weekly prayer meeting, aided by a few pious neighbours, and his appropriate leadings in prayer have often been remarked. So much influence had he in the sphere in which he moved, that those who made no profession of religion were often much impressed by his Christian walk and conver-

sation. There was nothing which Mr. Grant detested more, than any attempt on the part of the rich to oppress the poor. His manly nature abhorred such conduct, and often has he been known to spend both time and means in vindicating the oppressed. To poor emigrants, coming from the old country, he always was particularly kind; and many of them will long remember him with feelings of gratitude.

His latter end was eminently peaceful. During the two days prior to his death, his bodily strength sank rapidly. The members of his family and other relatives were sent for, and as each one came and saw him, it was painfully evident that life was fast departing. Though weak in body, his mental faculties remained unimpaired to the last. He conversed freely with members of the family and other friends, and on Friday, the 23rd January departed, while surrounded by his family and a number of Christian friends. His death was just what one who knew him during life would have desired and expected—calm, peaceful and serene. He knew quite well that his end was approaching, but he expressed his entire resignation to the will of God. A moment before he drew his last breath, he remarked to a warm friend—one who in early days had been brought to seek Christ through his Christian instruction—that “now the last had come,” and immediately his spirit took its flight to God, who gave it.

His disease was closing of the lower orifice of the stomach. All that medical skill could do, was done for him, but without effect. His physicians (Dr. Hyde of Stratford, and Dr. Johnson of Millbank—both skilful men, and warm personal friends) did their utmost, but all was of no avail: his Master had called him, and no human instrumentality could be of any service.

Society will miss him, the township and county will miss him, as his business capacity placed him always in a very prominent position among his fellow-men. In municipal matters he was thoroughly at home, and had few equals. He was successively Treasurer, Township Clerk and Councillor, and for years represented the township in the County Council. The highest municipal honors that could be attained were conferred upon him two years in succession, in his election as Warden of the County of Perth. And well he merited such honors, for he sacrificed time and means to benefit others, and performed the duties incumbent upon him in these various positions with judgment, fidelity and great ability. He was an efficient magistrate, and wielded great influence in his own neighbourhood.

Mr. Grant's funeral took place on Monday, the 26th January, and was without any exception the largest ever witnessed in the township, notwithstanding the almost impassable state of the roads, in consequence of the late thaw. Hundreds attended from Stratford, Mornington, Wellesley, Wilmot, and North and South Easthope. The Rev. Daniel Allan, of North Easthope, and the Rev. Thomas McPherson, conducted the religious exercises, and the funeral sermon was preached by the Rev. A. A. Drummond, of Shakspeare, and was exceedingly touching and affecting: numbers were affected even to tears, and it was evident to any one who witnessed the countenances of all present, that they felt as if they had lost a friend—yea, a father.

OBITUARY NOTICE—MRS. McPHATER.

Mary Reid, wife of Mr. Neil McPhater, ruling elder in connection with the congregation of West Puslinch, departed this life on the morning of the 5th January, 1863, in the 64th year of her age. She was a native of the parish of Kilpatrick, in the county of Dunbarton, Scotland. She was the subject of religious impressions when very young, and these deepened as she grew in years. She emigrated to Canada in the year 1834, and resided near Galt, under the searching and powerful ministry of the late Dr. Bayne. She thought, when she left the land of her nativity, that she would never hear the like of her beloved minister, the Rev. Mr. McNaughton, of the Relief Church; but she found all she could desire in a minister of the gospel in Dr. Bayne, whom she admired and loved to her dying day. A few days before she was translated from the church below to the church above, the writer of this brief notice was with her for the last time. She spoke of Dr. Bayne and her own frail and dying condition. She was not afraid to speak about dying; she was on terms of friendship with death, through Jesus Christ her living Head. All her interests for eternity were settled long before death or even the infirmities of

old age came upon her. Let the young, who may read this notice, follow her example in this, and they too will be useful in life and happy in death.

Mary Reid was united in marriage to Mr. McPhater in the year 1846, and removed to Puslinch. So soon as she came to Puslinch her inquiry was, What can I do here for Christ? And she was not long in receiving an answer, in strengthening the hands of her husband by her example, her prayers and counsels, and in commencing and conducting with great ability and a good measure of success a Sabbath school in the neighbourhood where she lived. She engaged in the work of teaching the youth the only way of salvation, through the one Mediator. She was a great lover of all the people of God; the whole church of Christ shared in her prayers. But how ardently she loved the ministers of the gospel, and how earnestly she would pray for them, and how delighted she would be in their society, and what Christian kindness they experienced when sojourning with her and partaking of her hospitality at her happy home in West Puslinch, not a few of them can testify. Her death has made a blank in the congregation, of which she was a useful member. May the great Head of the church make up our loss in his own good and wise way! She was a diligent student of the word of God; she made it the man of her counsel, to guide her in all things. She considered the Bible in every sense as the word of God: "Thus saith the Lord" decided everything with her. She was humble, upright, sincere, hospitable and kind; large-hearted and open-handed for every good cause. She knew how to use the world, without abusing it; in one word, she was a fine specimen of a Christian. She was of great use to her aged partner, in all the ways that a Christian woman can be serviceable to an aged office-bearer in the church of Christ.

Mr. McPhater has been twenty two years an office-bearer in the church in West Puslinch, and no man has done more for the congregation. Although his happy home is broken up by the removal of his excellent wife, yet he is happy in the Lord his God, and feels thankful that a kind Providence gave and continued with him so excellent a companion as she departed. May the blessing of heaven rest upon him, and may his latter end be peaceful and happy, like that of her who has gone before. J. McG.

Missionary Intelligence.

LETTER FROM REV. J. NISBET.

RED RIVER SETTLEMENT, January 14, 1863.

REV. R. F. BURNS, St. Catharines, C.W.,

MY DEAR BROTHER,—Your very welcome letter of November 5th ult., I received on the 11th December. I have since written at some length to Mr. Reid, in which some of the points referred to in your esteemed favour are touched upon.

If my letter of 18th August reads as the *Record* makes it read, I certainly made an error in writing, for I have now before me the paper on which I set down our calculations, and I find in it—for buildings £200 stg., or \$1,000; for furniture, cattle, boat, nets, &c., &c., £150 stg., or \$750, making the special outlay for establishing a mission £350 stg., or \$1,750. Salaries we reckon at £200 stg., or \$1,000. Hence, for the *first year*, the whole outlay would be £550 stg., or \$2,750. For every succeeding year we reckon \$1,000 a year. When I say \$1,000 a year for the support of an Indian mission, you are of course to understand that this is for *salaries alone*. Provision will require also to be made for school materials, food and clothing for scholars, supplies and medicine for poor, aged and sick Indians. The greater part of these could be provided by ladies' societies, and the settlers here could help in the food department.

The cost of buildings will depend very much on the ease with which materials can be collected. We reckon on obtaining all the heavy materials on the spot, and I believe we are right in so doing. The buildings that we have calculated for would do only for a beginning; a missionary would require to add as he would find it convenient and necessary. I may only add in this connection that I requested a friend who is pretty well acquainted with the cost of work, to give me an estimate for the buildings above referred to, and he has calculated the cost at £225 stg.,—£25 more than ourselves.

I shall now notice your questions.

1. You ask—"Is there every likelihood of the Indians *continuing* at that point in goodly numbers? Ans.—It has ever been an Indian resort; there is a trading fort at the place; it is good hunting ground; and so long as there are fish in lake Winnipeg there is no probability that the Indians will desert the locality. The probability is that if a good mission were established greater numbers would resort to the place.

2nd Ques.—To what tribe do the Indians belong? Ans.—They are chiefly *Crees*; but there are a good many Chippewas amongst them. The Cree language is all that would be required.

3rd Ques.—What is their present social and spiritual condition? Ans.—In an uncivilized state; living by hunting and fishing. Although they have had a few missionary visits they may be said to be still heathens?

4th Ques.—Are they favorable to missionary effort? Ans.—I mentioned in a previous letter that a number of years ago they entreated a friend (who now resides here, but who spent several years at the fort there) to do all he could to get them a missionary and a school-master, and we have not learned that they have since changed their minds.

5th Ques.—Does the fire-water seem to prevail much among them? Ans.—All uncivilized Indians will drink if they can get the opportunity. I have not heard that the Beren's river Indians are an *exception*, or that they are *worse* than others. I may say, however, that I do not think there is any *liquor* now kept at the fort at that station; and I may further say that Governor Dallas is at present taking steps to prevent the entrance of strong drink into any part of the Indian territory in Rupert's Land. We sincerely trust that his efforts will be crowned with success.

6th Ques.—Can land be obtained easily? Ans.—As matters are at present, we do not suppose that there will be any difficulty in obtaining as much land as we desire. It is a *granite* region; and I am not aware that there is very much land fit for cultivation, but such as there is is very productive.

7th Ques.—Are the Indians there dying off fast? Ans.—We have not heard of any special mortality among them, or decrease in their numbers, further than that some who formerly frequented Beren's river have gone to Norway house, where there is a mission; and, as I have already stated, if a mission were established the probability is that the number would increase.

In my last letter I stated that, after consideration, we resolved *not* to pay a personal visit to Beren's river, before obtaining some assurance from you that the mission might be proceeded with, as we would not like to raise expectations that might be disappointed; but I may again state that we have got but one opinion from all who have been there and know anything of the place.

I may only further add on this subject that Mr. Black had a letter from Mr. McDougall, of the Norway House Mission, a few days ago, in which the following occurs—"I hope, my dear brother, you will commit your Church to the Indian work. Give yourself little trouble about the means—the Church has abundance, and the interest a native mission would create, would bring it out. Can you do something for Beren's river? We cannot attend to them, and I fear without you take them in hand they will be totally neglected."

Mr. McDougall purposes (D.V.) to go towards the Rocky Mountains in the spring, to commence mission work among the Stone Indians.

You request me to let you know how much money will be required to finish

the little church on the Assiniboine. I shall here give you a full statement of how we stand.

The whole cost up to the present is—

For materials.....	£41	1	0	
For work.....	35	11	8	
	<hr/>			£76 12 8

The contributions have been—from Canada:

Brought with me ..	£17	3	7	
Draft on Treasurer, December 17.....	14	10	0	
	<hr/>			£31 13 7
Collected here—money ..	22	10	9	
“ “ in work ..	7	10	0	
	<hr/>			£30 0 9

DEBT.

Borrowed money ..	£10	8	4	
Work unpaid.....	4	10	0	
	<hr/>			£14 18 4
	<hr/>			£76 12 8

The whole cost to the present as above.

I stated to you that we were getting pews put in the church at Little Britain. That work is now completed, and all at the expense of the people themselves. Both churches would require to be boarded or rough-cast outside, to make them comfortable and give them a respectable appearance, for they are both log buildings. This would cost, for both buildings, about £30. We require two stoves (for the stoves at present in both churches are borrowed) which would cost at least £10; and to pay our debt we require £14 18s. 4d. Thus, to make both places as they ought to be, we would require the sum of £54 18s. 4d. stg.

Two small church bells are also very much required, for time-pieces are few. Perhaps some kind friends will undertake to send us two in the spring. I have seen *steel* bells advertised, which, I suppose, are not very costly. Try and get some generous friends to undertake this little service for us.

This has been a year of great scarcity of money among the people here; yet their contributions for maintaining ordinances among themselves, for church building, and for the College and Widows' Fund, have been considerably in advance of former years, and have been far beyond what the most sanguine anticipated, hence I do not plead on behalf of people who are unwilling to help themselves, but only on the principle that the strong should help the weak.

If it were possible to make some arrangement about the Indian mission, and also about a missionary for the Saskatchewan gold seekers, referred to in my last, before the meeting of Synod, the greater part of the season would be saved, but the committee know best how far they can venture.

With fraternal regards to the brethren of the committee, and to your own household, &c.,

I am, yours very truly,

JAMES NISEET.

P.S.—We had a talk with the Governor a short time ago on the subject of a mission at Beren's river. He told us that we need not delay operations till the sanction of the London authorities can be obtained—that we may keep ourselves quite easy on that point. Both he (the Governor) and the other officers of the H. B. Company seem quite favorable to the establishment of Protestant missions, whatever their predecessors may have been.

LETTER FROM REV. J. BLACK.

KILDONAN, RED RIVER, January 13, 1863.

MY DEAR MR. BURNS,—I beg to submit to you the following resolution, passed at our annual congregational meeting here (November 16) and afterwards cordially concurred in by the congregations at *Little Britain and Fairfield*, on the *Assiniboine*, viz. :—

“That this meeting highly appreciating, as they do, the ministerial services of the Rev. James Nisbet, desire on the present occasion to express their heartfelt thanks to the Canada Presbyterian Church for her great kindness in sending and sustaining him amongst them.

“That they further desire to express the earnest wish that services so valuable and so much valued should be continued to them and to the connected congregations, so that thereby, through God’s blessing, souls may be benefited, and the Presbyterian cause strengthened in the colony. At the same time they would gladly see the Church carry out her design of establishing a mission among the Indians, and if within reach of this place would willingly render it what little assistance may be in their power. And the meeting would further take the liberty of recommending to the favorable consideration of the Committee and of the Church the case of the Canadian and other Presbyterian miners already gathered or likely soon to be gathered at the Saskatchewan mines.”

The people at Fairfield desire to add to this their united thanks for the assistance rendered them by friends and Sabbath schools in *Canada in building and fitting up their little church.*

You will best know what use to make of this resolution. It was passed with the expectation of being laid before the Committee, which I trust you will see fit to do, or, if necessary to answer the purposes contemplated in it, that the Committee or yourself will bring it before the Synod.

Mr. Nisbet has written you so fully that I do not think it necessary to add anything, further than to say that all that he proposes we have fully consulted and agreed on.

We are all well. Mr. Nisbet appears to enjoy himself among us, and is well liked by the people.

Yours very truly,

JOHN BLACK.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—A communication in the *Record*, from Dr. Hewan, gives an account of the election of a new King at Old Town. The new King, anxious to be on good terms with the missionaries, has put an end to many of the outrages and cruelties that used to take place. The missionaries had succeeded in having *Devil-makings* prohibited on the Lord’s day. Dr. Hewan gives the following account of the proceedings connected with this affair. After referring to some private dealing with the new King on this subject, he says:

“In accordance with my arrangement with Ekpenyong Etim last evening, I went this morning soon after six o’clock to his house, where were met the chiefs, and a great number of the young men from the several families. Two of the oldest men, however, sent messages refusing to come. One of those is a brother (an elder one) of Ekpenyong Etim. He is a sickly old man, but could well have come. He sent to ask Ekpenyong if he did not recollect that he was the elder brother, and why did he not come to his house? The character of the message excited some laughter. However, Ekpenyong proposed that we should take him at his word, and go to his house. Thither we adjourned. We found him sitting on a seat in front of his house, in company with the other old man who would not come to Ekpenyong’s. They were beating away at a small drum which they held before them. As soon as we got near to them they ceased beating, and then turning suddenly upon us, poured forth a volley of abuse, chiefly upon the other old men who had come to visit them, for

forsaking the customs of their fathers. 'Our fathers,' they said, 'knew nothing of God's day, and why should we? Our fathers continued their *devel-makings* from the day it commenced to the day it finished, and why should we begin a new fashion? We do not wish to hear anything you have to say to us, so get away, all of you, out of our sight,' and a great 'al more. They stamped up and down before us, roaring out their curses at the pitch of their voices. Poor creatures! very sickly-looking objects, they appeared very much to be pitied, and the worst of it was, they were not quite sober, even at that early hour in the morning. At length they left us standing, and rushed away into a neighbouring yard. Ekpenyong Etim and his party, finding that they could not get even a hearing, turned and went quietly away, while I went in to try and soothe the two old bodies. But as soon as I got near them, they again began to rage at the old men, telling me that they were not angry at me, but at the others for listening to me. After speaking a word or two to them, I left them, and joined the better guided party. Again we met at Ekpenyong Etim's. The subject was then brought up, and laid before them. Ekpenyong Etim spoke favourably of it, when, as with one voice, they agreed to the proposal. I then asked them if they meant it to be simply an understood thing, or was it to be law. One of the young men immediately shouted out 'Blow!' Then followed their question, Should it be done at once, seeing this was God's day? I felt no difficulty in answering Yes (strike the iron while it is hot). A very good day for such a worthy proclamation, I thought. Proclaim at once, and stop the *devel-making* to-day. No time was lost. I thanked them, and congratulated them on the step they had taken to bring the divine blessing upon themselves and their town. May the Lord himself bless them! In less than half-an-hour it was blown all over the town, that '*henceforward there must be no devel-makings on the Lord's day in any part of Old Town, excluding that part of the town where the two old men reside.*' [At this latter part of the proclamation, the said two old men were very much annoyed, and they threatened to leave the town, but they have since yielded, and we are good friends again.] Thus, from this happy enactment, we have had two very quiet and undisturbed Sabbaths, and we had a very full meeting on the 16th. I was ill in bed last Sabbath (the 23rd), and was not able to be out; but Miss Edgerley reports having had the school-house as full as it could hold. May the Spirit of the Lord come down here!"

INDIA—BEAWR.—The *Record* gives an account of the gathering of the first fruits of this mission. The Rev. Mr. Shoolbred gives the following account of this interesting event. He says:

"I have now to speak of the third great event which has happened here: that, viz. of our first public profession of Christianity. Three months ago, a Brahmin of high caste, led by that Providence which overrules all, came to the Nya Nuggur. He is a native of the country about Mathure, but, when a lad of some fourteen years of age, left his father's house, and began his wanderings through great part of Upper India, inquiring into the religions taught by the various sects, and finding true satisfaction in none. He supported himself chiefly by reciting and chanting the Shasters, which he does admirably, according to native ideas, and I am credibly informed that, in Jeypore alone, he, in a few weeks, in this way managed to collect so large a sum as 150 rupees. He has also been employed occasionally as a teacher in schools established by some of the Rajpoot chiefs. Immediately after his arrival in Beawr, he heard our preaching in the bazaar, and, attracted by what he heard, often joined us in our morning Hindostanee worship, and perseveringly inquired into the doctrines and precepts of our religion. At first he debated most stiffly and acutely in favour of Vedantism, the pantheistic system which holds enthralled the great mass of the really intelligent in India. But by-a-by, light began to dawn upon his darkened heart, and he came to confess that, among all the religious systems he had examined, there was none which adapted itself so perfectly to all the requirements of God, and all the necessities of man. Although living in comfort with brother Brahmins in one of the Nya Nuggur temples, and honoured and supported by them, as one who had travelled much, and was well read in the Shasters, he expressed a wish to leave that fruitless and lazy life, and do something by which he might earn his bread honestly, while doing good and communicating knowledge to others. Just before he made this proposal, I had been agitating a scheme by which the neglected boys of the Nya Nuggur might be gathered in and brought permanently under sound instruction.

When visiting and preaching in the quarters inhabited by the blacksmiths and weavers, I had often urged them to send their children to the school, and had got numerous and repeated promises from the parents, but without results. The fact was, that however willing the parents might be, the boys themselves were in mortal terror, and could not satisfy their own minds, that if once they set foot within a Sahib's school, they would not, some fine morning, be roasted and served up as a savoury morsel on the Sahib's breakfast table. I felt sure, however, that if any active pundit would go among the people, and, collecting the boys in their own quarter, teach them there, they might thus be gradually broken in, their fears dispelled, and themselves prepared for being drafted into our higher school. I accordingly proposed to the pundit, that if he were really anxious to be usefully employed, I would make trial of him in this work; offering him only a very trifling remuneration. He at once closed with my offer, and set to work with so much zeal and vigor, that before a fortnight he had collected around him a school of boys and girls (!) to the number of upwards of thirty. Meanwhile he continued to read and inquire into the way of salvation through Christ Jesus, and joined himself to us so openly, that the Brahmins of the city first reproached and quarrelled with him, and finally cast him out of their brotherhood and society. When I left for my itineracy, he was making very hopeful advances in knowledge and attainments, and, eight days after, I was gratified by receiving the glad intelligence, that he had professed his determination of becoming a disciple of the Lord Jesus, and of making a public renunciation of Hinduism in the Nya Nuggur bazaar. In the evening, accompanied by Dr. Valentine, Mr. Glardon, and Chintu Ram, he accordingly took up his position in the most public place in the market, and surrounded by an astonished and dismayed crowd of upwards of 150 idolaters, made a public renunciation of Hinduism, and profession of his adhesion to Christianity. * * * Rejoice with me, then, my dear Dr. Somerville, in this the first fruits of the Lord's harvest here. It is a noble first-fruits, and, should the grace of God really dwell in his heart, he will prove to be a most valuable agent of our mission."

In the same communication Mr. Shoobred mentions the baptism of four orphan girls and a little boy.

MISSIONS OF FREE CHURCH.

INDIA—THE WORK AT CALCUTTA.—The *Free Church Record* for March contains a comprehensive view of the work at Calcutta from the pen of Dr. Duff. On the rolls of the Institution, there are not fewer than 1530, of which 183 belong to the higher or college department. The daily attendance is from one-fifth to one-fourth less than this number, the rest being detained by sickness and other necessary causes. In all the classes, from the highest to the lowest, scriptural knowledge is imparted. When the boys are able to read, the Bible is put into their hands and daily taught by a christian teacher or catechist. In the higher classes, works on the evidences and on Systematic Theology are successively added. Such works as those of Horne, Melvaine, Thompson, Tulloch, Edwards, Chalmers, &c., have been studied with accompanying prelections.

Dr. Duff states that at all the country stations, as well as in Calcutta, the gospel is directly preached through the medium of the vernacular to the adult population. The gospel is preached in scores of villages, and listened to by thousands (in the aggregate) of villagers.

FEMALE EDUCATION IN INDIA.—At the various Presidences in India, it is calculated that there are now two thousand female pupils. At first it was necessary to hold out some substantial inducement for girls to attend. Some time ago this was discontinued; and now it is mentioned as a mark of decided progress that fees have been introduced, and that many are now willing to pay for what at first they could scarcely be induced to accept.

MISSIONS OF IRISH PRESBYTERIAN CHURCH

INDIA—THE DREPS.—The Rev. Dr. Glasgow, in a letter which is published in the *Missionary Herald* of March, gives some interesting information of the

Dheds, among whom a movement towards christianity has lately appeared. There is some reason to believe that they are of Jewish origin. Dr. Glasgow says with reference to them:—

"You and many Christians will feel deeply interested at the thought of the very outcasts of society assembling from villages to a distance of ten English miles to unite in the worship of God. As the Rev. D. Moore speaks of going to the district in which they are scattered, I trust they will receive spiritual benefit, as I may be permitted to trust that labours already directed to them have not been in vain in the Lord Meantime Walji, the catechist, is exerting himself effectively among them. Our countrymen generally see this tribe under the most unfavourable circumstances—when they are called to assist in travelling, by carrying some parcel, or helping to pitch a tent, &c., and this most generally at night. But I saw them dressed in raiment poor, but clean, not out of temper at some piece of compulsory work (called *velh*) such as 'being compelled to go a mile or twain' as a guide to the nearest village, but voluntarily met on a Sabbath afternoon to hear Christ's message from the lips of one of His servants. I have never seen aught in India that so affectingly reminded me of a country congregation quietly assembling at home, as, when seated in Walji's tent with both sides thrown open, I inquired if all were assembled, and presently was directed to bands of dozens and half dozens moving towards from surrounding villages. Though not one of them has yet been baptised, I have, perhaps, never seen a congregation more gravely attentive. I mentioned before that I purposely avoided putting to them any questions on the subject of baptism, but I preached to them the duty of believers to seek baptism. Their baptism and organisation into a church will follow by means of the missionary who may be labouring among them, if it please God to make their impressions vital and permanent. They desire to be associated together, and it would seem highly desirable to endeavour to obtain land from Government in the district to which they belong, that they may be brought out of grinding slavery to a humble independence, and yet remain as visible disciples in the district where they are known. Should and for this object be sought for from you, a portion of your funds will, in my opinion, be well expended in this manner. I stated to you that at parting they put into my hands two of their idols, and other emblems of their forsaken idolatry."

ROMISH MISSIONS OF IRISH PRESBYTERIAN CHURCH.

DUBLIN MISSION.—Growing progress is reported with reference to the schools. At present there are on the roll 190 children, most of them children of Roman Catholic parents. Frequently 150 children have been present. A **CONTROVERSIAL CLASS** is conducted by Mr. Murphy. Such questions as the following have been discussed: Can the laity understand the Holy Scriptures as well as the clergy? Do the peculiar doctrines of the Church of Rome tend to honour the Saviour? What saith the Scriptures concerning the invocation of saints? &c., &c. Many Roman Catholics attend, and listen with interest to the exposition: given of the passages usually cited in controversy either for or against the Church of Rome. There are more inquirers after the truth than have been known before in connexion with the mission.

TIPPERARY.—Mr. Kerr, an itinerating missionary in Tipperary, writes that he has much to encourage in every department of the work. Difficulties have disappeared. Hindrances have been taken out of the way. The door has been opened where it seemed to be closed. The word has been blessed to some souls. In one place a Sabbath school has been started, in another a week-day service in the church has been commenced.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

CHINA—The Rev. W. Swanson gives an account of an addition to the little church at Amoy. Two members were added, husband and wife, of the name of Kancheek and Kanchim. They had been long inquiring after the truth, having first heard the gospel from Khim, one of the members of the church. At Anhai several of the members had fallen into evil. They were faithfully

dealt with and some of them were faithfully dealt with on account of their sin. TL. Rev. Mr. McKenzie, writing from Swatow, gives cheering accounts of his work. He had enjoyed good opportunities of speaking the gospel in many villages, and had been well received. He had baptized one adult, a woman from a neighbouring village, this making the twentieth person received into the church during the year.

NEW HEBRIDES MISSIONS—ANEITEUM.

The March number of the *Record* of the Presbyterian church of the Lower Provinces, while not containing any letters from the missionaries of the church, has an interesting letter from Rev. Mr. Copeland, a missionary of the Reformed Presbyterian Church.

"I am happy to say that Mr. and Mrs. Geddie, and their two children, Mrs. Johnston, and myself, are well. Mr. Geddie is visiting the schools just now, and I intend, if spared, to begin next week. A new book has been prepared for the occasion—the first instalment of what may be called Bible Stories, or Simple Bible History. Only one sheet has been printed as yet. Each sheet will be complete in itself, and the whole when completed will form a small volume. Exodus is nearly completed, and will be a very large book in the estimation of our natives, till the whole New Testament comes to hand, and then that will be *the* book. It is also contemplated to reprint and enlarge our collection of hymns before long. Upon the whole, matters are encouraging. Especially are we filled with gratitude for present attainments when we think of the state of Tanna and Erromanga. An orphan school is being erected at Mr. Geddie's station, of which Mrs. Johnston will be the superintendent. On this side of the island nine new school houses have been put up this year, and two more will be completed shortly. The natives are also preparing lime for the new church to be built after Mr. Inglis's arrival. The public health is tolerable at present. I find, however, that during the year ending last month the deaths exceeded the births by one-half. The mortality appears thus to have been excessive, but this arises in part from an unusually small return of births, the effects of the measles.

Three days ago I returned from a visit to Tanna, Nina, and Erromanga. We left this island on the evening of the 7th. There were 24 persons on boards our small vessel, the most of them adults, with a good deal of baggage. The first night, very fortunately, was fine, with a light but fair wind. We got into Port Resolution the following day about 10 A.M., and got rid there of eight of our passengers. These were Tannese all belonging, with one exception, to Mr. Matheson's station. They came to Aneiteum soon after the Tanna Mission was broken up. Mr. Matheson had them under instruction up till the time of his leaving for Mare. For some time before he sailed some of them had been anxious to return to their own land, but when he left they all wished to go. Two of the men who came over died here, so that we had to land at Port Resolution two widows—a circumstance that would help to confirm the Tannese in their superstitious ideas about the deadly nature of the gospel. As soon as the passengers had left the vessel, we set sail. The few natives we saw did not look particularly pleased to see us. In short, I felt the errand to be an unpleasant one, and hurried away. We learned this much, that there was peace among the natives, and that the captain of a trading vessel had taken away Mr. Paton's boat."

Mr. Copeland was informed by some of the Erromangans whom he questioned on the subject, that the anger of the people was over, and that a missionary might now live on the north side of the river.

FIRST ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY OF KNOX COLLEGE.

Again in the good providence of God we have been permitted to assemble together as a Missionary Society, and begin under favourable circumstances the labours of another session. God has been gracious to us during the months of separation. He hath preserved and watched over us, and kept us in health.

and strength; and we trust that our labours have not been ineffectual, but that what has been sown in weakness may be raised in power—that the fruit of our labours, whether as missionaries, or as teachers of the young, may be seen many days hence. Some of our members who were wont to meet with us on former occasions similar to this, have gone forth to the field of active labour, but we have received more than a compensation for them in numbers by a large addition of new students.

In looking back upon the labours of last session, and the months of separation, there is much for which we have good reason to be thankful to the Giver of all good—the Disposer of all events. And the harmony and good feeling which prevailed amongst the members of the society, in their meetings and in their communications with one another, are *not unworthy of notice*; and especially is it matter of gratitude that we have not the painful duty of recording the removal, by death, of any of its members. All have returned to their respective places, and we are anticipating a large addition to the membership of the society from the number of new faces we see mingling with us from day to day.

It now devolves upon your committee, according to the rules of the society, and for the benefit of its members, to submit a report of the proceedings of the society during the last year; and we trust that it will not be less interesting than on former occasions. To some interested in the society it may seem strange that this should be called the first annual report of the students' missionary society of Knox college, who know that such a society has been in existence for no less than 17 years. However, a very few words will suffice to explain this. At the beginning of last session, there were in the college students belonging to separate missionary societies, on account of the union of the churches which had been consummated the previous summer in Montreal, the students of each divinity-hall having had a separate society. But it was thought necessary for the purpose of more easily arriving at the objects contemplated by the societies, and for the promotion of harmony amongst the members, that there should be a union of the societies. Consequently, a meeting of the students was called for this purpose, and after due consideration, and advice from competent parties, it was resolved that the best mode of procedure would be to form a new society and transfer to it the books and property of the two societies formerly existing. This was accordingly done in due form, so that there now exists one strong and harmonious society consisting of the students of Knox college in connection with the Canada Presbyterian Church.

In submitting the report of the proceedings of the society during the past year, it is not the privilege of your committee to record so many regular monthly meetings as usual, but the reason of this is to be found in the time which was occupied in the formation of the new society. But as soon as this was accomplished, the business and work of the society were immediately proceeded with. The regular monthly meetings which were held after the society was duly organized were well attended, and great interest was manifested in the progress and prosperity of the society. Besides the transaction of ordinary business, essays treating of missionary subjects were read, and missionary intelligence from different parts of the world was communicated by parties appointed for that purpose, in order to stimulate members to greater efforts, so that the ends contemplated by the society might be arrived at. The following are the titles of the essays which were read at the meetings. "The Duty of spreading the Gospel," by Mr. Cameron; "The Spirit of Missionary Enterprise," by Mr. Murdoch.

Many of the members of the society were employed in tract distribution throughout various parts of the city, and the gaol and soldiers' barracks were regularly visited, and suitable tracts distributed in these respective places. It is gratifying to be able to say, that the tracts were generally very kindly received, and in very few instances were they refused, and in many cases there

is good evidence to believe that they were carefully read and perused. Thus an influence was brought to bear upon the minds of those who might not attend the appointed ordinances of God's House, and who might otherwise never be reached. And who can tell the amount of good that these little messengers of the truth may in many instances have been the means of accomplishing! They are scattered up and down amongst all classes, and undoubtedly they are not without their influence. There are many instances of good being accomplished by the reading of a simple tract, and we know that under the blessing of God, this instrumentality has not been without its effects in spreading abroad a knowledge of Christ's name; and may we not believe that these tracts distributed by the members of your society have in not a few instances produced beneficial results, although we have not been privileged to hear of them. There is no reason to complain of the number that was employed in this work, still we take the liberty of urging upon members of the society the importance of this department of your work, and of perseverance in it as one of the means which God employs for the ingathering of wandering sheep, and also for the comfort and edification of some of his children who may not be placed in such favorable circumstances as others. The number employed in this work, their success, and the amount of work accomplished have already been brought before you in the report of the tract committee, so that it is not necessary at present to enter into further particulars; but we embrace this opportunity of tendering our thanks to the Upper Canada Tract Society for the tracts gratuitously supplied for distribution to the number of 4,000.

Before passing on to give an account of the principal work of the society, we must not fail to notice the intercourse, which it has been the endeavour of your committee to maintain, with societies similar to this. With reference to this, it will be sufficient to remind you of the brotherly communications read at some of the meetings from students in other lands, unknown to us in the flesh, but regarding us as brethren in our common Lord, and all engaged in one glorious work—advancing the interests of Christ's kingdom. In connection with this we may also mention, that for the promotion of one of the objects of the society, viz., the diffusion of a missionary spirit among ourselves, a reading room, supplied with religious and missionary papers, was kept up during the winter. The papers were read and prized by your members, and from them missionary intelligence was communicated at each meeting of the society.

Having thus far detailed some of the operations of the society, we pass now to the field to which it has devoted its greatest energy, which, as you are aware, is amongst the French Canadians in the counties of Kent and Essex. At the close of college last spring, your missionary, Mr. Labelle, proceeded to the field and commenced his labours under very favourable circumstances at the village of Sandwich. Having arrived in the field and witnessed some of the fruits of his labours in previous years, and considering it the best means of extending his influence, and bringing the gospel to bear upon the minds of the people and carry forward the good work which had been commenced, your missionary immediately opened a preaching station which was regularly carried on for three months, and was attended by thirty-five individuals at the beginning, but afterwards there was a falling off in the attendance. Among those who attended the services conducted by your missionary there were thirteen Roman Catholics. We may hope that some seeds of truth have fallen into the hearts of these individuals, who are seeking for more light than they enjoy in the system of religion in which they have been trained, which shall yet spring up and bring forth abundant fruit. At the close of each service French tracts and testaments were distributed amongst those present, this being considered a good method of spreading the truth. In this way there were over 200 tracts distributed and 11 testaments. The reasons given for the falling off in the attendance are these:—There was no proper building in which to hold public services; and the Roman Catholic bishop used his influence to prevent his people attending the preaching of the truth. Many of the French Canadians

expressed their desire to attend the services, but were prevented by these reasons. If there had been a suitable building at the disposal of your missionary, there would have been a large congregation, as is attested by what was said to him by several individuals in Sandwich. A statement with respect to this, from the missionary's report may not be uninteresting here: "When the services were first commenced, I had 35 hearers and then 22, who listened with great attention. The Roman Catholics were well satisfied with the 'gospel sermons, as they called them, and they said, 'why that man speaks well, we must always go to hear him.' Alas! the seed fell along the road, for when the bishop came back from the canonization of Jesuit saints at Rome, they withdrew when they saw the spies of the bishop around them. But God's word was preached and it will not return unto him void."

During the summer there were 250 families visited, and some of these three and four times, as your Missionary was confined to one locality so long as he had to preach in a particular place. During these visits there were over 400 tracts distributed, and 32 French Testaments. Many more copies of the Word of God might have been distributed could they have been procured by your Missionary, but last spring before his departure for the field, application was made to the Bible Society for 70 Testaments and some French Bibles, but they could not be got in Canada, but had to be procured from London; so that they did not arrive until far on in the summer. It is to be regretted that more Testaments and Bibles were not distributed; but the delay in procuring them could not be avoided. A good deal has been done in previous years, and considerable was accomplished last summer in the way of spreading God's Word amongst the French in their own language; throughout the mission field, let us beseech God that he will accompany his Word with his enlightening spirit, and with his almighty power, and cause it to be the power of God and the wisdom of God to the salvation of many souls. In regard to the Testaments and tracts distributed in previous years it may be said, that so few as could be ascertained, they are read, and in many cases they are highly prized; and having been seen by those who possess them not, there are several instances of Testaments being asked for by the Roman Catholics. It is pleasing also to mention, that your Missionary was kindly received by the people, in no case did he receive any rough usage from them, and there was not so much hostility manifested against him as on previous occasions. He has to a very great extent access to the people, they are willing to receive books and tracts from him converse freely on religious subjects and are open to the convictions of the truth. And this is no small advantage to a missionary, and the mission cause. In the evangelization of the French Canadians it has ever been found a difficulty to gain access to them, and present the truth to their minds. But when the spirit of enquiry is awakened, and the people are willing to receive instruction, little more remains to be done, then place divine truth in their hands, for where the word is read by one seeking after light and truth, it will not be without its influence; and the great thing that is required in this glorious work, is, to get the people freely to read God's Word, and we shall soon see blessed effects following. Let us thank God that he is opening up the way, in some places at least, for the evangelization of this numerous and important classes of the inhabitants of our beloved Canada. God is giving his word free access to the minds of those who have hitherto been kept in darkness. May the truth of the living God be spread abroad, may the entrance of his word give light, and may abundant effects of this diffusion of the truth, soon be witnessed in this land. In the report of your Missionary, there is a statement, with respect to the readiness of the people to receive gospel truth, and the slight hold that popery has upon them, which we must not fail to notice. "Many of the French Canadians" he says, "hold popery as a nominal thing without their heart being at all in it. Indeed I have good evidence to believe, that one-half, if not the majority care nothing for it, if it were not for the custom of their fathers having attended there. As for the young people I am quite sure that a belief in popery

has never entered their heads, as their mothers who are always most devoted to the Church, have often told me when I was speaking to them of Christ and their salvation." These are undoubtedly very favourable symptoms, and point to glorious things in the future if the work of the society is vigorously carried on. The field appears to be white for the harvest, and all that is required, is, to put in the sickle and reap. Souls are there ready to receive the truth. Let us not withhold it from them, so far as it is in our power to spread it abroad. We have reason to be thankful to God that he has accomplished so much through the instrumentality of the society, and from this we may draw encouragement to go forward, and appearances tell us that far more may be accomplished in the future. It becomes every member of the society then to labour for the advancement of those ends which it has in view.

One matter in particular we would here allude to respecting the farther extension of our efforts, viz : The establishment of a school in connection with our mission. The society has not yet been able to accomplish this desirable end. It is an undertaking of some extent, and will involve the society in considerable outlay, so that it requires some deliberation. The efforts of the society have no doubt been crowned with considerable success, still the society has thought that it is not yet warranted to proceed with this undertaking until it sees clearly the means of securely establishing, and effectually carrying on, such a school as is desirable. Still the society does not despair of being able ultimately to accomplish this end, and in its efforts it aims at nothing short of it. The necessity and importance of such an institution must be felt by every one who has at all considered the present state of the mission field, and our prospects in it. Such an institution, if well conducted, would exert a very great influence for the spread of the truth in the field which the Society has chosen for its operations. It would be a centre from which would radiate rays of light and truth to illumine the whole field. It would be the means of instructing the young, and bringing them under the influence of the truth; and it is upon them our greatest hopes of success must rest. There is not so much chance of those who have been trained up in Popery leaving it, as those over whose minds it has not yet obtained such an influence. Instruct the young in the truth and they will act as missionaries in their homes, and amongst those with whom they come in contact. The establishment of such a school would be the nucleus of a church to which many would attach themselves, and from which good results might be expected to flow. Another consideration which should urge you forward in this important matter is the earnest demand of the people themselves for such a school. Many of them have felt the want of education; and they wish to have an opportunity of bestowing it upon their children; therefore are they seeking to obtain the establishment of schools amongst them. They are unwilling to renounce the religion of their fathers until they see something to which they could join themselves, until they see that some one is taking an interest in them; and your Missionary in speaking to them regarding this matter has frequently been asked to point them to something, which would show them that you really have an interest in their welfare. A mission school would be a sufficient answer to all such questions. As a proof of the desire, the French have for the establishment of a school amongst them, and their earnestness in the matter we have only to remind you of the petition for this purpose presented to the Synod of our church which met in Toronto last summer. This petition was signed by 70 persons, and it is stated that the signatures would have been more numerous, if all the parties who are interested in this matter could have been reached. We may here state that this petition was referred to the London Presbytery by the Synod, and there is some prospect that the petition may be the means of inducing the Presbytery to take steps for the establishment of a school. Still this prospect should not supersede the efforts of the society. It will undoubtedly be matter of rejoicing to you, if a good school is established no matter by whom, but we urge you to consider this matter during the coming months, and to rest satisfied with nothing short of its attainment.

So far we have noticed the labours, and glanced at the prospects of the society, we have now to mention that, which no doubt will be matter of regret to you, viz: that your Missionary is not going to attend the class this season. He was unable to remain in the field during the whole summer on account of ill health, and he has been advised by good medical authority to rest during the winter months, which he has resolved to do, so that at the close of his course he may be better fitted to enter upon the work which he may be called upon to perform. The determination of your Missionary was placed in the hands of the committee, and it was deemed proper to allow him to consider his own interest, and follow the course which seemed to him best in the circumstances. May he be strengthened by the course which he has resolved to pursue, may he be fitted for every duty which may devolve upon him, and may the path of duty be made plain to him, is the prayer of your committee in committing their trust into your hands.

Having recounted the labours of the society during the past year, and noticed some matters in which it is deeply interested, your committee would now seek to urge upon you the necessity of continued effort on the part of every member of the society. Your labours in the past have not been in vain, they have been crowned with success, beyond the anticipations of many. This fact, and the promise of ultimate success in all missionary operations should stimulate you to still greater efforts. View this success as a pledge of what may yet be accomplished. There is good evidence to believe, that there are some, who from darkness and bondage have been brought to rejoice in the light and liberty of the gospel through your instrumentality; but there are still many sitting in the region and shadow of death, who would also rejoice if the truth were brought within their reach, if the light of the gospel were made to shine upon them. Seek therefore to follow up your success, and extend your influence as far as possible. There are promises that the time shall come when the man of sin shall be overthrown and every system of idolatry and error shall be abolished; and christianity in all its freeness and simplicity shall be established throughout the whole world. Seek then to have a part in this glorious work. Labour for the accomplishment of such a noble end. Be fellow-workers with Christ in the evangelization of the world. There is a time coming when the earth shall be full of the knowledge of the Lord as the waters cover the sea.

And this great change is to be accomplished by the instrumentality of means, and we know that God frequently blesses means, which in themselves seem weak and ineffectual, for the accomplishment of great ends, for: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are: that no flesh should glory in his presence." God hath promised that the time shall come when, "they shall not teach every man his brother, saying know the Lord, but all shall know me from the least to the greatest," when all men shall constitute one great family—one vast brotherhood in Christ. God by his Holy Spirit hath declared this, and it is sufficient, more need not be required. None need then despair of ultimate success in spreading abroad the truth as it is in Jesus, in seeking to bring men from darkness to light.

JOHN DAVIDSON, *Secretary.*

CAFFRARIA.—The March No. of the United Presbyterian Missionary Record contains an interesting account of the opening of a new church at Emgwali. This is the first church which has been built by a native pastor. There were four services on the opening day, one in English two in Caffre, and the fourth in Dutch interpreted into Caffre. The cost of the Church has been £1463 14s. 2d., there being a debt of £351. On the Wednesday following the opening of the Church, there was a large gathering both of Europeans, and of Caffres,

when many interesting addresses were delivered. A native, a Christian Fingoo spoke as follows:—

“To day this is a beautiful thing. You Caffres are lucky men! On the year in which I came to this land, the fathers of these young men (young missionaries present) were also young men. To-day we receive the blessing from their sons. I came not to speak, I came to listen to you, the Gaikas. The debt is nothing. To-day there is rejoicing. Among our tribe, what tribe has got a house like this! It is said we are *baboons*,—can baboons erect a house!

‘A word to you, Gaikas; you have still a chief (Sandilli present). He is going away to ruin through drink. Brandy is a murderer. Up to the rescue! I am not speaking disrespectfully. To the rescue, by prayers and warnings! Here is the blessing in this house for him, Up, then, to the rescue; *nothing* can resist us if we be united. See, this day the power of the word of God. It hath made the white man our friend, he has brought us the blessing.

‘The word also has made the teacher of this place what he is. His mother once said to me, while he was a little boy, ‘I do not know what I am to do with this child; when we kneel down to pray, he takes the prayer from my mouth and offers it up himself.’ I said to her, ‘Let him pray, that is your instructor.’ Now look at him this day. There he is praying, praying with us, and praying for us. Great is the work of the word of God. I remember well the day when there were only three Caffre Christians in this country. Here we are this day, a great multitude. I give £2, with these two calves (two shillings).”

Proceedings of Presbyteries, &c.

PRESBYTERY OF ONTARIO.

The above Presbytery met at Oshawa on Tuesday, the 3rd of March, when nine ministers and six elders were present. Dr Thornton was present along with his brethren, and announced personally that he withdrew the resignation of his pastoral charge as previously tendered, and meant forthwith to resume his ministerial labours. With this the Presbytery were highly gratified, and minuted their acquiescence.

It was next reported by the Clerk, that he had received an extract minute of the Presbytery of Coburg, to the effect that the Rev. Wm McAllester, having joined the communion of the Congregational body, the said Presbytery had declared him no longer a minister of our church.

A call was laid on the table from the Gould Street congregation of Toronto to Mr. King of Columbus. The call and accompanying papers having been read, and after Mr Hill, commissioner from the congregation, had briefly addressed the court, it was agreed that Dr. Thornton should preach to the people in Columbus and Brooklin on Sabbath first, and summon them to appear through commissioner, for their interest at next meeting of Presbytery—the said meeting to be held at Prince Albert on Tuesday, the 14th. of April.

There was read a memorial from the town of Lindsay, signed by 44 members and adherents of our body, praying the Presbytery to grant them supply of sermon. In support of the memorial, Mr. John D. Wallace, as commissioned by the petitioners, spoke briefly, and so did Messrs Smith and King, who had recently preached at Lindsay, as instructed by the Presbytery. The prayer of the memorial was cordially acceded to, as far at least as the means of supply may be got: and Mr. Riddel was appointed to supply in part on the last Sabbath of the current month.

Considerable time was spent in disposing of answers drafted by a committee, to Reasons of Protest and Appeal to the Synod, handed in previously by Mr. Sharp. It is enough to say that Mr. Sharp has protested and appealed on three several points: he has condemned the holding of a *pro re nata* meeting, he has condemned the action taken at that meeting; and he has condemned finding of the Presbytery in reference to Sessional powers recommended by the Synod's Commission to be given to the dissentients at Ashburn. The reasons of protest were somewhat numerous; and equally so were the Presbyteries' answers

Reports were called for from Sessions on the question of a General Assembly as sent down from Synod, when only one report was handed in, namely from Prince Albert, counselling no such change (as the overture contemplated) to be taken in the meantime. It was then moved and seconded, that the Presbytery report to the Synod, that in their opinion the formation of a General Assembly, would, in the present circumstances, be altogether premature. It was moved in amendment and seconded, that Sessions be instructed again to report on the question of a General Assembly, and that the Presbytery come to a deliverance on the matter at next meeting. On the amendment and motion being put, the amendment carried.

The state of Religion was afterwards brought up, and on motion made by Mr. Monteath, it was agreed that the Presbytery consider that important subject at next ordinary meeting, immediately after the call from Toronto shall have been disposed of, and that no other business shall be allowed to interfere with it.

Some other matters were disposed of, but they do not require particular notice.

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

P.S.—At the previous meeting of Presbytery, Rev. J. Baird of Claremont was nominated Moderator, to fill the chair at next meeting of Synod.

Book Notices.

NARRATIVE OF THE WORK OF THE CHRISTIAN CHURCH AT HOME AND ABROAD.
No. 1. London: Alexander Strahan & Co.

The publication named above is the successor of "The News of the Churches," or, rather, it is the same work under a different name and in a somewhat different form. It continues in the same hands, and is simply an improvement of the former publication. The first number augurs well for the character of the work. It contains a number of admirable papers relative to the present condition and prospects of the Christian Church in almost every part of the world.

The publication is cheap, considering the amount of matter, and may be ordered through the Booksellers. Mr. McLellan, Hamilton, or Messrs. Rollo & Adams, Toronto, will be happy to supply subscribers with the successive numbers.

THE HISTORY OF THE CHURCH OF CHRIST, with a special view to the delineation of Christian faith and life (from A. D. 1 to A. D. 313); by the Rev. Islay Burns M.D., minister of St. Peter's, Dundee. London: T. Nelson & Sons, 1893.

The volume before us is part of a larger plan, embracing the whole of Church History from the advent of Christ to the present time. This field the author looks upon as naturally divided into five parts, indicated by the terms, the *Apostolic Church*, the *Martyr Church*, the *Imperial Church*, the *Mediaeval Church*, and the *Modern Church*. The present work embraces only the first two of these periods; but, as these constitute "the great formative age of the Church," after which it entered on an entirely new career, the book may be viewed as complete in itself.

The subject of Church History is one which is too much regarded as of interest only to those who make theology their special study; and it has been the aim of the author so to treat his subject as to remove this erroneous impression, and to show that the History of the Church of Christ is full of interest and instruction to every Christian. This aim the author has admirably succeeded in realizing. He does not deal in dry details, which are read only to be forgotten, and useful only for reference; but, scanning his field with the eye of a philosophic historian, he seizes upon the leading events and characters, and gives us comprehensive views of the one, and graphic delineations of the other. By this means he places before us a vivid picture of that Church, "which, through so long and weary ages, was persecuted, but

not forsaken, cast down, but not destroyed, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in her mortal flesh."

While the popular treatment of the subject renders the book suitable for general use, the almost entire absence of controversial matter makes it fitted to prove acceptable to the great mass of Protestants.

It will be seen that the work is designed rather for the general reader, than for the student; but, while it is not at all intended to supersede such historians as Mosheim and Neander, the student will find it a valuable auxiliary in the way of freshening his interest, and rendering more vivid and comprehensive his views. Many of the details too, which are omitted in the body of the work, will be found conveniently arranged, and clearly stated, in the appendix, and, in the chronological summaries given, will be found a useful *vidimus* of the principal events, and a valuable aid to the memory.

The style of the composition is in the highest degree attractive: always beautiful and melodious, often terse and vigorous, and, when the subject calls for it, rising to the height of eloquence.

Where all is so interesting, it would do injustice to the work as a whole to specify particular passages, but it is probable that general readers will feel special interest in the information given with respect to the catacombs, and in the graphic portraiture of the early fathers.

It will be interesting to Canadians to know that the author is a nephew of the venerable Professor of Church History in our college, and a brother of the Rev. W. C. Burns, well-known as a zealous and devoted missionary to China.

We feel convinced that the work supplies a desideratum not only in the department of Church History, but in that of general literature; and we hope that its circulation will be extensive, and that the effect of this will be to deepen among Christians the interest taken in the Redeemer's cause on earth.

THE PURITAN DIVINES. The works of Thomas Goodwin, D.D., some time President of Magdalen College, Oxford, vols. 4th and 5th.

We have received, through the kindness of Messrs. Chowett and Co. agents in Toronto, two additional volumes of the works of the Puritan Divines, being the fourth and fifth volumes of the works of Goodwin. The former of these volumes contains several treatises and sermons by Goodwin on various subjects, and the other contains 'Christ the Mediator' in six Books, with several other treatises, including 'The supereminence of Christ above Moses,' 'The reconciliation of the people of God by the death of Christ,' &c. We have adverted to the characteristics and merits of Goodwin's works in noticing the first three volumes issued last year. And we would only now say that the various treatises and discourses contained in these volumes are full of rich evangelical thought, and contain a mine of truth which will yield an abundant return to the diligent explorer. Like his contemporary divines he goes thoroughly into a subject, and leaves little to be discussed.

We would again recommend to our readers, the series of works of which these volumes form a part. Those, who make themselves possessors of such volumes, will find themselves in possession of a rich treasure.

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Cobourg	97 00	Newton	30 00
Cumberland	9 74	Newcastle	10 00
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Toronto, Knox's Ch., 1st instal.	240 00

LIBRARY OF KNOX COLLEGE.

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