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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 6.

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VOL. VI.

FOREIGN MISSION COLLECTION.

As it may have escaped the notice of some, that the Foreign Mission Collection this year was fixed for the third Sabbath of March, in consequence of the change in our ecclesiastical year, we trust that it may be taken up as early in April as possible, and still included within the year.

With a very little effort a much larger sum might be realized than has yet been reached by us as a Church. The small amount of ten cents a member does surely not express to the full measure the depth and intensity of our interest in this great cause. We would wish to disabuse any who may entertain it, of the impression that we have abundance of funds on hand. All that our people can contribute, and more, will yet be needed, if we are to rise to the level of our duty and responsibility. We stand fully committed to the great work of carrying the Gospel to the Aborigines of the North-west. The first year's expenses of this Mission (which is in a very hopeful condition) will be very considerable. The comparatively limited outlay of the past two or three years has exceeded the receipts, and had it not been for the accumulated fund on hand, we would have been involved in debt. There will henceforth be increasing demands on our benevolence, which we feel satisfied the Church will be ready to meet. Recent accounts from Nanaimo and New Westminster are encouraging, and the work at Red River progresses favorably.

Wherever the mode of contributing by subscription and through Missionary associations is not adopted, let the Foreign Mission Collection be remembered, and every congregation and Mission Station do their duty in the matter.

Let our faithful brethren, amid their self-denying work, be sustained and encouraged by the fervent prayers and enlarged liberality of all our people.

R. F. B.

A W A Y.

NO. IV.

Our Sabbath Day religious services, which I neither described nor concluded in last number, came to a close in the ordinary way. Why should I have entered on particulars? Take it for granted that there was the worship of God in the most harmonious mixing of Episcopalian and Presbyterian services and forms. Neither prelates nor presbyters, confessions nor articles, had their eyes on us, and we were none the less true Catholics

for the want of them. It does a man a great deal of good to find christians, at least as good as himself, tho' not of his particular order. It causes him, also, to look at the religion of Jesus with a far freer cosmopolitan faith, and hope, and charity. How many christians are, denominationally, like oysters! They're in their shell—their own shell—and to word or touch they open not; but, instead, shut down before you like a vice. Or, as I am at the drawing of likenesses, how many seem as porcupines? The moment they hear you approaching, they roll themselves up, and meet you with a bristling array of defiances. The oyster kind of christianity is a cold selfish thing, with none of the world-wide love of Jesus in it; and the porcupine kind, is a self-righteous exclusivism which will not allow you to handle it, even if you would. In the Christian Church, of all names, there are so many diversities, yet flowers there are in each; some large and others small: some brilliant with Heaven's own coloring, and others mixed from the palettes of mere ecclesiastical studios; but he who will act the part of the busy bee, will find his honey blossoms beyond the walls of his own garden, and even, here and there, where weeds are rankest. I have found flowers, in places where, I was told, none grew; and sipped a little honey where, it was said, all was dry.

We sailed down St. George's channel, and crossed the "chops" of the Bristol and English ones comfortably enough, except to the new hands at sea, who for reasons feelingly known to themselves, retired from general observation, and indulged in an experience which very few desire to have repeated. When off Ushant, we were reminded of the fine steamship "London," bound for Melbourne, that foundered, not long before, about the very spot at which we were. Perhaps we sailed over where her wreck lay, far, deep, down in the mysterious sea, that tells so few tales of the terrible, which shook and shrieked on its tumultuous face, and sank for burial into its unruffled depths. Why was it that we went safely on? The weather was fine, it is true: the sun, by day, shone gloriously, and the moon, by night, walked queenly among the stars. Surely nothing could harm us! Why, then, did the "London" go to the bottom? Because she met a terrible storm. True, she did; but many an old hulk has weathered as hard a gale. Well, then, it was an "inscrutable Providence." I fear sometimes there is too much talking about a "mysterious Providence." God superintends. Nothing happens by chance. No wreck or wrath, of such kinds, comes without a cause on the part of man—if you can trace it. To blame Providence is a convenient thing to cover our delinquencies. Captain Martin was a brave man and an excellent sailor; but was he not determined to make a quick passage, and, despite of the gale, to keep his course, with all steam on; and, perhaps, had he not instructions to make the ship do her best, to increase the popularity of the Company—instead of "laying to" at least a day before, and quietly waiting until the storm abated! And, again, there was the cupidity of the owners in cramming the ship with freight, so that her very deck was heavily loaded and encumbered. The will of Providence! Say rather it was greed to have a too large freight, and ambition to have a fast "crack" ship, and so, between them, there was "sorrow on the sea," and many left to mourn on shore over those they would never see again. It did good tho'. It needs such terrible calamities to rouse up people and governments. Those hundreds, lost then, will save the lives of many thousands, because the avarice of certain Companies is now carefully watched, so that they cannot overload as they did before.

We got into the Bay of Biscay. Many years before I had a tossing in it, and, tho' in a splendid ship, my recollections were not over pleasant.

The prevalent notion of Biscay is, that it is the wildest part of the sea—and wild enough it is sometimes. The belief has arisen, very much, from the old popular sea songs about the cruising and fighting of the British fleets; and because the old-fashioned, broad-bowed, duck-sided, square-sterned war ships were floundered and tumbled about by the long rolling mountain waves. Besides, there is no storm of great consequence in it, except that which sets in from some point to the west, and hence, in running up or down, you catch the side sea with a vengeance, as it sweeps along from the open Atlantic, gathering majesty as it goes, until it expends itself on the coast of France. I had a great desire to see Biscay in its most placid mood, that I might contrast it with its angry one, and my wish was fully gratified. We had a light fair wind all the way, and rocked along so easily.—Have you ever observed a big boy on the road, who had a message on hand, but was in no great hurry, having a fine day and a happy heart, sticking his hands into his pockets, whistling as best he could, and swinging his body, with great deliberation, as he took his easy steps onward—then, the “Morocco” was like that big boy, on her watery path to the south? It was fine.

On the fourth day out we made the Spanish coast. Now we were getting among the grand memories and heroics of the Peninsular war. There, the first of them, is Corunna, and hence the gallant Sir John Moore conducted his wearied and battered army, thro' cold, and snow, and want, as it was driven before the superior numbers of the French. Here he made his noble stand until he had safely embarked his troops; but then a French cannon ball closed his career. Some members of his staff and a few soldiers, only, were left. The enemy was marching on. Now quickly, quickly, and make a grave; and then, each for himself, to escape being taken prisoner. So, without tap of drum or bugle call, they carried the remains of their beloved chief beyond the rampart, and with bayonets and hands they dug and scraped a hollow sepulchre. Wolfe tells it well in lines which, unfortunately, have been so frequently parodied:—as to the burial,

“No useless coffin enclosed his breast,
Nor in sheet nor in shroud we wound him;
But he lay—like a warrior taking his rest—
With his martial cloak around him!”

Silence, with the darkness, was their safety, and all the funeral honors were the tears of brave men dropping on the earth which covered him. They left, fearing that the French might dishonor the hallowed spot. Ah! they were all mistaken; for there followed a generous deed of the truest chivalry. Marshal Soult almost immediately came up, and having learned that his brave foe was killed, and quietly and hastily interred, at once took with him a large firing party, and, over the grave, paid the military tribute to his late antagonist. It was done ere the British were out of hearing of the thrice repeated musketry roll, which they understood so well the meaning of. That deed was like one of the brightest angels coming down to travel, for a moment, on the war-path, and to leave footprints that every manly eye will love to look upon. Feats of kindness and honor are more noble—because more difficult to do—than those performed in the shock of battle.—Soon after passing Corunna we made Cape Finisterre, the lands-end of Spain, from east to west, but it was hazy and we saw nothing of it. By evening we came on the coast of Portugal, and during the night passed Oporto.

On the fifth day, at early morning—and such a morning of calm delightful air, I never saw and felt before—we were running close along shore.

Here was a narrow flattish country, sweeping back from the sea to the Cintra range of mountains,—some give the range the Spanish name of Sierra Estrella as it runs from Old Castile, but it had no Sierra character here—that extended from the north-east to the south-west, terminating at the mouth of the Tagus. The country was rich in verdure and seemed sleeping in bountiful repose. The Cintras were cultivated far up their finely sloping sides. They looked pretty high, and with undulating summits; except, far inland, where they were higher and more peaked as they neared the Spanish line. The small town of Vimiera lay close by the coast. It had its fame to us, as in it, and around it, Sir Arthur Wellesley (Duke of Wellington) defeated the French army under Junot. Three miles farther was the place of the celebrated lines of Torres Vedras. The town of Cintra lay up so snugly on the bosom of the hill, having Cape Roca casting its stately shadow on it from the south. There lay Wellington with his forces; yonder, to the north, lay Messina with the chivalry of France. All along there, many a deadly shot was fired; there fell many a brave: there did Britain win some of her martial glory, and France feel, to her cost, the prowess of the sturdy islanders; and there were blood and treasure* wasted, in quarrels and conflicts, that never should have been. I glory, I confess, in all the glories of Britain which her sons have won; but still one cannot help seeing the folly that led king and government to meddle with other people's affairs, and to unfurl her flag on every battle field. Our principles now, of non-armed intervention in national strifes, make the fighting dogs say, it's mean. The Yankee says—and he wishes it were true—that British pluck has gone, and Britain is down to a fourth-rate power; but it is only wisdom that has been learned, tho' late in the day. John Bull has a strong right arm yet, and woe betide him, and his, on whom it falls; only, I trust, it never will come down again, except in a most righteous cause.

I am not a millenarian; nevertheless, when I see governments as ready as ever, to prepare for and threaten war—when christian countries are busy preparing formidable armaments, and bristling with mighty forces—when it is the law of the rifle and not of reason that seems to govern the demands of nations—when the whole world appears in an agony of antagonism—when the ingenuity of science is turned to the construction of the most deadly instrumentalities—when pride and passion rule the councils—when we know not how soon a quarrel may burst out that may girdle the world in flames—when the Bible is acknowledged, yet not obeyed; and its religion of human brotherhood taught, but not taken; it does seem as if ONE were needed to come down, and stand up before the storm of passions, and peoples, and countries, and continents, as He did on the lake of Galilee, and utter such a potential voice, commanding, "Peace, be still," as all shall hear it, and bow, readily, in acknowledgment of an authority which they dare not dispute. I do feel as if this wicked, wrangling, warring, world wanted much the Prince of Peace to come to it again, and hush, for ever, its wrath into "a great calm." Perhaps, interpreters of prophecy are not so far astray in their dates and opinions as some suppose. Very clearly, so far, the gospel alone has not wrought out the earth's peace. If the "Prince" should return, whose right it is to reign, then the golden age of the world will begin. At any rate, a new manifestation of Jesus, by person, or power, or providence, is desirable; and events, combined with prophecy, tend to the conviction that the other "fulness of time" is near at hand.

* The debt incurred by the French War was more than half of the National Debt.—About £592,000,000 Stg.

The "Eastern Question," too, is rapidly looming up, and the convergence of everything to the "foretold" would lead one to the belief that the "times of the Gentiles are fulfilled;" and that the Messiah shall, in some way, again appear unmistakably to men; that the Jews, "the royal nation" among the empires, shall have an exultation such as they never had in their most famous times; and when converted shall be named the 'priests of the Lord, and the ministers of our God.' The Holy Land, from the Mediterranean to the Euphrates, waits for them, and God has kept it for them, by His promise and power, for eighteen hundred years.—The world has bright days before it. The church, too, has an all-brilliant future; no matter tho' its great ministers and missionaries are to be Jews, and the Gentiles are to be the "plowmen and the vinedressers;" for its Saviour, after the flesh, was a Jew, and its Apostles were all of Hebrew blood. I, for one, shall greatly rejoice in hailing their advent—which I pray to behold—and then to stand back, before the God-created aristocracy of the human race, and His anointed hierarchs, as they go forth, the foremost, with renewed pentecostal fires glowing in their hearts, to proclaim to 'every man in his own tongue, wherein he was born,' that very Jesus whom their fathers "slew and hanged on a tree."

We came close abreast of Cape Roca, commonly called by sailors the Rock of Lisbon, and a famous termination it makes to the mountains, as they come down with lowering summits to the fine, half plateau, sweep of Torres Vedras, and then up with a ponderous head, and down again—step down into the far depths of the sea. On the top was a large place of high walls and small towers on them, that had been dedicated as a convent to the Lady of our Sins. The royal palace of Mafra lay cosily on the eastern shoulder. The view from Cape Roca must be magnificent, taking in a great part of the western boundary of Portugal; the bay of Lisbon beginning at its foot; the city, away up the Tagus, with the beautiful surroundings of hill and dale, and striking southward on a level, tho' less picturesque and plentiful land. Looking up to Lisbon, and beyond to the eastward hills, the scenery, the atmosphere, the paradisiacal bliss, all seemed to beckon us to make that our earthly home. Ah! but ills are there too, Men die there as well as here. The curse on all that loveliness has its deep traces there; and man has added to it. A spiritually benighted people live under that glorious sunshine, and while they have abundantly the vine and the olive, the fig tree, and the pomegranate, are in a famine for the bread of life. Yet, looking at it merely as a country, of all places I have seen, it draws me back to it by an attachment, that almost makes me wish to have the wings of a dove, that I might visit it again and again. The mouth of the Tagus, I should judge, is about fifteen miles wide. Cape Espichel is the southern promontory, but not high, and from it runs a low-ish range of hills sloping gently to the coast. The soil is very strong, hard, unworkable clay; and with little rain, and great spring and summer heat, the grain and grass crops come up so little better than stubble in the fields. Up the hillsides vegetation is somewhat more promising, but on the whole, the south of Portugal is rather a barren land. Our day of sight-seeing began to draw to a close as we ran down the shore. We looked to the west, loth to part with that golden monarch who had given us so much joy—a foretaste of balmy climes—but now was hastening on, that ere long he might look and laugh, in thro' the glittering window panes, on the dear ones far away, in what we called there, the land of the setting sun. Oh! will he come to-morrow as brightly as to-day?

Slow, slow, mighty wanderer, sink to thy rest,
 Thy course of beneficence done;
 As glorious go down to the ocean's warm breast

As when thy bright race was begun,
 For all thou hast done,
 Since thy rising, Oh! sun,
 May thou and thy Maker be blest.
 Thou hast scattered the night, from thy broad golden way,
 Thou hast given us thy light, thro' a long happy day:
 Then slow, mighty wanderer, sink to thy rest,
 And rise again, beautiful, blessing, and blest."

By ton at night we passed Cape St. Vincent within pistol shot. The range of hills, I spoke of, had fallen down to a long stretch of arid height, two hundred feet or so above the level of the sea, and terminated abruptly in a broad rocky cliff, on the top of which was a fine lighthouse, forming part of a convent, and tended by the sisterhood. Out from the promontory, was a curious formation of a large square rock, as high nearly as the mainland, which seemed as if it had been torn off by some Titan and planted down a ship's width out, with deep water between it and the shore. The moon was shining in an unclouded sky, and what little was to be seen was distinct enough. Its great interest, however, was historical, owing to the victory that the British fleet, under Sir John Jervis, had over the Spanish; and Britannia's march o'er the deep, there, forms one of the illustrious records of her fame.

On the sixth day out, the ever welcome Sol rose from the Orient, resplendently, having since last we saw him—

"Repair'd his drooping head,
 And trick'd his beams; and with new spangled ore
 Flam'd in the forehead of the morning sky."

With the atmosphere windless and the water waveless, we were now in the Bay of Cadiz. How many memories it stirred up! The old Phœnicians were wont to be busy here, as they came from princely Tyre in quest of Andalusian "gold and silver, and apes and peacocks." On the Guadalquivir, there, near the present Cadiz, was Tartessus, the place that gave the general name of Tarshish. Here the combined marine of Solomon and Hiram came to gather wealth for the glory of their kingdoms—and for Solomon especially, for that gold, embracing that from Ophir—more than a hundred millions of dollars worth, besides the precious stones—with which he enriched and adorned the Holy of Holies, particularly, and also the whole Temple, that it was his honor and privilege to erect for the national worship of the living God.—Hither, too, it was that Jonah tried to escape from the presence of the Lord, as he paid his passage in a merchantman, at Joppa, bound for the west; that he might not risk his life in journeying, those weary hundreds of miles to the east, to warn the heathen at Nineveh.—I am not going to enter on the discussion of the question further than to say, that it is evident Solomon and Hiram had two separate fleets, for trading purposes, and no doubt well armed, for defence at least, when necessary. Hiram furnished the seamen and Solomon the marines, which seems to have been part of the compact. One was on the Red Sea—I am not sure but the right Eziongeber was on the Persian gulf—and the other was on the Mediterranean. The Red sea (?) ships went to Ophir—wherever it was—and the Mediterranean ones sailed from the two chief ports, Tyre and Joppa, to Tarshish—Tartessus, which as the principal *re. Iezvous*, gave the name to the whole of the south of Spain. The history, too, of the productions of the country, answers exactly to the Scripture record of the trade that was carried on. There is no question that the south of Spain was one of the principal colonies—along with the opposite shore in Africa—of the Phœnicians, and

who pushed on farther in search of the minerals, especially the tin of Cornwall, and whatever else in Britain might add to the aggrandisement of the east. Bold mariners were those Phœnicians, without compass or quadrant, steering away by the sun, the moon, the stars, the coasts, and the headlands, and doing that which the ablest mariner now-a-days would not like to venture on.—I wonder if it was to this part of Spain that St. Paul was so anxious to get, to preach the gospel to the descendants of those Hebrews of Solonon's time, who formed part of the colony, as well, also, to those of his own day who had emigrated thither in search of trade and gain. The Jews have, from earliest history, had a particular liking for this region—if they were permitted to live in peace—and is this to be one chief rallying centre for their restoration, and where “the ships of Tarshish and of the isles shall wait them?”

But another event transpired here, and its remembrance makes a Briton's blood course triumphantly, as the sons have been told what their sires performed. There, at bright mid-day, is Trafalgar. the Cape forming the eastern boundary of the Bay of Cadis. The Sierra Bonda rise high some distance behind, but the Cape is low, and sandy, with patches of vegetation, here and there, on it. Just as we bore down towards it, we came on the celebrated spot, where the fearless Nelson and the noble Collingwood led the British fleet against the combined one of France and Spain; where England's expectation, that every man should do his duty, was nobly fulfilled: where twenty-seven ships took, or sank, twenty out of the enemy's thirty-three; where Nelson fell: where our naval victories, so far, have culminated; and where, of all places on the sea, Trafalgar loudly proclaims the pluck and prowess of the British Tar.—The Spaniards on the shore, and up on the Bonda heights, must have beheld a magnificently terrible spectacle, as those sixty ships dashed, and clashed, and crunched against each other, each seeking an enemy, and sometimes finding two; how the cannonade would boom, and reverberate among the jagged mountains, how a stray ball would whistle over the fields, to warn off the curious to a safe retreat; and how the anxious Hispanian would try to pierce thro' the smoke-cloud, from a thousand guns, to learn the fate of the foe or the friend; and, when all was over, to see wrecks floating on the sea, and ruin cast upon the beach; the pride of Spain a prize; the navy of France utterly broken; and the flag of old England, from mizen top and main, flying out bravely, as of yore, and offering defiance to the world in arms.

But, after all, war is a horrible thing. It seems all very fine to have banners streaming, bells ringing, bands playing, people shouting, speakers spouting, and preachers panegyricizing, on the news of a great victory. It's all very well to toss up the cap, and hurrah for the renown of our braves, and the fame of our country; and, I suppose, in the excitement of the hour, I would be demonstrative enough too; but look nearly, very nearly at it—if a christian so much the better for you, and so much the worse for it—and as a man with human thoughts and feelings in you, I imagine you'll not cheer much. Did you ever travel thro' countries in the fiery fervor of preparations for tremendous struggles, and see the wild anxieties of those remaining at home, to get the others enlisted, who were considered to be the proper men to go and fight—the patriotism that would cheerfully give up all its kindred for the cause—and did you ever see the mustered regiments and the heavy brigades “marching on to glory?” An army, on the advance, presents to many a pleasing spectacle, which conceals the work it has to do; and the thoughtless crowds applaud it on its way. Have you followed the fresh track of war, and where people did not cheer any? There, the dead and the dying; the wounded by the slash of the

sabre, the shot of the rifle, and the tearing shell ; the ambulances crowded with men faint and in agony ; and on to the hospital tents, with tens of thousands there, of whom thousands will die. A victory has been obtained, and that's some of the cost ! Look, too, at the other side, and more dead and wounded there ! Think, also, of the immortal souls, which were disembodied in the fierceness of conflict, and hurried up to God while yet agitated by the threatenings and slaughter against the foe ! Stern reality takes away all the tinselling from the thing, and makes you sigh. Christianity beholds it, and drops a tear. Still the nation lauds it ; for it hears only of victory, and sees the tidings in the page it reads ; but in many a mansion, and cottage, the father is there bowing his head in woe ; and there, the fond mother shall henceforth go mourning all her days. Ah ! there are two sides to the picture—I wish there were no side at all, for I've seen both, and I liked neither ; for the first one but dazzles to delude ; and the second, the ghastly reality, but deepens the conviction of the enormity of the crime. There surely is some way, by which governments and people can settle their difficulties and disagreements, other than by offering children of their dead, to appease or terminate the strife. War ! it must needs be, it seems, a little longer ; and, in defence, the lover of his country will surely but sorrowfully sacrifice on its bloody altar—but may the Lord blast with the breath of destruction those who, causelessly, bring it on.

The view from Trafalgar was grand. On the left rose the Sierras of Andalusia, in wild, weird-like, barren ruggedness, as if thunderbolts had cut and ploughed their furrows down them ; and before us was Africa. The towering mountains of Morocco—some of them lost in the clouds—presented a singular appearance. They form here, as seen over the coast hills, the Atlas range, and increase greatly in height, as I saw them afterwards, farther to the east. As seen from here, with the sun glaring on them, at first it was difficult to make out whether it was a grayish, weather-beaten snow that covered them, or if it arose from absolute sterility. As we got near, patches of snow, in clefts, could be seen, but the peculiar whitish shiny colour arose from the mountains being of aggregated rock, and the quartz and mica glistening in the grey slaty strata, which now and then almost took the sierrated formation. Such complete baldness, apparently without shrub or lichen, gave one the conception of the sublimity of desolation. The valleys and lower lands, however, are very fertile in grain, the olive, orange, lemon, fig, and abound also in flocks of sheep and herds of goats ; the skins of the latter being a large and profitable export, known as morocco leather. There was a striking contrast between the two shores ; that of Spain, except in very few places, being very poorly cultivated, and almost treeless—as is the case through a great part of the country ; but, on the African side, the woods are extensive, and cultivated farms plentiful, tho' not a single country house was to be seen—for the reason that the residences are in the woods, or in thick groves, to protect them from the burning sun. This is the great sporting country for the British officers at Gibraltar, who can get on good terms with the jealous Moors—a noble people, in many ways, but who are exceedingly sensitive about anything that seems like encroachment on the rights of their person or property ; not to say anything respecting their inbred contempt for the Christian dogs, as they disdainfully rate us. Cape Spartel forms the north west point of Africa, and is rather high and rocky, with some vegetation on it, and cultivated as it falls to the shore. Here there is the same singular, and very similar freak of nature which we saw at Cape St. Vincent ; as a little distance out from the face of the cliff rises an immense, high, square rock, standing like a sentinel in the sea. Up on the brow of the cape is a very conspicuous lighthouse. Six

miles farther is Tangiers, a fine old Moorish city, on a rather steep declivity, coming down to the beautiful little bay which runs in to the east of it; with some wooded high-lands behind, and the distant background to the scene composed of those bright and bare mountains, lifting their heads so loftily. Tangiers, at one time, was taken and held by Britain, with the design of commanding the Straits,—tho' of no use for that purpose, except as a harbor for a fleet—but was soon given up again to the Moors, who now hold it undisputedly, and maintain there the manners and customs of the east in all their purity.

A short distance on, we came to the meeting of the waters of the Atlantic and Mediterranean. It is remarkable, and, so far as I know, is the only instance of the kind. All was smooth as a mirror, when there appeared before us, as if a stiff breeze were coming up, causing a line of white-capped waves to run across the mid-channel. We were in it, but not a breath of wind. It was the Atlantic rushing in, at the rate of many miles an hour; and for a distance of five or six miles there was this strong rapid carrying us swiftly on. It doubles, as sailors say, near Gibraltar, and comes out in an under-tow. That "doubling" I saw afterwards. On both shores there are quiet currents setting outwards; and, on Maury's theory of hot and cold sea currents, I can easily understand why the colder waters of the Atlantic should dip, rapidly, below the warm Mediterranean, beginning to meet it here; but the dip on the the inner side rather puzzles my comprehension, as the law would seem to be entirely reversed. The sailor's theory, anyway, is incorrect, for it is not a surface current all the way in, and then doubling for the under-tow, but rather the opposite. Neither does it arise from any sudden descent in the bottom, for in that case, at both ends, we would have water running down hill and up hill too. Whatever the cause, it was very curious, and set my speculating energies to work, tho', I fear, to little purpose.

We next bore down on Tarifa, the southern-most town in Spain, and passed near to it. When Spain held full sway, it was here that duties were collected on the shipping passing through the Straits, and hence came the word, tariff, in our political terms. It is noticeable from another fact, that here, Lord—then General—Gough, gave the French a splendid dressing, with only one regiment and some Spaniards, by entrapping them in a concealed battery. It seemed to be a small place—tho' one gets wonderfully deceived, at first, in estimating the likely number of houses and inhabitants in those towns that are jammed in on the small flats at the foot of hills. The houses looked white-ish, on the whole, but with a mixture of colors arising from the external frescoing that Spaniards and Italians are so fond of. The houses were flat roofed, and altogether had as much of a Moorish appearance as a Spanish one. It was rather strongly fortified by walls, and a considerable fort on a small point running out into the water, besides some heavy works on the rocks above. If Gibraltar can command the Straits on the inside, Tarifa can do it on the outside, with proper care, else I am much mistaken. In fact all along, for miles, nature has given the Spaniards the command, if they knew how to use those sierrated hills, lying at almost every angle and curve, for walls, and ramparts, and bastions. It is about ten miles west from Gibraltar. Here and there could be seen a patch of orange or olive yard, but, generally, the country was woefully wild. The hills were not very high immediately near, but unspeakably rough; no, not just that—rugged; no, nor that either, precisely; but tattered, ragged, jagged, may give the conception better. If you can conceive of pre-Adamite Leviathans, of the ancient monster order, that would require half a sea to turn in, and had been cast up high

and dry ; some on their sides, some half on their back, and some completely so, and then slashed down in any way to expose the ribs, and of this rib and that, a good piece broken off ; then petrify the whole ; put in the crevices a few pinches of earth for the growth of some miserable grasses, and you may try to form some notion of that rock-saw region which forms the Spanish side of the Straits of Gibraltar. Or, to try an illustration once again, if you can imagine hills and mountains lying at various angles, down to twenty-five degrees, and on the crests of these, walls of immense height and thickness had been built, and a thrice strong Samson had set to work with a Samson's cleaver, and hacked at them at every few giant steps he took, and then you'll get some idea of the appearance of the Spanish Sierras, from the Sierra Bouda, to the Sierra Bocares, which was all I saw of them, from the southern termination at Cape Trafalgar to the commencement of the several ranges in the north of Granada.

On the African side, the pillars of Hercules were stout and strong at the Straits, and rose to a splendid, almost perpendicular, round sided, round topped rocky mountain, I should think considerably over 2,000 feet high. The Moors call it *Jebel*— —I forget—but it goes in our vernacular by the name of Apes Hill, as it is, or was, one of the airy residences of this genus of quadrumana.—It was here-about the queer old Scotch Lord, Monboddo, thought he found a warrant for starting the theory, that the ape variety of the species—being tail-less—was the original of our humanity ; and that somehow, man in the ape, took a start, and rose to man.—Aye, somehow, concluded he, it came about. Just so, for the people who will have their objections and theories opposed to the Scripture record, always run into greater difficulties than they try to solve ; and seek for an effect and lose the cause. If apes, of old, grew to be men, why don't they now ? It's as easy for them now, surely, as before. But apes are apes still, and ever will be till apes shall be no more.

Now we came in full view of the rock of Gibraltar—the celebrated scene of many a determined attack, and of as resolute and enduring defence. At first sight I was greatly disappointed. It hadn't the height, nor appearance, nor was it in the place I expected. Apes Hill, had it been on the European side, would have been up to my idea of it, but away in to the left, some five or six miles from the narrowest of the Strait, and presenting a moderate grey height on the west, and a long low tongue of rock to the south, and a wide bay running in on the west, considerably upset my pre-conceptions. The bold perpendicular rock, with its tunneled galleries for the heaviest artillery, and to command the entrance of the Mediterranean, was not observable. I soon found that my education in this matter had been somewhat wrong, and that the main views of it, correct enough, which I had seen, were taken not from the sea but from the land. We turned into the Bay of Algesiras, surrounded on the west by steep sierras, on the north by a sloping sandy beach, up to the perched town of San Roque, and dropped anchor in the harbor, with Gibraltar on the east ; and now, as we looked up, the rock assumed a majesty that the first view did not impart. At none of the Mediterranean ports is there a dock at which a ship is allowed to come. Loading and unloading has to be done by small boats and lighters, consequently we had to anchor a little way out, surrounded by hulks, colliers, merchantmen, and men-of-war. The sun was just setting, and we had not time to obtain our *pratique*, to allow us to go on shore ere gun-fire, therefore nothing remained for us, but patiently and in terestedly to behold, in the mellow evening air, so much that was entirely new ; watch the on-coming of boats with spread lateen sails—like birds with one wing—sailing lazily ; listen to the bands playing up in the Alameda ; witness the gay promenaders there, of officers in half dress and

full ; Moors in their striped turbans and blue and scarlet cloaks ; Spaniards in their gayest ; and Jews in good and bad attire ; and, at length, to hear the tattoo, Britain's evening drum-roll, which goes round and round the world.

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Missionary Intelligence.

LETTER FROM REV. D. DUFF.

New Westminster, B. C., 31st Jan., 1867.

THE REV. R. F. BURNS, D.D. :

MY DEAR SIR,—Yours of November 26th, intimating the reversal of the decision come to by the F. M. C., with respect to sending a Delegate to B. C., was duly received. We regret the disappointment attendant on this announcement, but we believe the change of purpose was founded on what was deemed sufficient grounds. To us in British Columbia, in common with the Church in Canada, it is cause of much regret that you are likely to remove to another sphere of labour, and that outside (so to speak) the walls of our own empire. I cannot but feel that in this change our Mission Committee will be deprived of the services of one who is loved and esteemed for his wisdom and efficiency in an important department of Gospel work.

I made known to the friends in Victoria the statement of your last communication. The Committee were to meet as soon as possible to deliberate. I think they will urge the matter on the sympathy of the Irish Church.

The population of Victoria has greatly decreased during the past six months ; and since the request was sent to Canada, not a few connected with our congregation have left for other parts. Indeed, the number of the congregation there is not larger now than that of New Westminster. And, inasmuch as but a few days ago we were given to understand that the Seat of Government for the United Colonies of V. I. and B. C. is to be at New Westminster, this town is likely to go forward, and Victoria to stand still or decline.

I have been alternating service in Victoria and New Westminster, and feel more disposed to give the latter the advantage, as it is more particularly our own station, and may yet be a place of more importance. I fear that unless the congregation of Victoria receives some countenance from the Irish Church, it will utterly break up, and the finest edifice in B. C. fall into strange hands. The church building, I am informed, cost about ten thousand dollars, and has a mortgage on it for fourteen hundred dollars.

Mr. Somerville still holds on. It is reported that substantial aid is to come from home, not only for his support, but to erect a place of worship.

Alas for the honour and power of godliness amongst us ! What occasion is here given to the adversaries to blaspheme. Some, I believe, have turned their back upon the ordinances of religion, and many have become careless and indifferent.

I shall likely continue for a time going between this and Victoria. Owing to sickness, both of a personal and domestic nature, as well as the irregularity of conveyance, Mr. Jamieson has not been able for some time to get to Victoria. Between Victoria and New Westminster there is

communication but once a week. These stations being so small, were they only more contiguous to each other, could be attended to by one. The scattered nature of the field here is one of the chief difficulties in the way of working it with economy as to men and means.

Political agitation is at present very strong in the Colony, respecting the settling of the "Capital," the appointment of officials, and the enactment of laws for the now one colony of B. C.; so that, for want of faith, and the prayers of faith, we may well be filled with holy jealousy, lest the word of the Lord be hindered in its course among us, to bless, and save, and glorify.

With highest esteem, yours very truly,

D. DUFF.

REV. C. CHINIQUY'S MISSION.

The Rev. A. Kemp, who was recently appointed, with the Rev. J. Thompson, of Sarنيا, to visit the mission of Rev. C. Chiniquy at St. Anne's, Kankakee, in a letter to the *Montreal Witness* mentions the results of his observations.

In the school or seminary there was an attendance of 126 although the day was unfavourable.

"The school opens by singing a hymn, reading the Scriptures, and prayer, and closes by singing and prayer. The whole school is then divided into two classes, and half an hour daily is devoted to instruction in the word of God. In addition to this Mr. Chiniquy himself instructs the advanced class in several departments of Controversial Theology. Although the greater part of the children belonged to families now become Protestants, yet there were a considerable sprinkling of the children of Roman Catholic parents among them, who, in spite of all the efforts made to keep them away, persevere in their attendance at this Protestant and Christian school. The importance of this College to the French people of St. Anne's and its vicinity cannot be over estimated. It is elevating and stimulating their minds, giving them a sound secular and religious training, and moulding them into good Christians and citizens."

"The school is taught by the Revds. Mr. La Fontaine, as principal, and Mr. Therrien, as first assistant, and a third teacher, who takes the English Department. The principal and his assistant were both priests in the Church of Rome but lately, the errors of which they have openly renounced. The former has been received into full standing as a Minister of the Canada Presbyterian Church, and the latter is now applying for admission. They are both superior men. Their education is good, their gifts as teachers and preachers are above the average, their piety sincere, and their whole deportment manly and courteous. They are real acquisitions to the mission, and promise to be effectual champions of the truth."

The communion roll numbers 650.

The Romish Bishop of Chicago is beginning another law-suit against Mr. Chiniquy. It is evident that both in Illinois and in Lower Canada the priests dread the influence of the mission at St. Anne's.

Mr. Kemp examined the accounts of the mission, and found every thing correct.

MISSIONS OF FREE CHURCH OF SCOTLAND.

NEW MISSION.—An attempt is being made by the Free Church to establish a mission among the wild hill tribes to the north of Nagpore, bearing

the name of Gonds. The Free Church Record for March contains an exceedingly interesting account of the Gonds, who are believed to be the remains of a very ancient race, displaced and driven to the forests and hills by the Brahman or Hindoo race. In the Nagpore district their number was computed in 1825 at 291,603. Their religion is different from Brahmanism. Some of them worship as many as seven Gods. Though originally without caste, they have borrowed the institution from the Hindoos, and now have three great social divisions. Like the rest of the wild Indian tribes they are much addicted to liquor. Some missionary efforts have already been put forth among these tribes. About 20 years ago two missionaries of the Propagation Society visited the Gond villages, but their principal mission centre being more than 100 miles from the Gond country, the mission was found ineffective, and was subsequently withdrawn. Another mission sent out about the same time from Germany came to a more melancholy end. Almost all the missionaries fell victims to disease, and the mission was given up. There are several hopeful circumstances in connection with the Gonds. Caste has not by any means the same hold as among the Hindoos. Moreover they are far more truthful than the other tribes in India. We trust that the mission proposed to be established, will, by the blessing of God, be eminently successful.

THE GOSPEL PREACHED AT A HEATHEN FAIR.—The Rev. N. Sheshadri gives the following interesting account of his proceedings at Deulgaum on the occasion of an annual fair in honour of the God Balaji, according to some an incarnation of Vishnu, and according to others of Shesha, the brother of Raum. Balaji is made of gold, silver, brass, copper, and iron. It is of the size of a human thumb; and yet annually upwards of a million of souls come annually to this place from all quarters. Rev. N. Sheshadri says:—“We Christians formed this year a pretty strong party; with our colporteurs we were close upon thirty; but what is even this number in comparison with the vast assemblage of men, women and children that has congregated here?”

“We go out every morning and evening to preach the gospel of God’s grace to these deluded creatures, and receive, in the middle of the day, as many visitors at our tent as choose to call upon us.

“Wherever we go out to preach, we get thousands upon thousands to listen to us most attentively. The following will give you an idea of the way in which we try to commend the love of God in Christ Jesus to the attention of our countrymen. In this part of the country we freely use native music. Most of our pupils of the Normal School, male and female, by this time sing very well indeed a large number of Christian hymns to native tunes. They have an instrument, not of ten, but four strings, a drum, a pair of cymbals, and other instruments. They generally begin, and when they have sung a hymn to the blessed Trinity, and a few others, I step forward, and, by way of explanation, try to impress upon our audience the same truths that have been sung.

“Whenever I felt tired, our singers regaled the audience with their pretty songs and music, with which they seemed to be rivetted. It was very amusing to observe amongst our auditors not a few nodding their heads, others moving their lips, and some even clapping their hands, in order to keep time with our instruments. I fancied now and then I discerned native Hardases and Kathekaris (native religious minstrels who go about the country lecturing on subjects treated of in the Purans—Hindu sacred books), who seemed to be struck more with the matter of what our people sang than what their own songs contain, although sung to the same tunes.

"This interchange, besides relieving us, gave the appearance of variety to our way of working, which seemed to have a very good effect upon our auditors. It also afforded me opportunities of observing some sort of system in my short addresses. Thus, having set forth the love of God in Christ Jesus, I was anxious to say a few words regarding the work of the Spirit in the plan of salvation.

"Having heard the singers repeating a hymn in which a sinner is exhorted to renounce all worldly lusts, and live soberly, righteously, and godly, in this present evil world, I stepped forward and tried to describe what we are by nature, namely, dead in trespasses and sins; showed how God raises us out of this spiritual death by giving us his Holy Spirit; and reminded our auditors that intimations of the need of some spiritual regeneration are to be found in the Hindu sacred books. A Brahman is called twice born after the investiture of the sacred thread. Now, we believe, not only Brahmans may become twice born, but even Máhész, Mangs, and all may become twice born; not by the investiture of any thread, but by the working of the Holy Spirit (the third person of the blessed Trinity) on the hearts and consciences of men. Thus we had the pleasure of setting the love of the Father, the grace of the Lord Jesus, and the communion of the Spirit before our hearers.

"You will be glad to hear that our colporteurs succeeded in putting a very large number of tracts into circulation; and may we not hope that these silent messengers are still carrying on the work of preaching where the living voice cannot follow the vast multitude that had congregated at Deulgaum. May the Lord pour out his Spirit upon the whole region, and choose even from amongst such as shall be for his own praise and glory!

"In this way I spent three whole days at Deulgaum, and returned to Jalna for our Sabbath services, which are getting more and more interesting, leaving a large number of my assistants behind, who were most profitably employed for four or five days."

JEWISH MISSION—PRAGUE.—Mr. Van An del reports the mission as in a most prosperous condition. Since two young Jewish ladies were baptized at Kaiserwerth, another convert has been baptized at Prague. He had long been an inquirer and is now engaged as a Colporteur of the British and Foreign Bible Society.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

INDIA.—SURAT.—From Surat we have the pleasing intelligence of the addition of seven to the church there. Another convert was unable to attend for baptism, in consequence of being unable to obtain leave of absence from his situation, he being a station-master on the railway, some distance from Surat. Of the number now added to the church, two are intelligent young men, who have been long under Christian influences.

From Surat, two of the missionaries, Messrs. Dixon and Wells, had made a missionary tour to the north. They had many opportunities of declaring the gospel to large audiences, frequently addressing six different sets of hearers in the course of the day. In scarcely an instance did they meet with any factious opposition; but, on the contrary, most were anxious to hear the message brought them.

JEWISH MISSION.—Dr. Craig, writing from Hamburg, gives an account of the work which is being carried on in connexion with the mission. A number of Colporteurs and Bible-readers are employed in various parts of the country. Besides superintending the labours of these

Colporteurs, and publishing various tracts and books, Dr. Craig often preaches four or six times in the course of a week.

ENGLISH PRESBYTERIAN 'CHURCH.

CHINA.—In connexion with the various mission stations, the work of evangelization goes on prosperously. The Rev. W. C. Burns, in a letter dated Peking, Nov. 12, states that, since completing the translation of the Book of Psalms, he has been engaged more frequently than before in public preaching, for which he has had many excellent opportunities. At Kway-Tham, there are three candidates for baptism. At Khi-Boey two had been baptized.

Since the death of Mr. Masson, lost on his passage to China, several young men have been led to offer themselves for missionary service. The committee are in communication with three, who it is hoped may be found eminently fitted for the work in China.

CHINA.—LARGE ACCESSION OF CONVERTS IN THE PROVINCE OF SHANG-TUNG.

A correspondent of *Evangelical Christendom* mentions that a very remarkable religious movement is in progress in the Province of Shang-Tung. Before September, 1865, no foreigner had visited the place. The work began and was carried on for months without their presence or aid. The work began with an aged man who, in anxiety of mind, arising chiefly from a very peculiar dream, went to Tien-Tsin, in search of some Roman Catholic priests, of whom some of his neighbours had told him. He was providentially directed not to the priests but to a Protestant missionary, who made known to him the Gospel of Jesus Christ. He remained some time studying the Bible and religious books; and, on his return home, took a supply of books and tracts for his neighbours. On his subsequent application, a native Christian was sent to instruct the people; and, subsequently, a native preacher. The reports of these labourers were so encouraging, that two European missionaries went down in September, and spent two or three weeks in instructing the people, conversing with applicants, &c.; and, before leaving, received into church-fellowship forty-five persons. The Christian consistency of these converts is described as being of a very high character.

NEW ZEALAND.—ITS PEOPLE AND MISSIONS.

Three magnificent islands, with a coast line of 3,120 miles, including 65 millions of acres, and a population of nearly a quarter of a million,—such is New Zealand. It contains broad and lofty mountains, which send off their spurs in various directions to the sea coast. The highest mountain in the Northern Island attains an elevation of 9,000 feet. The summit of the range in the Middle Island is covered with perpetual snow. It reaches an elevation of 13,000 feet, and has been called the Southern Alps. Considerable rivers flow through the noble plains. They are subject to sudden floods or “freshets,” occasioned by the melting of the mountain snow. Primeval forests of vast extent are seen on the hill sides, and on the undulations of the lowlands. Vegetation runs riot. “The general appearance of a New Zealand forest is different from anything in the old world. Thousands of tall columnar trees, of fifty different species, one hundred to two hundred feet high, struggle up through

a wilderness of underwood—their leafy heads so loaded with tufts of rushy parasites, that the true foliage is almost lost in the rank vegetation of the alien polypisæ. Innumerable creepers, the rope-like supple-jack, up to the gigantic vegetable boa-constrictor, coil round every stem, run up every limb, glide from head to head, and entwine the topmost branches of a dozen trees in fifty Gordian knots. The underwood consists of three creepers, and of an equally dense growth of young saplings, mixed with forest shrubs, such as the delicate lady's hair, an elegant plumy fern, and many others. It presents so many obstacles to free step and movement, that none but a patient and accomplished pedestrian would struggle through it at a greater rate at most than a mile an hour.

“Indescribable is the charm of New Zealand forests for the lovers of nature. There, generations of noble trees are seen decaying, and fresh generations rising up around the moss-covered trunks of fallen patriarchs. No sound is heard save the falling of trees, or the parrots' shrill screech. Glimpses only of the sky are caught through the leafy canopy above, and at high noon-day in the fields it is always green twilight in the woods.” Bold, beautiful, and fine is the scenery of the country at large, and as it is fertile and cultivable, with a climate adapted to European constitutions, multitudes of the surplus population of the British Isles have settled upon it.

Some of the native Maories affirm that they are Jews, because many of their customs resemble those of the Jews. We learn from a writer in the “*Intelligencer*,” who held a high official position in New Zealand, that there is a remarkable agreement amongst the Maori tribes as to their origin. They count from seventeen to twenty-one generations from their arrival in the islands, and many of the principal families can trace back their genealogy, giving the names of each of their ancestors during the whole period since their landing. They all agree that they come from “Hawaiki,” supposed to be the Sandwich Islands. They came in twenty double canoes, each carrying several hundreds of people. They were driven from their original country through a war about land and women.

Their traditions of the origin of mankind indicate a Scriptural source. The first death was that of a woman, who, for the violation of duty, was, while asleep, entered by a lizard or creeping creature, which devoured her vitals. Idolatry never in any shape existed amongst them. They never conceived any thing material or tangible in connexion with Deity. They believed in the immortality of the soul, and in an unseen world in which there were seven heavens. In all their actions there was a recognition of a super-natural and spiritual agency. When the Maori planted his ground, he commenced the work with the prayer of the priest. When he gathered in his harvest, the first-fruits were presented as a wave-offering to his God. Each undertaking was commenced and completed in prayer. If a fishing net was to be made, the flax was consecrated by the priest, and it was sacred until it was used. On its being first drawn, the largest fish was selected by the priest for himself. It was so in building a house. The materials and the builder were sacred till it was finished. There was a constant recognition of a Spiritual Being, and of their dependence upon Him. In a war expedition, the first act was to consecrate by prayer the warriors for “the advance.” If they were successful in war, the heart of the first victim was made an offering to the god of war, and his body being regarded as sacred was never eaten. They were cannibals, and ignorant of Gospel light. Their land was full of the habitations of cruelty. But they believed that “every kind of wickedness was natural to the human heart.” Hence, on the arrival of

the Church and Wesleyan Missionaries, they were ready to receive the doctrine of the necessity of regeneration, to fit them for the presence of Deity. "Their extreme sense of justice and of the necessity for atonement for every wrong—the alleged ground of all their wars—led them to embrace with avidity the doctrine of the atonement of the Son of God. And as they considered the death of a great chief of much more importance than the deaths of common people, they looked upon the sacrifice of the Son of God as an efficient sacrifice, as well as the highest proof of His being a God of love."

The Missions in New Zealand, notwithstanding their late trials, have richly repaid the Christian Church for all the money and labour expended upon them. The man who, under God, was the instrument in shedding the first rays of Gospel light amongst the Maories, was the Rev. Samuel Marsden. In early life he was a blacksmith. It was while working at the forge that he was brought to Christ. No sooner had he experienced the love of God in his own heart than he longed to make the glad tidings known to others. He was sent to college by the Elland Society, then went out as chaplain to the convicts of Port Jackson, where he met with a New Zealand chief who was on a visit to Australia, and thus became interested in the Maori race. He pleaded for them with the Committee of the Church Mission, and did not plead in vain. With the understanding that the preaching of the cross *alone* was the power of God unto salvation, Mr. Marsden, with Mr. Hall, a carpenter, and Mr. King, a shoemaker, started for New Zealand, knowing nothing of the country, but its misery and wickedness, its massacres and its cannibalism. They went to live "among a nation of untried savages, well aware that their own lives and those of their families would be in constant jeopardy." Love to God and to the souls of men could alone have moved them to this heroic self-devotion.—*Missionary Paper.*

General Religious Intelligence.

CHRISTIAN WORK IN LONDON.

In our last number we referred to a conference recently held between some leading ministers and laymen on the one part, and a number of the working classes on the other, with a view to discover the causes which lead so many of the working classes to neglect public worship. It is gratifying to know that much is being done, and with good effect, among the lowest classes in the metropolis of England. The London correspondent of the *Presbyterian*, after referring to the conference already mentioned, says:—"It would be a great mistake, however, if I conveyed to your readers that there is not, both in London and the Provinces, a continuously larger attendance on the public worship of God, than not only in the last century, but also in the last generation. Open-air preaching in London often leads to decision; unwonted places for service have had a powerful effect, and even St. Paul's Cathedral and Westminster being opened on the evenings of winter, spring, and early summer, attract many who would not go to the morning or afternoon regular services. Then again we have a system of *living evangelism*, most remarkable and extensive, by occasional visits, for example, of such a man as Mr. Booth, and many others.

"The city missionaries, three hundred strong, have in their local rooms every Lord's day evening a congregation of the workingmen, also of the

very poor of both sexes. Besides all this, theatres and halls are open, and thither workingmen will, and do go, while they shrink from churches and chapels. A remarkable report has just been published by the United Committees of the movement begun seven years ago for preaching to the masses in theatres, &c. Here is a portion of it :

“It appears that last year there attended the Surrey Theatre from 2000 to 3000 persons ; Pavilion Theatre, 1500 to 2000 ; Standard Theatre, 1500 to 1800 ; Sadler’s Wells Theatre, 1300 to 1500 ; Alhambra Palace, 1400 to 2000 ; Regent Music Hall, 400 to 800, and that 122 services had been held. Thus 190,000 persons, who, speaking generally, go to no place of worship, were brought under the sound of the gospel, making, with those who previously attended since the theatres were first opened on the Sunday evening, no fewer 1,370,000 individuals to whom more than 200 clergymen and Dissenting ministers have delivered free and popular discourses during the past seven years. ‘Two-thirds of the men present at each service,’ says the committee, ‘were men whom nothing but a prize fight can interest, a tap-room and low pleasures attract, and who, apparently, are not excited above the mere animal in any thing ; yet were here quietly and patiently waiting the beginning of the service, and attentively listening to the end with interest and intelligence to the simple preaching of Jesus Christ and him crucified.’ ‘In no place about these parts, and by no person, however popular, has such a large number of working men been drawn together ;’ and when it is remembered that the attraction was not that of symbolism, but that of the plain, simple address of the clergyman or minister, without gown or bands, book or manuscript, beyond the Bible, the conclusion is forced upon us that there must be some special influence in the very character of the services, which thus drew multitudes together, which does not belong to other religious bodies, who confine themselves to what is unusually called ‘the outward and ordinary means of grace.’ No doubt the theatre itself is an attraction, especially as many, if not all, the Sunday hearers are to be found in the pit and gallery during the week ; and the acoustic properties of the place have also something to do with the success of members ; but still we cannot but think that there is something due also to the freshness and freedom with which the gospel is preached, and the stimulating effect of sympathy with such large and attentive masses as listen so attentively and behave with such decorum.

“All this gives cause for thankfulness for the past, and for hope and cheer as regards the future.”

PRESBYTERIAN UNION IN THE UNITED STATES.

The *American Presbyterian* (N. S.), says of the recent meeting of the Re-union Committees of the two Assemblies :—“The meeting of these Committees, first apart, and then jointly, was held in New York city last week as announced. Our own and the joint Committee’s meeting was held in the study of Madison Square Church. Ten members of each Committee were in attendance. Rev. George F. Wiswell, D.D., was elected a member of our Committee in place of Dr. Brainerd. The details of the business transacted are not, we suppose designed for publication at present, but no harm can possibly result from the announcement, that, during the two days through the greater part of which the joint meeting extended, no jarring word was uttered, although every member gave free utterance to his opinions, and that the impression made by the conferences was favourable to the result contemplated in the formation of the committees.” The

THE CANADA PRESBYTERIAN CHURCH.

General Assemblies will meet in the latter part of May, when it is probable the subject will be finally decided. The following statistics of both these bodies will show what the strength of the churches amounted to in the year 1865 :

	Old School.	New School.
Ministers, licentiates, professors, and editors.....	2,346	1,779
Members.....	287,360	138,074
Sabbath scholars and teachers.....	161,574	112,789
Home Missionaries.....	508	321
Cost of Home Missions.....	\$116,489	\$93,477
Foreign Missions, ordained ministers.....	67	58
Male and female teachers in foreign field.....	92	—
Native helpers.....	50	—
Cost of Foreign Missions.....	\$268,442	\$112,296
Periodicals :		
Weeklies.....	11	11
Monthlies.....	4	10
Quarterlies.....	2	8
Semi-monthly.....	—	1

The following figures show how much money was raised by both bodies in 1865 for congregational and benevolent purposes :

Congregational purposes.....	\$3,204,233
Miscellaneous collections.....	839,468
Foreign Missions.....	292,008
Home Missions.....	199,890
Educational purposes.....	154,766
Publication Fund.....	77,426
Church Extension.....	55,814
Support to destitute ministers.....	26,618
Total.....	\$4,850,223

ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

DEATH OF DR. LIVINGSTONE.—Universal regret is expressed on account of the death of Dr. Livingstone, tidings of which recently reached Britain. The particulars have not been received ; but it is stated that he was killed by the Kaffirs.

PERVERTS TO ROME.—It is stated that, within the last year, about 1,000 converts have been added to the Church of Rome, in the western districts of London alone.

ECCLESIASTICAL DISCIPLINE IN SOUTH AFRICA.—The Privy Council has lately given a decision which affects the position of all churches not connected with the state. A minister of the Dutch Reformed Church had been removed for heresy. By order of the Privy Council, in confirmation of the judgment of the court at the Cape, he is to be reprimanded in his charge. This is farther than the Court of Session went in the Cardross case.

PRESBYTERIAN UNION.—The union question is still one of great interest. The prospects are more favourable than they were some time ago. It is believed that in both the Free and United Presbyterian Churches, those opposed to union will be in a very decided minority.

OVERTURE FOR UNION WITH THE FREE CHURCH.—At a late meeting of the Established Presbytery of Edinburgh, an overture was brought

forward in favour of union with the Free Church. It is not likely that the overture will be very numerously supported.

DEPUTATIONS FROM CHURCHES IN BRITAIN.—The present year promises to be one of great interest, so far as deputations are concerned. Dr. Guthrie, Dr. Fairbairn, Rev. Mr. Wells, and, probably, the Earl of Dalhousie, are expected, as a deputation from the Free Church; and Dr. Denham, of Londonderry, and Dr. Hall, of Dublin, from the Irish Presbyterian Church. These deputies, it is understood, will be present at the meetings of the Presbyterian Assemblies in the United States; but they will also visit Canada. Their presence at the meeting of our Synod would be hailed with great delight. Correspondence is being carried on with a view to secure this very desirable object.

CONFEDERATION OF THE BRITISH NORTH AMERICAN PROVINCES.—Confederation of the Provinces may be regarded now as an accomplished fact. We trust that, by the blessing of God, this change may tend to our prosperity and consolidation as a nation. As we shall have a Federal Government and Legislature attending to the more general interests of British America, may we not, before long, have a General Assembly superintending the work and legislating for the interests of the Presbyterian Church throughout this wide dominion.

SCOTTISH NATIONAL BIBLE SOCIETY.—The revenue for the past year consisted of £5,700, received as direct contributions, and £8,133, received in payment of copies of the scriptures, showing a considerable increase in both departments. The circulation, during the year, was 214,334.

FENIAN INSURRECTION.—In Ireland, and in England too, considerable excitement has been occasioned by the insurrections which have made their appearance for the last few weeks. While there is not the least probability that these misguided men can succeed in their object, they may give much trouble on both sides of the Atlantic. Had more been done, in days that are past, for the evangelization of the Irish people, present troubles might not have been experienced.

REV. DR. CANDLISH.—We are sorry to observe that Dr. Candlish's health has not been, of late, in a satisfactory state. His congregation are looking out for a minister to take the place of Mr. Dykes, as colleague and successor to Dr. C. The Rev. Mr. Wilson, of Edinburgh, was thought of, but declines to leave his present sphere. Mr. Laidlaw, of Perth, may be next thought of.

IRISH PRESBYTERIAN SABBATH SCHOOLS.—In connexion with the Sabbath School Society of the Irish Presbyterian Church, there are 749 schools, 6,386 teachers, and 46,550 scholars, showing an increase of 51 schools, 448 teachers, and 1,823 scholars. Large grants have been made from the depository to the poorer class of schools.

CONVOCATION ON RITUALISM.—The Bishops of the Church of England, assembled in Convocation, passed strong resolutions against Ritualism. They recommend that, in cases where there is any doubt as to practices that may be introduced, an appeal shall be made to the Bishop who, should he be in doubt, may refer the matter to the Arch-bishop. While Convocation has thus been considering the matter, public attention has been directed to the subject of Ritualism, in various ways. At a conference of laymen, it was proposed to apply for a Royal Commission to inquire into the matter.

REVIVALS IN THE UNITED STATES.—The religious newspapers, published in the United States, contain numerous references to revivals in various parts of the country. In several places, these revivals began during the week of prayer.

NEW MISSION IN CHINA.—The Irish Presbyterian Church is proposing to establish a mission in China. The proposed mission appears to engage much attention and interest among the congregations.

MISSIONARY FUNDS OF UNITED PRESBYTERIAN CHURCH.—The following are the amounts contributed for missionary purposes during the year 1866: for Foreign Missions, £19,515 14 10; and, for Home Missions, £8,727 4 11. Total, £28,242 19 9.

Home Ecclesiastical Intelligence.

CALLS—STREETSVILLE.—The Rev. A. W. McKay has received a call from the congregation of Streetsville. *Berlin.*—The Rev. A. J. Traver has received a call from the congregation of Berlin. —*West's Corner's &c.* —We understand that the congregations of West's Corners and Gauble Settlements are uniting in a call to the Rev. W. Lundy. *Cumberland.*—The Rev. C. McKeracher has been called to Cumberland. *Everton and Mimosa.*—The Rev. J. Bowie has been called by the congregation of Everton and Mimosa.

KNOX'S CHURCH, ST. VINCENT.—The Rev. A. Brown, formerly of Mono, is translated to Knox's Church St. Vincent.

ALDBORO.—The Rev. P. Currie was inducted into the pastoral charge of Knox's Church, Aldboro and Kintyre, on Wednesday 27th Feb. The Rev. G. Sutherland, preached an appropriate sermon from II. Cor. 4: 5. The Rev. J. Stewart, and the Rev. N. McKinnon addressed the minister and people in suitable terms on their respective duties. The day was favourable, the congregation large, and everything tended to render the services interesting and pleasant.

Mr. Currie enters with good prospects of success, on a large and interesting field of labour. We heartily wish him abundant success.

AYR, STANLEY STREET.—The Rev. S. Palmer was, on the 19th ult., inducted into the pastoral charge of the congregation of Stanley Street, Ayr. The Rev. T. Lowry preached, Rev. J. Dunbar proposed the questions, the Rev. W. Peattie addressed the minister, and Rev. W. Cochrane the congregation. The attendance was large, and Mr. Balmer received an encouraging reception from the members and adherents of the congregation.

CHICAGO, REV. DR. R. F. BURNS.—The Rev. Dr. R. F. Burns has been inducted into the pastoral charge of the newly organized congregation in Chicago. We cordially wish him and his people a large measure of success.

Before leaving St. Catherines, Dr. Burns, and Mrs. Burns received several handsome and valuable tokens of esteem, including several articles of plate of great value. His farewell sermon, from Phil. 1: 27, was preached to a very large and attentive congregation, at whose request it is to be published. A resolution expressive of very high esteem, was adopted by the Sunday School Convention meeting in St. Catherines. The following is the minute of the Presbytery of Hamilton with reference to the removal of Dr. Burns:—"In view of the translation of the Rev. R. F. Burns, D. D., from St. Catherines to Chicago, the Presbytery are desirous of placing upon their records an expression of the esteem and affection with which they regard their brother, who has so long laboured faithfully within their bounds. They desire specially to notice the candour,

geniality and urbanity which have ever characterized his intercourse with them, and the zeal, energy and ability with which he has discharged all duties assigned to him. While sincerely regretting to part with Dr. Burus, and deeply sensible of the loss they sustain by his removal, they will not fail to follow him with their best wishes for him and his, and they anticipate for him a large measure of success in the new field of labour to which he has been called."

FENELON FALLS, — CHURCH OPENED. — On Sabbath 17th Feb. the new church at Fenelon Falls was opened for public worship. The Rev. J. Smith of Bowmanville, preached in the morning from Mat. 13 : 45 and 46, and in the afternoon from Luke 13 : 24. The church was crowded at both services. A soiree was held on the Monday evening. The attendance was so large that all could not obtain seats. Appropriate addresses were delivered by the Rev. J. Paterson of Cambray, the Rev. J. Smith of Bowmanville and others.

CHINGUACOUSY. — At the annual missionary meeting of the First congregation of Chinguacousy, which was addressed by the Rev. D. Fletcher, a missionary society was formed, and collectors appointed. On the 23rd Feb. a meeting of the collectors was held, when it was found that they had collected the sum of \$80.13, which was appropriated as follows : College \$30.00 ; Home Mission \$30.00 ; Foreign Mission \$15.00 ; French Canadian Mission \$5.13.

STREETSVILLE. — We have received a report of the Missionary Society in connection with the congregation at Streetsville. Our space will not allow us to insert it. It is, however, of a very encouraging character. At the annual missionary meeting, addresses were delivered by the Rev. J. M. King of Toronto and the Hon. John McMurrich. The amount raised, including \$4.72 from the S. S. for Mr. Nisbet's mission, was \$98.19, divided as follows : — Home Mission \$35.75 ; College 14.45 ; Foreign Mission 28.17 ; Synod Fund 9.10 ; French Canadian Mission 6.00 ; Red River from S. S. 4.72.

TORONTO — YORKVILLE. — A new congregation has been organized in Yorkville with encouraging prospects. Public Worship is conducted at present in the Low-Hall ; but it is proposed to erect a church. The new congregation is encouraged and aided by the older congregations in the city.

WALKERTON. — The Walkerton Congregation, at their last annual meeting, advanced the stipend of their minister, the Rev. R. C. Moffat, to five hundred dollars, said addition to begin from 1866, inclusive. At the settlement of Mr. Moffat, in 1857, the salary was \$266 ; since then it has been advanced to \$300 ; then to \$400 ; and now to five hundred. The stations of West Brant and Hanover, also supplied, in the meantime, in connection with Walkerton, are likewise making steady progress.

BOWMANVILLE. — REV. J. SMITH. — The Bible class under the charge of the Rev. J. Smith, Bowmanville, lately presented him with a copy of the Imperial Bible Dictionary, accompanied by an address expressive of esteem and attachment. The volumes are splendidly bound, and cost \$28.

ALLISTON. — REV. J. K. HISLOP. — On the 8th., ult., a number of the members and adherents of the congregations of Burn's Church, Essa, Angus, and Alliston, waited on their pastor, the Rev. J. K. Hislop, and, after expressing their attachment and esteem, presented him with a valuable gold watch and chain ; also, Mrs. Hislop, with several handsome and valuable articles.

NORMANBY.—The members and adherents of the Head Station, Normanby, on Friday, the 15th ult., presented their pastor, the Rev. Patrick Greig, with a purse containing upwards of \$40, as an expression of their great estimation of his moral worth as a man, and high appreciation of his valuable services as a minister of the gospel.

Some time ago, Mr. Greig was also presented with a buffalo robe, &c., by the young people belonging to all the stations under his charge.

WARWICK.—**REV. J. F. A. S. FAYETTE.**—We have received, from the elders of the Warwick Congregation, a testimonial to the ministerial character and services of the Rev. Mr. Fayette, their late pastor, who was obliged to resign his charge on account of ill health. The testimonial expresses sentiments of the highest regard and warmest affection for Mr. Fayette, and appreciation of his services, which had proved not only acceptable but highly beneficial and profitable in their tendency and results, and the hope that he may, before long, be restored to sound health, so that he may be able again stately to engage in the preaching of the gospel.

BRAMPTON.—**REV. J. PRINGLE.**—The Rev. J. Pringle was recently waited upon by a deputation from his congregation, who presented him with the sum of one hundred dollars, as a token of their unabated esteem and affection. In acknowledging the gift, Mr. Pringle stated that he considered it highly creditable to the congregation, who had punctually paid the full amount of stipend promised. The amount of the donation has been increased by \$10.

THE LATE MR. J. MARTIN, OF DUNNVILLE.—We have received a short obituary notice of the late Mr. John Martin, of Dunnville, which we shall insert in next issue.

CLOSING OF ACCOUNTS OF THE CHURCH.—All contributions for the schemes of the church should be remitted on or before the 30th April, when the accounts for the financial year will be closed. Special attention is called to this notice.

THE STATE OF THE CHURCH.—We referred, in our last issue, to a pamphlet by the Rev. A. F. Kemp, on this subject. We have since received a pamphlet by the Rev. D. Inglis, entitled "A Review Reviewed," being an examination of the pamphlet by Mr. Kemp.

We have had transmitted to us several communications on this subject, which we do not think it necessary to publish. Among these is a series of resolutions adopted by the Congregation of Windsor, expressing approval of an address by Mr. Kemp, in which he replied to remarks by Rev. J. M. King, on Mr. Kemp's pamphlet, and their disapproval of the said remarks of Mr. King. We trust that, by the blessing of God, our progress may be so manifest that it will require no controversy to ascertain whether we are advancing or not; and that in all our schemes of usefulness we may be enabled to see eye to eye.

PROCEEDINGS OF PRESBYTERIES.

PRESBYTERY OF ONTARIO.—The ordinary meeting of this Presbytery was held at Prince Albert, on Tuesday and Wednesday, the 5th and 6th of March. Rev. J. McTavish, Moderator. The following are the principal items of business:—The Moderator reported that he had, according to appointment, attended a meeting of the Ballyduff congregation, and laid before them the Presbytery's proposal *anent* stipend. He read to the court a minute of said meeting, which, among other matters bore that Mr. Windel had stated there, that in the event of their entering into the Presbytery's new arrangement, and, in future, punc-

tually meeting their obligations to himself, he would forego all past claims against them for arrears; and that the congregation, after expressing their thanks to him for his generous offer, agreed heartily to enter into said arrangement. The clerk reported also, that the congregation of Prince Albert, accepting of the Home Mission committee's offer of supplement to the amount of \$125. on condition that they would raise \$325 per annum for stipend, had promised to give said sum. He was instructed to report that to said committee. The Reference from the Session of Columbus and Brooklin, and the Appeal from the decision of the session of Prince Albert, were further considered, and both disposed of. The reports of probationers and missionaries, were considered and ordered to be certified. Read a letter from the convener of H. M. Committee. The information desired, the clerk was instructed to give. The circular from the Synod's Committee on Uniformity of Psalmody was before the court. The presbytery answered the queries as follows:—That there are used in the congregations within the bounds of the presbytery, the Psalms, Psalms and Paraphrases, and the U P. Hymn Book. That the court do *not* conscientiously object to the use of any songs of praise in public worship except those contained in the Book of Psalms: and that, while they approve of a revival of the Paraphrases and Hymns, and of a selection of a limited number of Hymns, they strongly question the expediency of moving at present in 'hat direction. Mr. Riddell gave notice that at the next meeting of the court, he would resign the office of clerkship. The presbytery then adjourned to meet at Oshawa, on Tuesday, the 7th of May, at 11 o'clock a m.

GEORGE RIDDELL, *Presbytery Clerk.*

PRESBYTERY OF COBORO.—This Presbytery met at Peterboro' on the 15th January. There were present nine ministers and three elders; the Rev. Peter Duncan, of Colborne, Moderator. There were received from a number of the missionary deputations encouraging reports of good attendance, lively interest, increased contributions at the different missionary meetings held within the bounds of the Presbytery.

The Presbytery, after having fully considered Mr. Thom's demission of the Warsaw portion of his charge and also the petition of the people of North Smith and Harvey for a share of Mr. Thom's ministrations, came unanimously to the following finding:—That the demission by Mr. Thom of the Warsaw portion of his charge be accepted; grant the petition of the people of North Smith and Harvey for the services of Mr. Thom; and that Mr. Thom be recommended, besides giving monthly supply in Harvey and preaching on Sabbath evenings when practicable, to cultivate that field diligently and afford as much service on week days as may be in his power.

Messrs Drummond, Becket, Wood and McIntyre, members of the session of Keene and Westwood, craved the advice of the Presbytery in regard to an application made by Mr. Russell. It was stated by Mr Drummond—on behalf of a majority of the session of Keene—that Mr J. S. Russell had made application for a certificate of membership for himself. Mr. Drummond expressed his opinion that a majority of the session were in favor of granting a certificate to Mr. Russell, but that when the question came up Mr. Andrews had left the chair before the motion to grant a certificate could be put to the vote and the motion was not put, and then Mr. Andrews returned to the chair and dismissed the meeting of session with the benediction. Messrs. Wood, Becket and McIntyre, members of the session of Keene, also expressed themselves to the same effect. After consideration the Presbytery came to the following finding:—That the members of the session of Keene, asking for the advice of the Presbytery, be advised to request the Moderator of session to call a meeting of session at as early a day as convenient, that the session being met, they proceed first, after being constituted, to the reading of the minutes of the preceding meeting, and since Mr Andrews has resigned the clerkship they appoint a new clerk, and then, the court being fully constituted, a motion be put in regular form to grant a certificate to Mr. Russell.

Mr. Paterson was appointed to preach at Warsaw on the following Sabbath and declare the congregation there vacant.

The clerk was instructed to communicate with Mr Andrews, requesting him to bring before the united sessions of Keene and Westwood a proposal to the effect that the labours of Mr. Andrews be restricted to Keene and the congregation assembling there, and that the congregation of Westwood be associated with Warsaw to form a distinct charge; and to lay before the Presbytery at their next meeting their opinion regarding such a step.

The clerk reported that the congregation at Lakefield had paid the amount due by them to the Presbytery, whereupon the Presbytery desired an expression of their satisfaction to be put upon record.

A paper from the congregation at Lakefield was read, in which complaint was made of the manner in which the congregation had been used in regard to the debt which they owed to the Presbytery. The Presbytery declared their clerk free from all blame in the matter.

Messrs. Blain and Lochead were appointed a committee to draft a scheme for the supply of vacancies and mission stations within the bounds of the Presbytery.

A financial statement from the congregation at Minden was read and approved.

Session Records were called for when the Record of Peterboro' and Springville were produced. Messrs Waters and Lochead were appointed to examine the Records of Peterboro' and Messrs. Roger and Lochead the Records of Springville.

It was ORDERED that ALL RECORDS which have not been produced at this meeting, be produced at the next meeting of the Presbytery.

A circular from the clerk of the Presbytery of Ontario was read, anent the Rev. John McLean an applicant for admission into the C. O. Church.

A circular from the committee on Psalmody was read and considered, and the following answers given to the questions of the committee.

Ans. to Question 1st.—Psalms and Paraphrases and in one congregation, the United Presbyterian Hymn Book.

Ans. to Question 2nd.—No, the Presbytery does not on principle object.

Ans. to Question 3rd.—Yes, and that the Hymn Book contain no more than 150 Hymns.

To Question 4th.—No answer.

A circular from the chairman of the College Board was read, in which the liabilities of the college were clearly set forth, and in which greater liberality was urged upon the congregations within the bounds of the Presbytery. It was agreed to bring the matter before the congregations through the medium of missionary deputations.

Mr. Pritchard, a student at present attending the college of Princeton, N. J., having made application for a certificate the clerk was instructed to grant a certificate in accordance with the application.

The clerk was instructed to assess, as formerly, the various congregations within the bounds, for the Presbytery Fund for the year ending in April 1867. He was ordered again to notify those congregations which have not contributed for previous years.

The clerk was empowered to fill up and transmit the necessary schedules to the Synod's Home Mission Committee.

Some routine business having been transacted, the Presbytery adjourned, to meet at Cobourg on the first Tuesday of May, at the hour of eleven o'clock, a.m.

D. WATERS, *Presbytery Clerk.*

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery was held at Guelph, on the 12th of March; the Rev. James K. Smith, *Moderator*, with an attendance of fifteen ministers and ten elders.

Mr. Robertson, of Chesterfield. Mr. Cochrane, of Brantford, and Messrs. Holmes, Bowie, and Donaldson, ministers labouring within the bounds, were invited to sit with the Presbytery.

The question raised on the occasion of Mr. Henry Leutzinger's ordination in relation to the placing of his name on the Presbytery Roll, was considered.

The Presbytery were unanimously of opinion that Mr. Leutzinger's relation to the Presbytery being the same as that of other ministers within the bounds, whose names are on the Roll, and there being nothing in the special nature of the charge committed to him to warrant the withholding from him of any right or privilege belonging to ministers engaged in a different but not more important part of the church's work, his name should be placed on the Roll. Mr. Leutzinger accordingly took his seat as a Member of Presbytery.

Messrs. Cochrane and Robertson appeared as a deputation from the Presbytery of Paris, appointed to confer with the Presbytery of Guelph in relation to the establishment of a Mission Station at New Hamburg. It was finally arranged that a station should be established there under the charge of the Presbytery of Paris.

A unanimous call to Mr. James Bowie, formerly of Norwood, from Everton and Mimosa was presented and sustained. Mr. Bowie, having accepted the call, his induction was appointed to take place at Everton on Wednesday the 27th March.

A unanimous call from the Berlin congregation to Mr. Albert I. Traver, preacher of the gospel, was laid before the Presbytery and sustained. Mr. Traver having accepted the call his ordination trials were appointed, and the Presbytery agreed to meet for the purpose of hearing them, at Guelph, on Tuesday, 9th April, at one o'clock p.m.

A petition from New Hamburg, praying for the formation of a German congregation there, was read. The Presbytery agreed to grant the prayer of the petition, and associated Mr. Leutzinger with the German committee with the view of having a congregation formed.

The deputations appointed to hold missionary meetings last January gave in their Reports, which were, with some exceptions, more or less encouraging.

The committee appointed at a former meeting for the purpose of ascertaining the practice of the various congregations within the bounds in relation to the service of praise, and the views of Kirk-Sessions in relation to a revision of the Paraphrases and Hymns now in general use, and the addition of other Hymns, gave in their Report, which was adopted, and ordered to be transmitted to the Synod's committee on Psalmody, as the Presbytery's answer to the first question submitted by the said Committee, and as containing the views of the Kirk-Sessions reporting in reference to the proposed revision and addition. The Presbytery having considered the other questions submitted by the Synod's Committee, were unanimous in declaring that they have no conscientious objections to the use in public worship of other songs of praise besides those contained in the book of psalms, and in expressing their desire of a revision of the paraphrases now in use and the selection of a limited number of Hymns to be used, by the sanction of the Synod, in public worship.

Session Records are to be examined, and Remits from the Synod to be considered at next ordinary meeting.

PRESBYTERY OF STRATFORD.—This Presbytery met on 5th March. On application from the congregations of West's Corners and Gamble Settlement, the Rev. R. Renwick was appointed to moderate in a call on the 27th March.

The matter of dividing the field of labour of Rev. R. Renwick was taken up, and representatives from the different stations heard. The Presbytery agreed that Elma Centre and West Monkton should form one charge, and Molesworth and Listowell another, the necessary arrangements to be made, and the division to take effect at the next meeting.

Several remits from Synod were considered. The remit respecting certain clauses in the Home Mission Regulations was disapproved of. Anent the General Assembly, it was agreed that in present circumstances it is not expedient to have a General Assembly.

Communications.

PAUL OF SAMOSATA, AND THE PSALMODY QUESTION.

BY DR. BURNS.

Knox College, March 8th, 1867.

MR. EDITOR,—What will my good friends, Dr. Blaikie, of Boston, and some brethren in Canada, think of the celebrated Neander, and the not less eminent Mosheim “serving them heirs,” to the atrocious Paul of Samosata, in the matter of an “inspired psalmody?” I use this strong term because both Eusebius in his history, and the synod that condemned his heretical opinions, describe him as far more “a lover of pleasure,” than a “lover of God;” and Dean Millman, in his history, paints him as an idle empty coxcomb; and yet Neander and Mosheim will both tell us, that in banishing from the Church at Antioch the “hymns” and “psalms” (for the terms are used indiscriminately) that celebrate the supreme divinity of Christ, he had no reference to doctrine at all, but simply objected to them because they were “new,” and therefore he thought it best to prohibit their use, and to substitute in their place “the Psalms of David,” “probably,” says Neander, Vol. I., p. 604, “on the same principle which at a later period was advanced by others, that nothing ought to be sung but pieces taken directly from the Holy Scriptures; probably, therefore, he ordered that in place of those Church hymns, psalmody should be used;” and Mosheim, in his large history, (not in our compeuds of it,) says substantially the same thing. “Probably!” No; the most improbable of all things. The man was not thinking of any such questions; he was intent only on propagating his own favorite doctrine of the simple and exclusive “humanity” of the blessed Redeemer, and he treated with equal dislike both the “Psalms” and the “hymns” which gave glory to the saviour. Mosheim himself terms him a “cunning courtier,” and parasitical hanger-on at the court of Zenobia, the Queen of Palmyra, his patroness. A fine picture indeed, drawn by these writers,—Zenobia breathing after “the songs of Zion,” and her toady gratifying her devout taste by letting nothing else be sung in his cathedral! Does not Eusebius, not at all a high-flyer in doctrine, or anything else, tell us the reason of his banishing the hymns, namely, that he might put in their place compositions intended to celebrate his own praises, and to gratify his self flattery? And is not this put beyond doubt by the manly and noble letter of the council which condemned him? And who would believe that a clever man like Paul, termed by Mosheim, “*astutus*,” would go to “the Psalms of David” to supply incense to feed his own vanity?

It was not very long after the time of Paul, that Arius vented his heretical opinions, not nearly so gross as those of Paul, but still subversive of the supreme divinity of Christ; and what did he do? Why, he set his notions to music; putting them into verse, and making them the sum and substance of popular ballads; and these we are told took amazingly. Almost all the errorists of those times did the same thing, thus anticipating the celebrated adage of our countryman, Andrew Fletcher of Saltoun: “Give me the making of the ballads of a nation, and I care not who makes its laws.” So strong did the case appear, and the danger so imminent, that the council of Laodicea, in the beginning of the fourth century, prohibited “the singing of uninspired hymns;” and this was confirmed by the council of Chalcedon, one of the first four ecumenical councils, and these councils forbid at the same time the reading of uncanonical books. Says Mr. Riddle, in his “Christian Antiquities,” p. 345: “The orthodox fathers strongly recommend the use of David’s

Psalms in preference to the new and enthusiastic effusions of the sectarians of their day," and yet you, Mr. Riddle, take your place as a "probability" man too, on the matter of Paul's supposed love to the "Psalms of David"! What glaring inconsistency! Had the councils of Laodicea and Chalcedon been at once turned over to the "filthy dreams" of Paul of Samosata?

It was in 1745 that the first collection of Paraphrases was printed by the Established Church of Scotland, and circulated among the Presbyteries for consideration and suggestion in the view of the next assembly. "Probably" from the disturbed state of the country in consequence of the rebellion, nothing seems to have followed this movement beyond the very partial use of the paraphrases in some of the parish churches, particularly in the towns and cities. In 1746 the subject was again brought before the assembly, and a new committee named to revise the edition of 1745, and to make additions to it. This new edition was printed in 1781, and it has been in use more or less ever since; but it never passed the "barrier act," and it therefore does not take its place among what may be termed the "standing orders" or "constitutional laws" of the Church. It retains all the forty-five paraphrases of the first edition, with the addition of two-and-twenty. One half of these are every way worthy of the sphere they hold, but the other half are justly objected to on the ground of unsuitableness, or of defective theology. On these two points the original edition was unobjectionable.

It was in 1827 I published in the Edinburgh Christian Instructor the names of the several contributors to the new edition of the Scottish paraphrases, and the result was as follows:—

Watts, improved or altered by Logan and others, Nos. 1, 3, 5, 10, 15, 20, 22, 23, 24, 32, 36, 40, 41, 46, 50, 51, 54, 55, 56, 61, 65, 66, and the fourth hymn at the end. Doddridge, improved by Logan, the second and the thirty-ninth. Blair, author of "The Grave," Nos. 4, 33, 34, 57. Logan, Nos. 8, 9, 11, 18, 28, 31, 33, 48, 53, 58, and the fifth hymn. Dr. Martin of Monimail, No. 12. Mr. Cameron of Kirknewton, Nos. 14, 17, 66, with a share in Nos. 32, 40, and 49. Dr. Blacklock, the blind poet, No. 16; all his poems are in Knox Library. Dr. Morrison of Canisbay, Caithness, Nos. 19, 21, 27, 28, 29, 30, 35. Robertson, father of the Principal, Nos. 25, 42, 43. Mr. Randal of Stirling, father of Dr. Davidson of Edinburgh, No. 49, improved by Cameron. Dr. Ogilvie, of Midmar, author of "Britannia," an epic poem, No. 62. Addison, hymns at the end, 1, 2, 3. Unknown, Nos. 13, 26, 37, 45, 47, 60.

I am inclined to think that possibly the name of Michael Bruce may attach to one or more of these. That amiable poet, cut off in the morning of his days, has not yet had full justice done him. To my list, as printed in 1827, is added the following note, which will suit *now* as well as *then*: "It will be a great favour if any mistakes that may have crept in shall be corrected by your readers, and the blanks, if possible, supplied."

To "Rouse's Version" of the Psalms, which we use, no objection was made by the congregational non-conformists of England in 1673, when Owen and twenty others of their most eminent ministers printed it, and recommended it to the churches of that denomination all over England and Wales. We are accustomed to hear it called "doggrell," and the following stanza is ordinarily quoted as a specimen:—

"A man was famous and was had
In estimation
According as he lifted up
His axe, thick trees upon."

This is certainly not in the highest style of poetry; but what have we in the English version of Sternhold and Hopkins?

"As men with axes hew down trees,
That on the hills do grow ;
So shine the *bills* and *swords* of these,
Within thy temple now."

In all collections, whether original or selected, such odd specimens will at times occur. Witness a stanza from the collection used in the "Congregational Churches of Scotland," a very good work of the kind, only injured somewhat in this very relation, by its rigidly historical and systematic plan.

"Like Samson, when his hair was lost,
Met the Philistines to his cost ;
Shook his weak limbs in sad surprise,
Made feeble fight, and lost his eyes."

Mr. Editor, I wish not to disturb your readers in their delectable emotions. Adieu.

R. B.

THE LATE JAMES A. SMITH, ESQ.

Many of our readers, especially among our ministers, were well acquainted with Mr. Smith. His kind, obliging, and singularly guileless character gained for him many friends. Mr. Smith was born in Banffshire, Scotland, and was educated at King's College, Aberdeen, having gone through a complete course in Arts. His scholarship was good, and his talents considerable. When quite young, he became assistant master in the parish school of Macduff; and afterwards, as master, continued, till the disruption in 1843, most efficiently and beneficently to discharge his duties as teacher and elder in the parish. He was a friend of the poor, indeed, and among the few who at that time were known, in that region, as evangelical, and bent on reform in Temperance matters. His principles led him to fall in at once with the non-intrusion party, and accordingly he was ejected from the school. Not liking the claim of the Free Church to state endowments, he joined an Independent Church. In 1845, he came to America, and taught a classical academy at College Hill, Poughkeepsie, N.Y.; then he taught in Walworth Academy, near Rochester, N.Y.; and came to Toronto, to teach in the Toronto Academy, in 1851. When that institution was closed, he still continued to keep the boarding-house of Knox College and, as tutor, to give instruction to the junior students. During the last few years, he lived in retirement, and died, rather suddenly, of paralysis, on January 2nd., 1867.

Mr. Smith was connected with the First Congregational Church, in Toronto, and was of great service as a deacon there. His sympathies were ever on the side of liberty, general education, and all efforts at social reform, even to an extent that may be termed radical. To the Presbyterian Church, he rendered much valuable service; which, though not much noticed, still is bearing fruit: "He rests from his labours, and his works do follow him."

MONEYS RECEIVED UP TO 21ST MARCH.

COLLEGE FUND.		
Harriston.....	\$19 40	Chinguacousy, 1st (less dis.)... 28 80
Elora, Knox's.....	15 00	Harrington..... 20 00
Hamilton, McNab St.....	120 25	Ingersoll, Erskine Ch..... 20 00
Chippawa.....	2 75	Montreal, Knox's Ch., (adl.)... 25 00
Melrose and Lonsdale.....	32 00	St. Ann's; Gainsboro' (less dis.)... 5 76
		Welland Port..... 4 80

Alma.....	11 50	Zorra.....	\$21 00
Cumnock.....	8 50	Thamesford.....	7 00
Hamilton, Central Church.....	125 00	Dorchester.....	4 81
Zorra (less dis.).....	57 60	London, St. And.	25 00
Kincardine, West Church.....	2 00	Westminster.....	32 59
Pine River.....	1 65		
Kincardine, Knox's.....	29 12		\$90 40
Peterboro'.....	80 00	Less trav. exp. and dis.....	78 00
Buxton.....	7 00	Keene.....	23 62
Georgetown and Limehouse.....	20 00	Westwood.....	21 25
Port Dalhousie (less dis.).....	9 60	Seneca.....	6 00
Welland (less dis.).....	10 58	Harrington.....	5 00
Artemesia (less dis.).....	1 92	Waddington.....	35 95
Burns Church, East Zorra.....	4 00	Ingersoll, Erskine Church.....	20 00
N. Easthope.....	30 00	St. Ann's Gainsboro' (less dis.)..	11 52
Niagara.....	20 00	Welland Port (less dis.).....	2 88
Thorold.....	11 00	Peterboro'.....	103 53
Drummondville.....	7 00	Port Dalhousie (less dis.).....	9 60
Browne's Corner's Markham.....	9 00	Delaware.....	\$14 37
St. George.....	15 00	Komoka.....	5 05
Lyn.....	12 00	Belmont.....	13 00
Raito.....	11 00	Yarmouth.....	7 85
W. Heron, Ashburn.....	5 00		
Gloucester and N. Gower.....	12 00		\$40 27
Innerkip.....	9 55	Less trav. exp. and dis.....	37 48
Lake Shore.....	12 25	Buxton.....	8 00
Essa, 1st.....	6 26	Mt. Albert (less dis.).....	4 64
W. Gwillimbury, 1st.....	6 76	Ashfield and Huron.....	29 00
Scotch Settlement.....	5 00	Artemesia (less dis.).....	2 88
Huntingdon, C. E.....	10 25	Burns' Ch. East Zorra.....	4 00
Boston Church.....	29 72	Tilsonburg and Culloden.....	6 62
Milton.....	28 60	Lindsay.....	7 00
Westminster.....	6 82	Beaverton.....	24 21
Fullarton and Downie (less dis.)..	19 20	Ancaster Village.....	6 15
Ingersoll, Knox's Church.....	22 00	" East.....	6 02
Watertown.....	5 00	" West.....	4 82
Wellington Square.....	6 00	Thorold.....	19 15
McKillop.....	11 00	Drummondville.....	20 00
Glenallan and Hollin.....	25 00	St Sylvester.....	3 25
Warrensville.....	12 00	Brown's Corners.....	20 00
Knox's Ch., Toronto, on acct.....	\$58 00	St George.....	16 00
Woodville.....	24 00	Utica (less dis.).....	2 40
N. Cayuga (less dis.).....	1 36	Ashburn.....	7 70
Blenheim (less dis.).....	38 45	Claremont.....	6 50
Galedonia, Sutherland St.....	10 00	Gloucester and N. Gower.....	40 00
Eden Mills.....	22 00	Manchester.....	13 50
Jarvis.....	8 00	Keene, S. S.....	4 73
Percy.....	5 00	Lake Shore.....	21 00
Bluevale.....	6 69	West Gwillimbury, 1st (adl) ..	2 61
Wingham.....	7 46	Ingersoll, Knox's.....	8 00
Eadies.....	4 59	Chatham, Rev. A. McColl, (less dis.)..	85 39
		Scotch Settlement (less dis.)...	28 57
		Norwood.....	15 00
		F. E.....	2 00
		Cooke's Church, Toronto.....	152 00
		Huntingdon, C. E.....	10 25
		Boston Church.....	29 28
		Milton.....	33 55
		Brantford. (Rev. T. Lowry's)...	12 50
		Cartwright.....	8 00
HOME MISSION.			
Hamilton Central.....	450 00		
Harriston.....	19 40		
Elora, Knox's.....	15 00		
Hamilton, McNab St S. S.....	31 50		
Clinton (adl).....	1 50		
Chippawa.....	4 60		
Chinguacousy, 1st (less dis.)...	28 80		

Brantford, Zion Ch.....	25 00
Ballyduff.....	4 00
Hespeler.....	6 42
Glenallan and Hollin.....	26 00
Medonte and Flos.....	14 50
Brucefield.....	69 50
Dunnville (less dis.).....	5 76
" S. S., (less dis.).....	3 60
N. Cayuga (less dis.).....	1 26
Blenheim (less dis.).....	17 30
Caledonia, Suth. St. (less dis.)..	15 00
Leeds.....	8 00
Caledonia, Argyle St.....	18 00
Allan Settlement.....	12 25
Blue Vale.....	7 00
Wingham.....	5 33
Eadie's.....	8 12
Ainleyville, Knox's Ch.....	6 71
Jarvis.....	6 00
Walpole.....	3 90
Hastings.....	13 15
Percy.....	8 85
York Mills.....	21 00

FOREIGN MISSION.

Kincardine, West Ch. S. S., for Red River.....	2 00
Walpole.....	3 00
Cornwall.....	2 90
Caledonia, Sutherland St. (less dis.).....	7 00
Blenheim (less dis.).....	11 55
Harriston.....	7 76
Elora, Knox's.....	25 00
Hamilton, McNab St. S. S.....	31 50
Westminster (less dis.).....	22 13
Chinguacousy, 1st, (less dis.)..	14 40
Friend, per Rev. W. S. Ball....	30 00
Waddington.....	38 30
Ingersoll, Erskine Ch.....	10 00
Montreal, Knox's Ch.....	35 00
St. Ann's, Gainsboro' (less dis.)	7 68
Welland Port (less dis.).....	3 98
Hamilton, Central Ch.....	70 00
Peterboro'.....	30 00
Durham S. S., for Red River ...	9 55
Caledonia, Argyle St. S. S.....	14 00
Port Dalhousie (less dis.).....	9 60
Welland (less dis.).....	10 81
Artemesia (less dis.).....	1 92
Eramosa (less dis.).....	14 60
St. George.....	5 05
Wick.....	11 00
Greenbank.....	4 00
Ratho.....	5 50
Utica (less dis.).....	2 40
Hamilton, McNab St.....	43 49
Friend, per J. Watson, Esq., Hamilton.....	10 00
Lake Shore.....	7 00
F. E.....	1 00
Huntingdon C. E.....	10 25

Brantford, Rev. T Lowry's	12 50
Dumbarton S S (less dis.).....	15 76
One tenth of a present.....	55
Thames Road S. S.....	6 40
Glenallan and Hollin.....	15 00
Brucefield S. S.....	13 00
Dunnville (less dis.).....	6 72
" S. S. (less dis.).....	3 60
N. Cayuga (less dis.).....	1 36

SYNOD FUND.

Harriston.....	4 85
Ingersoll, Erskine Ch.....	7 00
St. Ann's Gainsboro' (less dis.)	1 92
Peterboro'.....	8 00
Artemesia (less dis.).....	1 92
St. George.....	3 25
Ingersoll, Knox's.....	8 00
Glenallan &c.....	4 00
Blenheim (less dis.).....	4 85
Caledonia, Sutherland St.....	3 50

FRENCH CANADIAN MISSION FUND.

Harriston.....	7 76
Elora, Knox's.....	13 00
Hamilton, McNab St. S.S. for boy	30 00
" " " for girl.....	30 00
Chinguacousy 1st (less dis.)....	4 95
Waddington.....	9 50
Ingersoll, Erskine Ch., for pupil	10 00
Buxton.....	3 00
Hibbert.....	15 00
N. Easthope.....	30 00
St Sylvester.....	3 25
St. George.....	5 25
Gloucester and N. Gower.....	6 00
F. E.....	1 00
Huntingdon C. E.....	10 25
Glenallan and Hollin.....	8 00
Dunnville (less dis.).....	3 84
Blenheim (less dis.).....	15 00
Caledonia, Sutherland St.....	2 50
Friend, at Eden Mills.....	78

WIDOWS' FUND.

Harriston.....	8 37
Seneca.....	5 00
Ingersoll, Erskine Ch.....	10 00
St. Ann's Gainsboro' (less dis.)	3 34
Welland Port (less dis.).....	1 92
Peterboro'.....	16 71
Grimsby, &c (less dis.).....	12 69
Ashfield and Huron.....	13 00
Artemesia (less dis.).....	2 38
Eramosa (less dis.).....	7 76
St. George.....	2 75
Huntingdon C. E.....	9 00
Ingersoll, Knox's Ch.....	8 00
Leeds.....	7 00
Blenheim (less dis.).....	9 65
Glenallan and Hollin.....	8 00
Caledonia, Sutherland St.....	2 50

With rates from Revs C. Fraser, Rev. T. Wilson, Rev. A. Grant, Rev. D. Cameron, Rev. Dr. Thornton, Rev. J. G. Murray, Rev. G. McLennan, Rev. A. McDairmid, Rev. W. Lothead, jr, Rev. W. Meldrum, Rev. R. C. Moffatt, Rev. W. Walker, Rev. R. Hume, Rev. J. Cameron, Rev. J. Straith, \$16 00. Rev. W. Park.	
	JEWISH MISSIONS.
	Peterboro'.....\$48 74
	REV. G. CHINIQUY'S MISSION.
	Gloucester and N. Gower..... \$7 00
	Collected by Master A. McTavish Woodville 10 00
	FOR MUSKOKA MISSION.
	York Mills S. S..... \$1 12
	BURSARY FUND.
Hon. I. Buchanan\$80 00	
Mrs. Esson and Mrs. Spark..... 20 00	
	NEW HEBRIDES.
	Miss Ferrier's Scholars Caledonia \$2 00

RECEIVED FOR RECORD UP TO 21st MARCH.

Per G. O., Toronto, \$25.86; T. McC., Rev. G. McL., D. H., Harriston; A. McL., McDonald's Corners, \$1.00; J. B. Lobo, \$1.00; J. D. C., Forest; Rev. W. C., \$1.00; H. McD., J. McG., W. McK., Ridgetown; W. McK., Botany; W. S., R. F., Thamesville; F. McR., Colborne, \$1.00; W. L., Hornby, \$2.00; J. D., Bright; S. D., Drummondville, \$6.15; Rev. H. McL., Princeton; A. S., Elk's Rapids; J. A., Elmira; W. B., Birr, \$25 20; Rev. R. C. M., Walkerton; J. S., Colborne, \$1.50; Per Rev. J. S., Cowal, \$8.00; J. D., Galt, \$2.00; W. C., C. R., Mrs. A., Wellesley, \$1.00 each; W. McK., R. G., \$1.00 each, Dorchester Station; D. McE., Nobleton, \$1.00; T. T., Mono Centre; Mrs. T., Camilla; M. D., Elora; R. S., Toronto; J. S., Milton; Rev. A. F., Granton, \$12.20; Rev. J. G. M., Grimsby, \$1.00; J. W., Shakespeare, \$5.00; M. McK., H. O., Hampstead; S. L., Durham; M. B., \$1.00; A. M. McK., Alexandria; Rev. D. C., Kirkhill, \$5.00; S. L. L., Whitfield; J. M., Bowmore; W. R., J. McN., Richmond Hill; Mrs. B., Stratford; Per G. F., Glenmorris, \$3.50; D. McN., Camilla; G. D., T. S., G. D., Clover Hill; Mrs. F., Argyle; J. F., Sunnidale, \$2.00; A. G., Ashfield, \$1.00; C. McL., J. G., D. R., J. G., H. McM., N. C., J. C., Rev. J. McL., Beaverton; J. M. F., Hastings; J. C. F., R. B., G. F., W. W., H. C., A. C., Smith's Falls; W. S., St. Mary's; Mrs. J. S., Thamesville, \$2.00; C. S., Saugeen, \$1.00; A. B., Normanton, \$3.00; J. W., St. Sylvester; J. P., Paisley, \$1.50; Mr. R., Markham; Mrs. L., Mrs. U., D. B., A. P., P. McC., W. J., S. McF., A. W., J. P., \$1.00; J. F., Cobourg; J. H. G., Gower's Landing; R. McB., Cold Springs; J. M., Woodstock; R. S., J. G., Wyoming; H. M., Hollen; W. E. R., Norwood, \$1 00; W. McL., Ross, \$1.00; J. O., J. R., Valletta, \$1.00; W. H., A. M., W. H., Mr. G., Thamesford; Mrs. McA., D. McL., Toronto; J. J. McA., Nithburg, \$3.00; Miss McL., Scone, \$1.50; D. McK., Kleinburg, \$2 50; W. B. Canfield; A. S., Caistorville; W. McN., Maple Hill; Rev. J. S., Mrs. J. P., J. D. M., W. H., W. S., J. B., W. S., J. B., D. J., J. B., A. G., D. A. B., W. R., Ingersoll; W. R., Elmvale; W. M., Brucefield; E. B., Greenwood, \$1.00; J. D. B., \$1.00; J. B., \$1.00; D. F., \$1.50, Grimsby; Rev. F. W., Mrs. F., W. B., Seneca; J. M., York; J. T., T. C., Leeds; Rev. J. McK., T. S., Jarvis.

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