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THE

HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 1.

NOVEMBER, 1864.

VOL. IV

A WORD TO SUBSCRIBERS AND FRIENDS.

We direct attention to the terms of the *Record*, which will be found on the cover. We shall be glad to receive new lists from the various congregations, and would earnestly request the co-operation of congregational agents.

Prompt remittances are requested both on account of the new volume and past arrears. Last month accounts were sent to most of those in arrears. Where there has been any error or mistake, it will be cheerfully corrected. In some cases accounts were inadvertently sent to friends who act as agents for the *Record*.

Where the postage is not prepaid, it will be of importance that parcels of the *Record* should be addressed to some individual. The postage will thus be less.

Every effort will be made to obtain as much missionary intelligence as possible, especially with reference to the operations of our own Church, and to make the *Record*, in other respects, useful and interesting to the members of the Church.

STATE OF RELIGION, NO. II.

FAMILY RELIGION.

Personal religion is a matter between one's own soul and God. A stranger cannot meddle with it. If a man's outward walk is in agreement with the standard of duty furnished in the Word of Truth he must pass, in the eye of the world for a religious man. But may there not be such a walk, although the heart has not been regenerated by the power of the Holy Ghost sent down from on high? - All that Church courts and office-bearers can demand of those who declare themselves disciples of Jesus Christ, is a certain amount of religious knowledge and a conversation becoming the gospel. No man can look in upon the soul of this fellow and discern that it has been created anew, yet this change is essential before there can be true vital piety.

Next in the order of history to personal religion, comes FAMILY RELIGION. The family is the earliest and simplest form of society, and religion was designed to leaven with its influence, to sanctify and ennoble by its power every phase and part of the social circle. It is in the household circle that the social principle has its first existence and manifestation, and man was created a social being, for God saw that it was not good for him to be alone. It is, moreover, from the first relation of the household that all other relations which are to be found among the human family take their origin. That first relation is the one that is formed in the marriage covenant, and it is the fountain of every other. We have thus husband and wife, and in their connexion we have the closest, tenderest, and most influential exercise, as we have the first development, of the social principle. And here there is the first opportunity or the institution and maintenance of Family Religion; and married persons should, from the very commencement of their married life, worship with

each other at the household altar which God expects them to erect, and on which he requires them to lay the sacrifice of praise and thanksgiving. United by bonds which only death can sever, it is their cardinal duty to exert such a mutual influence as will promote, through the agency of the Holy Ghost, their preparation for the world where there is neither marrying nor giving in marriage, and among the means which contribute to this end, they should join in the services which are proper to the "Church in the house." These services are singing the praises of God, reading his Word, calling on his name, not overlooking the practice of asking his blessing upon the table mercies with which He furnishes them, and returning thanks for their bestowal, and in addition to these, conversation about divine things.

Family Religion consists in the observance of these exercises. It devolves upon the household head to perform them, and upon his partner in the marriage covenant to give him all countenance, and throw every facility in his way for their due, regular, and stated discharge. Only some special occurrence should prevent their observance morning and evening. God's goodness to the household during the night calls for thankful acknowledgment in the morning; for if we have lain down and slept and awaked, is it not because He has sustained us, and should there not be for this the expression of family gratitude? The necessities, dangers, and temptations of the day to which He has brought us, suggest the duty of invoking His presence, protection, and blessing, that no evil may befall us and no plague come near our dwelling. Families, like individuals, have their temporal and spiritual wants; all these must be supplied by Him to whom the earth with all its fulness belongs, and who is the God of salvation. He has promised to supply all our need according to His riches in glory by Jesus Christ, but, He will yet for this be inquired of by the house of Israel to do it for them. With, then, the showing forth of His loving kindness in the morning, there should be joined prayer and supplication for family mercies during the day. At evening, again, his faithfulness should be proclaimed. If no adversity has come upon the household there is every cause for gratefully celebrating his bounty and forbearance. Even if affliction has befallen, there are family blessings still in possession which should incite us to call upon our souls and all that is within us to be stirred up to bless His holy name, and not forget all His benefits. Prayer should be offered for His protecting care in the seasons of the night, when sunk in the unconsciousness of sleep, and for refreshing rest. Who can allow himself to lie down and pass into that state which bears the nearest resemblance of any to death, and which, therefore, is the most fitted of any to remind him of it, without specially asking the guardian care of the Shepherd of Israel, who neither slumbers nor sleeps? And should not every household-head place, by prayer, all connected with him under the protection of the same Being? Among other reasons additional to those stated which should constrain him to these services, both morning and evening, is this, that he may escape the curse to which prayerless families are exposed. 'Pour out thy fury upon the heathen that know Thee not and the families that call not on thy name,' is the prayer of the prophet, left upon record in the pages of a living inspiration, and thus bearing not only on those of his own day but those of every age as long as the word of the Lord shall endure, and such households exist.

The duty of observing Family Religion commences at the period when the marriage tie has been formed. Among those obligations of which the person who officiates at the ceremony reminds the parties entering into this relationship is that of beginning and maintaining family worship, and of watching over each other's souls so that they may be helpers of each other's faith, and promoters of each other's joy. At an early day their pastor should call upon them, by whom inquiry should be made if the practice has been begun; we hold too that the elder of the district in which they reside should do the same thing. If this course were more frequently followed by the officers-bearers of the Church

family worship would be more common, with all the fruits of which it is productive in the soul, in the household, in the Church, and in society.

We have said nothing as yet of households comprising children. When God gives these they are to be looked upon as His heritage. They originate peculiar duties to the performance of which parents should apply themselves with all earnestness and perseverance. Additional reasons now present themselves for attending to those exercises of Family Religion to which we have already referred. These exercises are obligatory even in the case of households in which there are now no children, but when such are born there are stronger and more numerous claims for their observance. But there are now fresh duties because there has been the formation of new relations. Among the first of these is the humble and believing surrender of the infant to God, with the prayer that he may be received and blessed by Christ. Next there should be the public consecration of the little one to the Three-one Redeeming God, in the sacrament of baptism, his enrolment among the members of the visible Church and his formal instatement in the heirship of the blessings of the household covenant. Then pains should be taken to bring him up in the nurture and admonition of the Lord. In carrying out this, these things must be attended to, *first*, his instruction from that Word which is able to make wise unto salvation; *second*, a godly and circumspect life by the parents; *thirdly*, prayer with him and for him; *fourthly*, restraints and checks upon all manifestations of his natural depravity; and *fifthly*, his separation from the company of the ungodly and profane.

When the household comprises servants we have brought into view a new class of relations from which new duties spring. In a religious household care will be taken to have, if possible, only those for servants who are, at least, of good moral character, for one given to drunkenness, irreverent speaking, foolish conversation, profane swearing, or falsehood, may be the means of incalculable mischief to children. Servants should be called in to the morning and evening services of family worship, and they should be attended to with the children in the religious instruction that is communicated on the Sabbath afternoon or evening. When they are engaged, they become members of the household, and their employers should be to them all, or nearly all, that their parents should be if they were at home under their immediate superintendence. We are strongly under the impression that there is great neglect of this duty on the part of masters and mistresses in Canada, and that the evil is increasing. As we are removed farther from the times that have gone by, we are becoming more remiss in the good customs which then prevailed, for we are old enough to remember, (and how rarely do we witness it now?) when all about the house were summoned to morning and evening prayers; and to examination from the Shorter Catechism, and reading of the Scriptures on Sabbath afternoon. In the rural districts of our land this custom prevails to a still greater extent than in our cities, towns and villages; a fact that is to be accounted for, to some extent from the practice in the latter of evening sermon. Yet we fear that even in the country sections it is not common, and will become less so as those die out who have come from the old country.

In all religious instructions communicated in the family, as well as from the pulpit, the Bible must be the chief text-book. Next to it we firmly believe that too much value cannot be set upon the Westminster Shorter Catechism, which contains one of the most excellent summaries we know of the doctrines and duties of religion. Catechisms with "proofs" should be learned and studied by all, for they give the authority, in the words of inspiration, for every doctrinal truth that is taught and every duty that is inculcated. When children and servants are familiar with these they should be instructed out of the larger Catechism which embodies a complete system of divinity, doctrinal and practical. And it would be well to follow the reading of the Scriptures on Sabbath afternoon by reading a chapter from the Confession of Faith.

It is the duty of pastors and elders to enquire if the exercises are observed in the households connected with the congregations in which they officiate. There are some other particulars connected with Family Religion which are deserving of consideration but to which we can only refer. First, in every well ordered household there will be a set hour for religious exercises. Much of the good they are calculated to produce is prevented when there is not punctuality. Secondly, Sabbath School instruction should not interfere with family instruction. Thirdly, Sabbath visitation either to a household, or by the members of it should be forbidden. We are acquainted with a lady friend who met at the gate, as they drove up, visitors from neighbouring towns, who intended to spend the afternoon with her family, and told them that while she would be happy to see them on any week day, she could not receive them on the Lord's day, and thus sent them back imbued with greater respect for her character and consistency as a Christian. Would that others would do likewise! Fourthly if there is any member of a family that is giving evidence of an irreligious spirit, the elder or pastor should be informed that he may reason with him, pray for him, and strengthen the hands of his parents in their endeavours to save his soul.

KNOX COLLEGE.

It is now twenty years since the disruption of the Presbyterian Church of Canada, in connection with the Church of Scotland, and twenty years since the first effort was made to establish a College for the training of a ministry for the Presbyterian Church in Canada. Queen's College had been established, and was coming finely into operation, when several of the enlightened men who had put their energy among the foremost to establish it, were called by conscience to give it up, and to undertake a second time the arduous task of founding a college. All honour to these men, who, fearing not the difficulty, were ready for the sake of the church which God had submitted to their care, to make the effort, relying on God's blessing. We their children, though some of them still are among us in a green old age, may now look back and profitably enquire, what has God wrought? what has been the result of their effort? and what is our duty in following out what they began?

In 1844 the Presbyterian Church of Canada turned its attention to providing a liberal education for its youth more especially with a view to educating the ministry, and their design originally seems to have been to establish high schools in several places throughout the country, and one or two Theological professorships within the bounds of the Synod. At this early period the venerated name of Dr. Burns appears in connection with a letter which he wrote, "expressing his willingness, in certain circumstances, to devote himself to the work of instructing students for the ministry in our church." In that same year Rev. Mr. King, now Dr. King of Halifax, was made *interim* Theological Professor, and ably discharged his duties to a small band of students, some of whom had left Queen's College to cast in their lot with the Free Church. Among these, were Messrs. T. Wardrope of Ottawa, Ball of Guelph, McColl of Chatham, McPherson of Williams, Sutherland of Ekfrid, Gray of Kingston, and others whose names do not occur to us. Mr. Esson was associated with Mr. King, and was dignified with the very general title, (not perhaps more general than the subjects on which he was expected to prelect,) of Professor of Literature, and Science. How ably, fully, and enthusiastically, he discharged his duties, no student can ever forget, who has seen his tall slender form passing about the lecture room, while his eye beamed with intelligence, his countenance was benignity itself, and from his lips torrents of learning and information eloquently proceeded. The first College Committee were Mr. Rintoul, (Convener,) Messrs. Gale, Harris, Bayne, Cheyne, and Westland, McLe'lan, Webster, Dixon, elders. Thus passed the first session. Dr. Burns was invited to accept the Theological Professorship, and did so, holding at the same time the pastorate of

Knox Church of Toronto. In 1846, it was thought expedient to have more professors and to establish an Academy, or High School, which, while affording a good education to boys in Toronto and from a distance also, might act as a feeder to Knox College. Mr. Gale for some years carried on this institution. Mr. McCorkle of St. Nivian's during this next session aided in the Theological training of the students. Those who attended his lectures always spoke of Mr. McCorkle with respect and admiration. In 1847 the progress of the College was so marked that the Synod felt called upon to unite in special thanksgiving to God for what they had been able to accomplish. Now also it was thought expedient to separate the professorship from the pastorate, and Dr. Bayne was sent to Scotland to obtain a suitable professor. The result of Dr. Bayne's visit was the securing of the services of the able Theologian, who at the present time is Principal of Knox College, and for the time its sole Professor proper. In 1848, Mr. Rintoul was made Professor of Hebrew and Exegetical Theology, and the duties of that office he faithfully and efficiently discharged, while he was endeared to every student by his obliging and sympathizing deportment. Mr. Lyall, now of Halifax College, also came that year; the intention was to have Mr. Lyall as a tutor to train the young men in English and preliminary branches; he taught classics also, but only remained two sessions.

By unceasing labours a change by this time had been made in King's College. A Hebrew tutor was engaged to teach there, and as the classes were accessible to our students, Mr. Rintoul's services were discontinued. The academy was now put on an unsectarian basis, but as the grammar schools in the country became more numerous it was found unnecessary, and finally was closed. Just before this Professor Essoon died, then John Burns Esq., a gentleman as endeared to the students as he was useful to the Church. The death of Mr. Gale followed. Then Professor Young was appointed and though for a year or two longer the Synod felt the necessity of continuing to employ a tutor, students were generally required to attend the classes of the University or Grammar Schools, and the teaching in the College was confined to Theology, Logic, Moral Philosophy, and Biblical Exegetics. The appointment of Dr. Burns came next, which brings us up to the changes of last year in the retirement of Dr. Burns and Professor Young from their chairs. The difference between the college of 1844, and of 1864 is very great. Now we have a charter, valuable buildings, a large library, and many advantages for the students in connection with University College, which were not then enjoyed. And if everything has not come up to our sanguine wishes, yes, if even in some things we may fancy we can see mistakes, nevertheless, as we review the past we feel impelled to bless God for our College, and to follow the example of those who have laboured so earnestly in times past for its prosperity.

→ A glance at the following results will we think justify this statement. Beginning with 1844 and coming down to 1864 there have been licensed for the ministry one hundred and twenty-six students, or an average of six in the year. It is to be regretted that the increase of the Church is not attended with a proportionate increase of students, and a comparison of the statistics of the United Presbyterian Church would increase this disproportion since the union. The result on the whole, however, calls for gratitude. A number of young men who began their studies and went so far, have gone to other callings, especially from among those who came up with better advantages to study, but most of our pious devoted men who began to study in mature years have remained steadfast and are now usefully employed in the church. Of the licentiates who have been more or less connected with Knox College,

There are now in charges.....	84
“ probationers.....	24
“ dead.....	6
In Scotland 2, Ireland 1, West Indies 1.....	4

In Secular Callings 4, other Churches 2	6
Of two the writer does not know	2

At the present time then 82 of our ministers, and three of our missionaries, have come from the College; so that more than one-third of the ministers of the Church are from the College, and more than half our probationers. When we add that many most important positions are occupied by men from the College, for example not to mention large country districts, congregations in Goderich, Chatham, London, Woodstock, Paris, Guelph, St. Catharines, St. Thomas, Bowmanville, Cobourg, Kingston, Montreal, Lancaster, Richmond, &c., have all their ministers educated in Knox College, it must be apparent that the College has not existed in vain. A minute inspection of the above places will also convince even an unbeliever that it was no mistake to encourage young men to begin to study in mature years. May it not be a mistake now to afford no means in the College for training such men?

We hope that our readers will weigh well the above facts, and will feel a deeper interest in the institution. Let us all try to put it on a successful footing and make it each year more useful even, than it has been in the past. It can be done, and 1864 may tell of two Colleges in successful operation, sending out a goodly company to publish Salvation.

OUR MISSION WORK.

We publish in the present number of the *Record* several documents of great interest and importance. First of all, there are letters from the Rev. D. Duff, who safely arrived at New Westminster on the 26th of July, and was, at the date of last letter, about to leave for Cariboo to commence his work among the mines. We trust our young brother may be strengthened for his trying work, for no doubt it will be found trying work to sow the good seed in such a soil. But the workman is not sent a warfare at his own charges.

Then, secondly, we have letters from Mr. Nisbet, referring to the action of the late meeting of Synod on the subject of a mission to the Indians, and bringing forward the claims of another locality—Fort Pitt. This station seems to have several advantages over those formerly in view. It is much less remote than the McKenzie river settlement, and it is the centre of a larger number of the aborigines than the proposed station at Beren's river. It is also in the centre of a tribe of Indians hitherto uncared for. The locality is about 800 miles from Red River Settlement. All these are elements of importance in choosing a locality for missionary operations.

We direct attention also to the proceedings of the Foreign Mission Committee, and to their resolution, agreeing to send a missionary to the Cree Indians in the neighbourhood of Fort Pitt as early as possible, and authorizing the the Convener to take such measures as he may deem best to bring this matter before the minds of the ministers and students of the Church. We trust that some one possessed of the requisite qualifications may ere long be led to come forward offering himself for the Lord's service, and saying, 'Here am I, send me.'

There will be no rash or precipitate action on the part of the committee, involving the Church at once in very heavy expenditure. It is proposed that any missionary who may be sent shall feel his way for a time, and spend the first year or two in itinerating, learning the language of the Crees, and fitting himself for more exclusive usefulness. Still the mission in any way will require some considerable expenditure. But is it not our duty, yea our privilege, even at some considerable expense, to do something for those who are perishing for lack of knowledge. This is but a small return to make for the privi-

leges which we ourselves enjoy. Our Lord's words are, "Freely ye have received, freely give."

Undoubtedly, if the mission shall prosper, as we trust that with God's blessing it will, we must expect that the expenditure will increase. This is a natural and necessary result. On this point, one of the greatest of modern missionaries lately made the following remarks ;

"A mission to the heathen, from its very nature, is and ought to be something continually spreading and expanding, or else it must decline and die. It is like the growth of a tree. It has been compared to the growth of a family, and I think that analogy is a very good one. Every one knows that in proportion as children increase in years there must be increasing expenditure for food, education, clothing, and such like ; and thus the parents must go on augmenting their expenditure till the children reach that period of maturity when they are able to act independently. Now, in the case of a mission to the heathen, the analogy is complete. There must be, in proportion to the success of the mission, an increased demand for new men, and for increased means to support them. So that in this respect, just as the mission develops, there must be for many years an increasing demand for expenditure as well as for men. And so, instead of shrugging one's shoulder and shaking the head under a painful feeling of embarrassment when new demands are made, methinks men ought everywhere to go down on their bended knees, and thank God that there is such a demand made, for it is an indubitable proof that the mission is prospering, and that their prayers are heard and answered. If you are not prepared for such demands, you must cease to pray for the extension, expansion, and increase of Christ's kingdom; for if we are to pray for that, we are praying for that which will demand from us for many years to come an increased amount of both men and means, till the time come when there is such an advancement as that individual missions shall act independently, and begin also to support others ; and even then there will be new fields opened up. Never till the whole world is evangelized, will there cease to be a continual demand for means from the Christian Church."

With reference to the proposed mission to the Indians in the Hudson's Bay Territory, a notice appears elsewhere from the Convener of the Foreign Mission Committee. We trust it will not be long without a response.

Missionary Intelligence.

LATEST INTELLIGENCE FROM REV. D. DUFF.

NEW WESTMINSTER, British Columbia, 13th Aug., 1864.

REV. MR. BURNS.

MY DEAR SIR.—On the 26th July I landed at the place above dated, the most hopeful town of B. C. I found Mr. J. in the midst of his thoughtful work, and already able to show some fruits of diligence in the possession of a good substantial church edifice and a manse that would be very inviting even in Canada. My stay here has extended over two weeks allowing opportunity before going further up the country to learn something of life in this new colony. My main design in thus staying was to participate along with brother Jamieson in the pleasing duty and privilege of celebrating the sacrament of the Supper. No crowded assembly had we on this solemn occasion ; but better than this merely, at all times, is the realizing concern and heartfelt interest of the few, and which I trust was then in some measure experienced. It was to myself a time of favour, of blessing, of much profit, while I stood forward for the first time in the discharge of the functions connected with the administration of the ordinance. The attendance numbered somewhere about 50, which may appear to you very small, but it must be borne in mind that in all the congregations of the town it is much diminished during the mining season.

As soon as the frosts and snow begin to appear the great body of the miners take their flight, like birds of passage, to escape the severity of northern cold, and to enjoy the milder and more tolerable climate of the south-western coast. Both Victoria and New Westminster then assume a busy aspect, consequent upon this stated but 'temporary influx of population.

Yet there are not a few who remain all the year in the mining region, while the increase of accomodation year by year, together with the great expense of the journey southward to the better abodes of civilization and comfort, causes a growing addition to the number of those who abide all the winter in the vicinity of the mines. In view of the fact now stated, of an increasing population during winter in Cariboo, it has been deemed prudent by the other brethren here, as well as by myself, that I might be well employed there, and more especially, because hitherto no missionary has remained over the winter to attend to the spiritual oversight of several hundreds of souls.

I therefore leave New Westminster to-day for the mines, a distance of about 500 miles, and if by divine favour my journey is prosperous I hope to reach this field of labour about a month before the retrocedent movement of the coming fall has begun. There are several missionaries belonging to other denominations now at work among the miners, who I understand are expected to return to the towns nearer the seaboard for the winter.

My next communication to you will likely be from Cariboo, providing the stampede from that quarter is not much greater than is now anticipated, necessitating a change on my part also.

Your favour to Mr. Jamieson, with note enclosed to me was received last evening, making us acquainted with matters engaging the late meeting of Synod.

With kindest regards to you and yours, I remain with esteem yours,

D. DUFF.

LETTER FROM REV. D. DUFF.

NEW WESTMINSTER, 28th July, 1864.

REV. MR. BURNS.

MY DEAR SIR.—I wrote to you on reaching San Francisco, where I had to wait eight days for the steamer to the north. An opportunity was thus afforded me of seeing the city, which is the wonder and chief attraction on the coast of the Pacific. The demonstration which was then made on the 4th of July was such as one is not likely soon to forget. 'Our government'—'Our union'—'Our principles'—'Our flag'—'The excelsior of the western continent,' and consequently of the eastern and every other, were the sentiments read, spoken, and published in a thousand ways throughout the rejoicing on that great historic anniversary. The Apostle's prudent and practical admonition, "let your moderation be known to all men," seemed to be taken with some exception when applied to love of country. I was thus favoured with some insight into the institutions of our American neighbours, and was at least taught that they who are really sound and sincere in their profession of loyalty to king and country, must not fear when occasion requires boldly to avow it. It was my privilege also to get acquainted with several ministerial brethren in San Francisco, whom I found not wanting in the exercise of those charities which a stranger is likely to desire. As I had to spend a Sabbath here an invitation was kindly given me to preach in one of the Presbyterian churches, with which I was willing to comply.

On the 7th July the steamer for which I was waiting sailed for Vancouver via the Columbia river and Portland (Oregon); and on the 13th, seven weeks from my leaving New York, I landed at Victoria, the chief city of the island now referred to. I at once proceeded to a hotel with my luggage, and had only been there a short time when I was visited by the Rev. Mr. Hall and Mr. Wright,

architect, who displayed every kindness in providing for my comfort while in Victoria. My stay here was about two weeks, and as these included two Sabbaths, I was honoured and gratified to meet with and to address the Presbyterians of this Pacific Colony.

The Rev Mr. Hall took advantage of my presence to supply his pulpit, while he paid a visit to New Westminster where he had not been for some time. I could learn something of the disappointment consequent upon the non-acceptance of the call lately given by the congregation here, and which does not permit for the present the hope to be cherished of getting from Canada the object of their choice. An effort is now being made at the request of those concerned by the Church at home, to send out a pastor or missionary to succeed Mr. Hall, whose services are to be enjoyed until the arrival of his successor. Before passing from my allusion to Victoria I may refer to the rising excitement caused by the discovery of a new gold district, just reported by the party sent out to explore the Island. This new auriferous region is little more than a good day's journey from Victoria, which is on that account likely to undergo a severe thinning out.

I left the town last mentioned on the morning of the 26th and reached New Westminster on the evening of the same day, and was kindly received by brother Jamieson who took me to his comfortable home, where I found Mrs. J. and family healthy and well. I am to be over two Sabbaths here that I may assist at the approaching communion of the congregation of New Westminster. My course here thereafter has not been altogether decided upon as yet, but from information obtained and advice received may be toward Cariboo, where I would in that case pass the winter. It is expected that a large number of miners will remain this, as it was last winter, when the supply of the means of grace might draw their attention and prove a blessing to some weary and heavy laden souls. May He who is infinite wisdom and goodness direct, guide, and strengthen in the path of duty for His name and glory's sake. With most fraternal regards, I remain yours in the gospel,

DANIEL DUFF.

LETTER FROM REV. J. NISBET.

RED RIVER SETTLEMENT, Aug. 19, 1864.

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

MY DEAR BROTHER.—As Mr. Black and myself have now made all the inquiries that we can make in reference to the important subject of your letter of July 6th, I send you the following as our joint reply.

We are both exceedingly thankful that the Lord directed the Synod to pass the resolution that met the approval of the late meeting, and we are glad that it has not tied down the committee in such a way as the resolution first proposed would have done; although we sincerely hope that the liberty given to the committee will not have the effect of staying progress, though it should turn out that to establish and carry on a mission in the most desirable locality open to our efforts will involve rather more outlay than the estimate furnished in respect to Beren's River.

You wish me to furnish you with full details on the whole subject.

Well to begin with localities. Beren's River is still open to us, and the details regarding it are already in your possession: but I must remind you that that station, although most conveniently situated relative to this settlement, is surrounded by Episcopal missions at no great distance and that no more than about 300 Indians frequent the trading post there and could consequently be influenced by the labours of the missionary.

I think I informed you in a previous letter, that since our correspondence regarding the Youcan, the Church Missionary Society has sent a missionary thither, and we have learned from the secretary to that Society in the settle-

ment that they intend doing all they can for the McKenzie River district. But if it were resolved to go into that district we have no doubt but a suitable locality could be pitched upon independently of the Youcan.

The Athabaska district in the same region of country is wholly unoccupied by protestant missions, but the priests have there a strong hold, which does not make the need for missionary labour less, but the difficulty to prosecute such labour greater. Missions in that region are the most expensive in the land, owing to its being so remote. To Fort Simpson—the grand centre—freight is three pounds st. per 90 lbs. from this settlement, and additional charges would be made for more distant localities, and very little produce can be raised on the soil, which makes it necessary to import more than otherwise might be necessary. The chief inducements to enter that region would be the willingness of the people to receive religious teachers and to wait upon their instructions.

The Rev. Mr. Woolsey Wesleyan Missionary from the neighbourhood of Edmonton has directed our attention to a large district on the Saskatchewan wholly unoccupied. There is a distance of nearly 400 miles between the Episcopal Missions in the east and the Wesleyan Missions in the west. In the middle of this space stands Fort Pitt which is frequented by about 800 lodges of *Plain Crees* representing a population of about 4000 wholly uncared for. Little or nothing has yet been done for the Indians of the plains. Compared with the Indians of the woods they are a wild untractable race, and less disposed to settle down in communities. From this centre the plain Indians might be operated upon with advantage. It would be advisable to choose a site and erect mission premises, and then endeavour to get the Indians to put up little houses, cultivate the soil, and leave their children in charge of the aged that they might give constant attendance at school, while the able-bodied would be out on the plains following the buffalo &c. But to do much good to the body of the people it would be necessary to make frequent itineracies among them on the plains, not, however, at the expense of the work at the settlement: both should be carried on simultaneously.

Now that is a field perfectly open to us, neither the Episcopalians nor the Wesleyans having any present intention of entering it. Any missionary settlement that might be made there would be within 200 miles of the gold mines and on the direct route thither. It can be reached from this settlement at any season of the year, and there are frequently parties going and coming. Hence our people here might assist in supporting a mission there, when they could do little or nothing for one at this distance from the Athabaska or McKenzie river. It may be, however, that the church would have to wait longer for palpable results than in some of the more distant localities; but then we must remember that the plain Indians have never been fairly tried with missionary work.

The Blackfoot tribe beyond Edmonton are also unprovided for, but the Wesleyans are moving towards them and their missionaries have already paid them some visits.

Taking every thing into account we are both of the opinion that our church should first attempt a mission to the plain Indians before going farther off to a more expensive and less accessible field. The *Cree* language alone will be required, and in it the whole Bible has been printed in the syllabic characters by the late Mr. Evans.

In connexion with such a mission two missionaries should if possible be employed that one might be constantly at the settlement or station, and one itinerating in the plains; and of course they could alternate in the work to equalise the labour.

It is difficult to say what amount would be required to prepare mission premises, break up farming land, and provide the horses, cattle, dogs and im-

plements necessary, so much will depend on the ease with which timber could be got, and the expense of provisions &c.

Perhaps the simplest plan would be to hire two men accustomed both to house building and farming, also an interpreter who might act likewise as school master, and if you had only one missionary—that would be *four* salaried persons for the first two years at least. Their aggregate salaries you may set down at £270 st. at least per annum, and the expense of their board besides which may be set down at £40 each man. A sufficient stock of horses, cattle, dogs and implements, for working the land, building purposes and travelling, may be set down at £300.

This would make a total for the first year of £730, and for the second year £430, and every subsequent year would just be according to the number of men employed and the productiveness or unproductiveness of their labour.

If a second missionary and interpreter were employed the expense would be increased by at least £190 st. exclusive of board which would require £80 additional for both. But in any arrangement to be made the expenditure would require to be regulated by the amount the committee can guarantee.

You ask how I would like to undertake the Indian work. When I left Canada it was with the full purpose of going wherever the church would send me, and of engaging in whatever work they would appoint me to. I have not altered my resolution although both Mr. Black and I are of opinion that if men younger than either of us can be got, willing and anxious to enter on the service, they would be more likely to acquire fluency in the language and thus be fitted, with God's blessing, for doing more good among the Indians.

It may be necessary however for one of us to go and select a suitable place for the station and to treat with the Indians, and it may possibly be an advantage should I take the direction of the building department.

How would it do were you to send a young man to the settlement early next spring and one of us go up and treat with the Indians on the subject and settle on a station; then go on to Edmonton and visit our friends at the "diggings" meet with the Indians again on his return and (all things being satisfactory) let one missionary, an interpreter, and two workmen go off the following spring with such horses, cattle, implements and supplies as may be necessary. This would effect an important purpose in respect to the gold regions, and would bring the expense more gradually on the church; besides it will be absolutely necessary to treat with the Indians before going up to commence operations. By this means also we would get a proper idea of the locality, the facilities for farming operations and for building, and we would know better what men and materials to take up. Perhaps also you might be prepared to send over a second missionary in the spring of 1866.

You may well consider the expense of commencing a mission on the Saskatchewan very high, and also the boarding for the men. There are several reasons for this. In the £300 is included an estimate of the cost of four horses, six horned cattle, eight dogs, carts, sleds, harness, agricultural implements, carpenter's tools, ironmongery, &c., for buildings, stoves, and other furniture, nets, &c. Then the freight will not be less than 30c. per piece, which is according to custom only 90 lbs. of any kind of goods, and the boarding is calculated at a rate similar to the rations served by the H. B. Co., to their men, and you cannot get men to agree for an inferior allowance.

The expense of living might be reduced after four or five years by the increase of live stock and the produce of farm labour, provided the locality be favourable.

Perhaps you may consider the undertaking too heavy for a beginning, and may be disposed to return to our first proposal where there would be no need for incurring any thing like the same amount of expense either at the outset or subsequently.

When Mr. Woolsey sees you, he will be able to explain these matters more

fully, and you may think it advisable to request him to meet with you in committee.

We are willing to do whatever you may determine on, and would much rather take up Beren's River than have no mission. We might be doing good, although not on so large a scale. But we do think that the Church is well able to furnish the means of carrying out such a mission as we purpose at Fort Pitt, if once fairly brought into working order: but again we say, rather begin on a small scale than not at all.

If we think of any thing further, I may send you a supplemental sheet next week. Meantime praying that the Great Master will Himself direct you in this solemn and important matter, and with kindest regards to your household, in all which Mr. Black joins with me,

I am yours most sincerely,
JAMES NISBET.

LATER INTELLIGENCE FROM RED RIVER.

RED RIVER SETTLEMENT, Sept. 2, 1864.

REV. R. F. BURNS, ST. CATHERINES, C. W.

MY DEAR BROTHER.—In my letter of the 19th August, I partially promised to follow it with a supplement, and this communication is designed as a continuation of our joint thoughts on the subject of your proposed mission.

We are quite aware of the responsible position we occupy, and we desire to give our opinion in the most full and deliberate way possible. You will understand then that we have made this the subject of much enquiry, much deliberation, and much prayer. It would be a life-long grief to us if any word or action of ours should have the effect of giving a wrong direction to the energies of the Church.

The first that occurs to me is, more fully to state our reasons for the neighbourhood of Fort Pitt as a field for missionary operations.

These reasons may be summoned up as follows. 1. The McKenzie River district is being cared for. Archdeacon Hunter has assured us that the Church Missionary Society intends to prosecute the work in that quarter to the full extent of its ability.

2. Accessibility. Fort Pitt can be reached from the Red River Settlement, by carts in summer, (and also by water,) and by sleds in winter, and hence constant communication could be had with the Mission, and help could be sent from the congregations here that would be of no avail at such a distance as the McKenzie River.

3. Connected with the foregoing reason is the fact that Fort Pitt is on the highway to the gold districts, and if ever we have a mission there, missionaries and other friends passing to and fro could visit the mission by the way.

4. The expense will be less at Fort Pitt than in the Northern districts, inasmuch as the cost of freight from the settlement will not be one-half the amount, and likewise a greater variety of supplies must necessarily be sent to the north.

5. Little, comparatively, has yet been done for the Indians of the plains. It is true that they are a wilder, more intractable race than the Indians of the woods, or in the north, but being quite accessible to traders there is no reason to believe that they will not be even more accessible to missionaries designated specially to them, and who shall be always among them.

6. The friends with whom we have consulted, and who know the Indian country well, favour Fort Pitt as being the most suitable locality at least to begin with.

You may think it strange that so many horses, and oxen, and dogs should be required in connection with a mission. The reasons are such as these:

1. To follow the Indians in summer or winter hundreds of miles must be travelled and the missionary must have at least one man with him, besides his

interpreter, as it is never safe for fewer than *three* to travel in company in these wild wastes; and there must always be more horses in summer, and dogs in winter than there are men in the company.

2. The Indians do not cultivate the soil, hence a mission establishment must have working oxen attached to it as well as other means of agriculture.

3. It is necessary to send from time to time far into the plains for provisions (i. e. buffalo meat and pemican,) and a good many horses, and oxen or dogs, as the case may be, are required for this service.

The expense of a mission is increased by the fact that all the supplies that cannot be raised at the station, or brought from the plains, must be sent from this Settlement, and such supplies, (consisting of groceries, clothing, hardware, ammunition, &c.) are imported from Britain and the United States. Besides, you cannot get work done without payment. The Indians are not like the natives of the South Sea Islands, they know all about hiring and paying wages. Many of them are employed by the H. B. Co. and private traders and travellers.

Perhaps the Committee may think that an exclusively *itinerant* mission might be sufficient at the outset. Mr. Woolsey acted on that plan for several years, but he and all the other missionaries are of the opinion that to effect permanent results among the Indians, you must have a station, and try to induce them to settle it and cultivate the soil, and allow the young people to attend school, while for a long time it may be necessary for the able-bodied of them to go out to their periodical hunts.

We are far from saying that it would be useless to appoint an itinerant missionary alone at the outset, but if the work is to be well done there should be a station at once, and even an itinerant missionary must provide some place of residence for himself where he might abide at the period between the hunts. Perhaps from £300 to £350 per annum, would sustain such a missionary with an interpreter, and enable him to hire such guides as he may require from time to time.

While it may be necessary for the missionary to keep a stock of useful articles on hand we would not advise the adoption of the practice of *giving away* such property to the Indians, except for work done, or provisions supplied by him, cases of sickness and infirmity, of course, always excepted.

In establishing schools the parents might be expected to supply provisions for the children, but clothing and school materials would require to be furnished by the mission.

Now, I have done. May the Good Lord direct the counsels of the Committee, and may they be led to such conclusions as shall be glorifying to His name, and be productive of permanent good to the wandering tribes of this great land.

Mr. Woolsey sends a specimen of printing in the syllabic characters, to which he has added a key or *alphabet*. He left us a week ago and should be in Canada about as soon this letter.

With kindest regards, in which Mr. Black joins.

I am your fellow labourer,
JAMES NISBET.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH

The Intelligence in last month's *Record* of the United Presbyterian Church is interesting and encouraging. In India the machinery for the fourth station—Todgurh—is in working order, and the prospects are cheering. In China the mission work is resumed by Dr. John Parker, medical missionary. In old Calabar the work is not without encouragement. In Old Town the attendance on ordinances is good, and efforts are being made to secure the attendance of the children at school. At Duke Town too the usual meetings are larger than usual, which the missionary takes as a token for good.

We subjoin an interesting communication from the native missionary at Emgwali, the Rev. Tigo Sago.

“In the present letter, I shall note for you a few incidents that took place here since I last wrote you.

VISIT OF THE REV. DR. DUFF.—In a memorandum for the 8th of April I have thus written:—‘In the annals of this station the last three days are not soon to be forgotten. On the evening of the 6th arrived the good and honoured Dr. Duff of Calcutta, India. Mr. Chalmers, with Festiri and Dukwana, had the day before gone down to King William’s Town, to meet him and bring him hither. Unfortunately for me, I could not go, for my throat had threatened to trouble me as last year, and I was afraid of exposing and fatiguing myself by a long ride.’

I shall not readily forget the shake of the good Doctor’s hand, as he alighted from his mule waggon: all seemed in that shake—interest, sympathy, and Christian brotherly love. Being in a feeble state of health, though somewhat improved since he landed, he was glad to get quit of the waggon for that day. At night he rested well, and was refreshed.

Next day the Doctor examined my schools, Miss. Ogilvie’s, Pepe’s, and Fotheringham’s school from the Bolo. There was a large turn-out of children. Afterwards the church was well filled with a respectable audience of our people, who really rejoiced for the opportunity of seeing this honourable servant of Christ. He entranced us all by an address of two hours duration, most ably interpreted into Kaffir by the Rev. B. Ross of Pirie, who accompanied the Doctor. That address gave us an idea of India in its heathenism, which exceeded anything I had ever read; and to our people it was like a vision.

This day he left us. I drove in the carriage with him to Isombani, where I parted from him with a heavy heart. May the mantle of that great prophet of the Lord fall upon us. What a man, what a missionary, what a Christian!

THE POWER OF TRUTH.—I have lately added to my class of candidates the husband of one of the women referred to in my January communication as having been the first fruits of our labours here. More than three years ago I had hopes of him. All that time, by his own confession, he has been seeking the right way. He was long under the delusion, that in order to consider himself a believer, he must hear a voice from heaven speaking to him. He comes now forward as a sinner, believing in the testimony that God has given of his Son. As he is a man of position, he makes indeed a valuable accession to the number of those whom the gospel is plucking as brands from the burning. May it be our joy and consolation to witness such scenes from time to time. About the same time, there came a woman from the district to which we look forward as the future field of another missionary. She has come out from the depth of heathenism. When young she was in service with a lady in the colony, who sowed the seeds of gospel truth into her soul. She says the impressions of the religious instruction of that Christian woman have never been obliterated from her mind; they have been present with her night and day; they have given her no peace; and the result is, though long in fear of her husband she has come out to be an earnest inquirer after the truth. The distance from her place to this must be ten or twelve miles. She comes to church on Sundays, and to the class of candidates on Wednesdays. I have considered this case a direct call from the Lord to go and hold services on Lord’s days in her husband’s kraal, whenever the weather permits. This I do by the agency of our itinerating elders. This case singularly and beautifully illustrates the truth, ‘Cast thy bread upon the waters, and thou shalt find it after many days.’ Of its being a genuine case of the kind, there is no doubt; and nothing would delight me more had I opportunity, and did I know her, than to communicate to this lady this interesting fact. She perhaps sowed the seeds of gospel truth with little hopes that they would bear fruit: and if she knew that her pupil

afterward was sold for cattle to a heathen Fingoe, she must have thought all was lost. But no, the good impressions of the good word never left that woman, according to her own confession. Do what she would, plunge deeper and deeper into heathenism, as she did, to obliterate them, they remained; and, asserting their blessed power, brought her a distance of ten or twelve miles to learn more of Jesus, and of the way of salvation through him. I was speaking with other brethren not long ago of this singular fact—not with out blessed comfort to many a poor missionary who sows in tears, viz., that perhaps more than one half of those girls who had learned to read the word in our stations, and received impressions of good from the instructions of missionary, but whose parents, living in heathenism, sold them away afterwards for cattle, when they came of age, become recovered in the long run. This is true also of young men, or rather of boys, taken away from our stations as soon as the period of manhood arrived. It is found that these persons are generally the first to come to newly formed stations, should they happen to be near them. There are many facts of this sort that have come under the observation of missionaries. What a relief this to our anxieties, what an answer to prayers, and what a testimony to the truth, that the gospel is the power of God?

THE COMMUNION AND THREE ACCESSIONS.—Last Sabbath was our quarterly communion. In the second quarter I usually admit into church fellowship qualified persons from the candidates. This time we admitted three—all men one *Kaffir*, one *Fingoe*, one *Bechuana*. They are men on whom we can rely. The Fingoe is James Ntuitili, of whom I wrote to you, that he at last came in after a long struggle, following in the footsteps of the rest of the members of his family. He is a happy, cheerful Christian. The three are the representatives of the most important tribes of South Africa to whom the gospel has come. Blessed be God, it has its trophies among them all."

CHINA—LETTER FROM REV. W. C. BURNS.

We presume all our readers will receive with interest any communication from the Rev. W. C. Burns. The letter, which we subjoin, is dated from Peking, 24th May, 1864. Mr. Burns had gone to Peking with the view of obtaining the removal of some difficulties were that in the way of the enjoyment of full toleration by native Christians. Mr. Burns has not yet fully succeeded in his object. In the meantime in China, yea in Peking itself, the Gospel is making progress. Four converts have been baptized at Peking, in connexion with the mission of the London Missionary Society.

The Rev. W. Swanson, of the Amoy Mission has lately visited Swatow, where the work is in a very encouraging condition. Dr. Gauld's labours as a medical missionary, have been most successful. He has had at one time 58 patients in the hospital, and upwards of 100 out-patients.

Mr. Burns writes as follows:—

"MY DEAR SIR,—The matter that specially brought me to Peking does not make so rapid progress as at one time was expected. Sir Frederick Bruce was asked the views of the Home Government on the subject. He should by this time have had a reply; but from some cause or other, that reply has been delayed. In the meantime, the same subject of toleration, and of the rights of Protestant missionaries as compared with Roman Catholics, has come up in a special form in connexion with the chapel at Chang-Chew, (inland from Amoy), in which the American Dutch Reformed Church Mission and our own have a joint property. As Roman Catholic missionaries have a right, on the ground of a French convention or supplementary treaty, to hold property in all parts of China, when the new chapel at Chang-Chew was bought, the name of two foreign missionaries—one English and one American—were introduced into the deeds, along with that of an office-bearer in the native church at Amoy.

When the deeds were forwarded by Mr. Pedder the English consul to the local authorities to have them stamped, they doubted our right to hold property there and without any notice given the matter was referred to the provincial capital Foochow, and afterwards from Foochow to Peking for advice. The reply from the native Foreign Office at Peking was to the effect that we had no right to hold property beyond the open ports, and that the chapel must be given up to the authorities. I heard from Amoy a fortnight ago that this decision had been communicated to Mr. Pedder; and I also learn that he has replied by quoting to the local authorities the article in the French Convention in favour of Roman Catholics, and giving them to understand that as they had referred the matter to Peking, he should do the same. We expect, therefore, that this matter will come up for the consideration of the English and American ambassadors; and the action which they may take in regard to it, cannot fail to have important consequences. Should they decline supporting our right to hold property anywhere except in the open ports, then, as far as the law is concerned, all our mission stations beyond Amoy might be broken up at once, and the progress of the Gospel everywhere be arrested by Government interference; and this while Roman Catholics have had secured to them such ample freedom, both in holding property and in many respects, such as the immunity of their native converts from taxation for idolatrous purposes, &c. We trust the representatives of England and America will not allow matters to proceed to so sad an issue; and we are encouraged the more to entertain this hope from the fact, which I learned lately from conversation with them, that at Shanghai the native superintendent of trade for all the southern ports, while he at first refused to all foreigners the right to hold property at Soochow, and other places beyond the open port of Shanghai, has more lately admitted a distinction in favour of missionaries. This decision will have a very important bearing on the Chang-Chew case, especially as it comes from one whose jurisdiction as superintendent of trade extends to Amoy. In refusing at first to allow foreigners to reside at Soochow, he quoted the decision of the supreme authorities at Peking in regard to Chang-Chew as ruling in the case; and now that he has seen reason to admit an exception in regard to missionaries, it seems as if it would not be difficult to get the same distinction recognized in reference to Chang-Chew and other places.

The book (one founded on "The Peep of day"), the blocks for printing which have been getting cut during the past three months, is now at last in print. It is about two-thirds the size of the "Pilgrim's Progress." Paper is dear in Peking, and copies will cost about ninepence each. I have had the blocks cut at my own expense; but I am encouraged to find that it is proposed to put the work on the list of books which are published here at the expense of the London Tract Society. If this is done, the circulation will, of course, be largely increased. The "Pilgrim's Progress" is on the same list, and is sold, along with other Christian books (a good deal below prime cost), at the principal gate of Peking, the one immediately in front of the Emperor's palace.

I have more lately been engaged with a new collection of Hymns and Psalms, fifty-four in number, which will be in print probably within two months from this time. The Hymns I printed in the south have been adapted to this Mandarin-speaking locality, and about twenty others added.

At the time when I received your last letter, I was just writing a note to Amoy, in which I suggested to our brethren there, and especially to Dr. Maxwell, the new port of New Chwang, in Manchouria, as an important and unoccupied field for a medical missionary. I inserted in my note what you said in regard to his possibly joining me at Peking, not, however, as encouraging him to come here, where the field is pretty fully occupied by others, but as showing that your Committee had not absolutely decided that he must locate himself on Formosa. I added, also, that should he and the brethren decide in favour of New-Chwang, I would hold myself in readiness (D. V.), as soon as

possible, to join him there. I have heard from Dr. Maxwell since, giving full reasons for declining the proposal, and I do not wonder at his decision, although the field at New-Chwang is undoubtedly very important, and there is no present prospect of its being occupied by any missionary body. Dr. Lockhart especially brought its claims before my mind, and this led to my writing, coupled with the difficulty of finding on Formosa any good base line of missionary operations for the island. The English Consulate was first planted near the south end of the island, then removed to Tamsui in the north; and I have just heard by a note from Dr. Maxwell, that it is likely to be again removed to the south. It would seem as if they did not know where best to place it, as there is not one great port in Formosa where trade can be made to concentrate. At New-Chwang there are 60,000 people speaking the northern Mandarin. The country around is populous, and the language is one. Then, five days' journey to the east—little less than 200 foreign vessels at New-Chwang, there are now from twenty to thirty of our countrymen residing there. I am sorry to seem to hold up the claims of this new port in opposition to those of the dark island of Formosa; may both soon be suitably re-occupied, and the Church of God not be found unfaithful to her trust in leaving such urgent calls unheeded. In Peking the preaching of the Gospel is now a daily work, and though Protestant missionaries have no better right to be at Chang-chew, or Foo-chow, or any other place beyond the open ports, yet a considerable number, both American and Englishmen, have located themselves here, and have as yet met with no molestation or hinderance. The mission of the Society for the Propagation of the Gospel at Peking, begun by Dr. Stewart from Edinburgh has been abandoned, and their premises are now the property of an American mission, the "American Board of Commissioners, &c." There, as well as at the house of Dr. Martin, of the "American Presbyterian Board," there is constant preaching. Both places are near my lodging, and I often take a part in these services. The London mission has also a station very near where I live, so that I am in the midst of small mission-chapels. The people are attentive, and there are some inquirers.

I understand the mail is likely to be dispatched this afternoon, so that I must hurriedly close. I would commend the various matters alluded to in these lines to the serious attention of the churches, and beg of all much prayer for China at this time, also much prayer for the raising up of a sufficient number of divinely commissioned agents, whether native or foreign, to carry the Gospel to all parts of this great heathen empire. The harvest is indeed great, and the labourers are indeed few. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Ever yours,
WM. D. BURNS.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

FOURTEEN CONVERTS BAPTIZED.

Late accounts from the India Mission of the Irish Presbyterian Church bring the gratifying intelligence of the baptism of fourteen persons, one at Surat, and thirteen at Shahawadi. The accounts given of several of these converts are deeply interesting. We subjoin the accounts given by the missionaries of the converts at Shahawadi, of whom some were adults, and children.

The largest household is that of Jetho. He, his wife, and five children were baptized at the same time. His eldest son, a promising young man, twenty years of age, was received on his own profession.

Jetho's case is interesting as showing the way in which evil men may unintentionally become the instruments of good. A vagabond, named Gajubhai, went to Borsud a few years ago, where he spent some days under the pretence of being an inquirer. He was not long in conceiving the idea that he might

become a teacher of Christianity and make a gain of godliness. Professing to be an accredited teacher connected with the Borsud Mission, he went to several towns repeating some of the doctrines which he had lately learned, and contriving to obtain some reward for his instructions. He came to Utarsinda, the village in which Jetho lived. The truths which Jetho learned from this impostor were the unity and spirituality of God. Embracing these doctrines, he abandoned idolatry and the current polytheism. He thought that he now knew and professed the sum and substance of Christianity, and accordingly began to call himself a Christian. When I met him for the first time, nearly a year and a-half ago, he told me with great simplicity, that Gajubhai had "made him a vishvasi," i.e., a believer—the name by which native converts are usually designated in Gujurat—such at that time was his idea of what constitutes a Christian and of the way in which he is made.

When Gajubhai saw that he had gained the confidence of Jetho, he borrowed a considerable sum of money from him under the pretext that it was for the use of the Padre Sahib, or Missionary. This was all that Gajubhai wanted, and, having obtained the money, he was seen no more in Utarsinda. I have heard that he has been practising similar deceit in other villages, but it has not been my lot to fall in with him. Jetho, though thus deceived, did not, as might have been expected, relapse into idolatry. He was afterwards visited by the native teachers, and by Mr. Taylor and me, and taught the way of truth more perfectly. He also embraced every opportunity of coming to us, when we were within a convenient distance of his village. But it was only occasionally that he could receive instruction, and he felt that he could not stand alone in his native town. So he chose to join the Shahawadi settlement. Native Christians, who were present when Jetho's family were leaving Utarsinda, have told me that they were astonished at the sorrow manifested at their departure. Their neighbours were all crying. The head man of the village, and persons of high caste, were present trying by offers of money and of land to induce them to stay. But Jetho was not to be turned aside from his resolution to obtain regular instruction in the Word of Life, and to enjoy Christian companionship.

All the members of his family are very well liked by the Shahawadi converts. They are punctual in attendance on the Sabbath and week-day services: they are peaceable, industrious, and of a very independent spirit. Jetho is pretty well off, and has been able to undertake the cultivation of a considerable piece of land, and to purchase farming stock entirely from his own resources.

Another family baptized at the same time consisted of a man, named Moti, his wife, and two children. He first heard the truth from Mr. Taylor, who was itinerating in his neighbourhood. He belonged to Bakrol, a village in the territory of the Guicowar, the most considerable native prince in this part of the country. After Amoti had avowed himself a Christian, he was put in prison for three days. The native official, before whom he was brought, tried to frighten him out of his profession. But Moti was not to be intimidated. "Kill me if you wish," said he, "but I will never abandon Christianity." As menace was of no avail, he was released.

My first meeting with Moti was somewhat remarkable. In riding past his village I observed a man running at full speed after me. This was Moti. As soon as he got up to me he seized the bridle and turned the horse's head with such eagerness that it almost cost me a fall. He led me off in triumph to his house. On its door-post a paper containing the articles of a Christian's creed was affixed. One remark which he then made I have not yet forgotten. He had told me of his various trials, and when I was endeavouring to console and encourage him, he himself said, "Look what infinite sufferings Jesus bore for us, and should we not endure sorrow for His sake?" These words have never left my mind.

Moti is naturally of a violent and uncertain temper, and hence has been the

opening party in one or two quarrels that have taken place since he came to Shshawadi. But, when made sensible of his fault, he has been deeply grieved with himself. He has gone into the jungle for solitary prayer, and for a whole day has refused to taste food. I hope that through grace he may obtain complete mastery over his infirmity, and that he may not in any measure disturb the peace and harmony of the settlement. His wife is a quiet, patient woman, and exerts a good influence over him.

Another person baptized was Jiji, the wife of Bijal, a convert of many years standing, and member of the church. She seemed invincibly stupid for a long time, and was not disposed to take the pains to learn the way of truth. She has been diligent in waiting on me for special instruction, and I could no longer refuse her request to be recognized as a disciple of Christ.

The last case to be reported is that of Galo, a lad seventeen years of age, servant to the catechist, Desai. He has had the advantage of living in a truly Christian family. Most favourable testimony is borne of him by Desai, and by all who know him. I have been much struck by his attentive and thoughtful demeanour. It is hoped that those interested in the Mission will not forget to commend these neophytes to Him who can keep them from falling, and present them faultless before the presence of His glory with exceeding joy.

MISSION TO AMERICAN INDIANS—VOLUNTEERS WANTED.

The Foreign Mission Committee having resolved to send a missionary to the Cree Indians in the Hudson's Bay Territory, the Convener will be most happy to hear from parties, whose hearts the Lord may dispose to undertake this mission. The letters of Mr. Nisbet, published in the present number of the *Record*, supply ample information on the subject, so that it is unnecessary to enlarge here at present. The missionary would require to leave in May for Red River; and after conferring with the brethren there, proceed to Fort Pitt about 800 miles distant. The committee do not favour the erection of buildings and the securing of stock, &c. at present. For the first year or so, they would expect the missionary to study the language, itinerate, explore, get acquainted with the habits of the people, and in general to *feel his way*. The formation of a settlement will depend on such information as he may gather and communicate. He may be able also occasionally to preach to the miners at the Saskatchewan, who will not be far from a portion of his field.

Any farther information may be obtained on application to the undersigned.

R. F. BURNS,
St. Catherines C. W.

P. S. It is most desirable that applications be sent in as soon as possible, that there may be ample time for the committee making a selection, and having all the necessary arrangements completed.

ITEMS OF GENERAL MISSIONARY INTELLIGENCE.

PRESBYTERIANISM IN WALES.—The success of Presbyterianism in Swansea has encouraged the Presbyterians in Cardiff to make a like effort for the formation of a congregation in their town. Services have been commenced in the Assembly Room of the Cardiff Arms Hotel.

DISPUTED SETTLEMENTS IN THE SCOTTISH ESTABLISHMENTS.—Several disputed settlements in the Established Church of Scotland at present shows the difficulties connected with the Aberdeen Act. At Musselburgh and at North Esk opposition is made to the presentees, chiefly on the ground of the parishoners not hearing them distinctly. The cases will probably go to the Assembly.

LIFE OF LATE DR. CUNNINGHAM.—It is stated that the Rev. Mr. McKenzie, of Dunfermline has been intrusted with the task of drawing up a memoir of the late Rev. Dr. Cunningham.

CHRISTIAN CONFERENCE AT PERTH.—A second Christian Conference has been held at Perth for mutual consultation and prayer. The meeting lasted three days. Several public addresses, which are described as of a very excellent character, were delivered.

EVANGELISTIC LABOURS OF THE EARL OF CAVAN.—The Earl of Cavan has been addressing meetings in Orkney and Shetland, and at various places in the North of Scotland. His style is said to be characterized by great earnestness and unaffected simplicity.

MADAGASCAR.—The labours of the missionaries have been hitherto entirely confined to the capital and the adjacent places. The missionaries are now contemplating an extension of the work to the Betsileo country. Every month additions are made to the churches in Antananarivo.

BIBLES FOR THE CONFEDERATE ARMY.—Sixteen thousand copies of the Scriptures have been forwarded for Gen. Hood's army. These are the first instalment of 50,000 presented to the troops of the Confederate States by the America Bible Society at New York.

THE REV. MR. SPURGEON.—A keen controversy has been carried on arising out of Mr Spurgeon's charges against the evangelical clergy of the Church of England, and his withdrawal from the Evangelical Alliance. Many condemn Mr. Spurgeon's language, while others approve of his conduct. From fifty to sixty replies have been written, and the controversy still continues.

CHRISTIAN UNION.—A communication appeared lately in the *London Patriot*, urging a union between the Presbyterians and Independents and submits a draft basis of union. Such a proposal is an indication of the general tendency in the direction of christian union; but the object proposed appears to be somewhat in advance of the general feeling of the parties referred to.

WELSH PRESBYTERIAN CHURCH.—A quarterly meeting of the North Wales Association of the Welsh Calvinistic Church was lately held at Pwlllehi, Carnarvonshire. There were deputies from the Irish Presbyterian Church, from the United Presbyterian Church, and from the English Presbyterian Church. Deputies were appointed to attend the next meeting of the synod of the English Presbyterian Church.

JAPAN.—Dr. Lockhart, of the London Society, —who visited Japan previous to his departure for China, says the people are much disposed to have the Gospel, though the Governor has declared that any one who is baptized shall be at once executed. There are six American missionaries at Yokohama. Much good is doing through the labours of the missionaries among the seamen of the fleet.

ROMAN CATHOLIC GAOL CHAPLAINS.—Difficulties are already occurring in connection with the carrying out of the law with reference to the appointment of Roman Catholic chaplains in county gaols in England. At a meeting of the county magistrates of Lancaster a proposal was made for granting a sum of money for vestments, crucifix, &c., for Popish worship in the gaol. The proposal led to a warm discussion, but ultimately it was carried by a majority. We are mistaken if English rate payers will consent to be taxed, so directly for the support of what they regard as idolatry.

THE WORK OF EVANGELIZATION IN ITALY.—The work of Evangelization makes progress especially in the North. Means are being adopted to look after the Waldenses who leave their homes for distant towns and cities. One of the most active members of the Turin Waldensian Church is a Neapolitan.

In Italy the people generally receive with great joy the announcement that the French troops are to be withdrawn from Rome within two years. Some are

calling attention to the fact that the withdrawal of the French troops from Rome will take place in 1865, the year to which interpreters of prophecy point as the era of signal occurrences in the history of the Man of Sin.

DR. LIVINGSTONE AT THE BRITISH ASSOCIATION.—Dr. Livingstone delivered an interesting lecture before the British Association for the advancement of science at Bath. The lecturer gave an account of his travels in Africa. Dr. Livingstone intimated that he did not mean to give up, but to make another attempt to the north of the Portuguese. He stated that until he actually saw it, he had no idea of the prodigious destruction of human life that takes place in connection with the slave-hunting. Capt. Speke the discoverer of the source of the Nile was to have read a paper before the Association. His sad death, which resulted from the accidental discharge of his gun, is deeply regretted.

THE CHURCHES IN BRITAIN.—FREE CHURCH.—The Rev. Gilbert Stewart succeeds the Late Rev. John Milne, in East Miller Street Glasgow. The late Rev. C. McKenzie is translated from North Shields to Govan, as successor to Rev. Gilbert Johnston, who has joined the Established Church. **UNITED PRESBYTERIAN CHURCH.**—The Rev. F. Ferguson has been ordained as pastor of the East United Presbyterian Church at Dalkeith, vacant by the translation of Rev. Dr. Joseph Brown to Glasgow. **PRESBYTERIAN CHURCH OF IRELAND.**—The Rev. John McKeown formerly of Wakefield, has been inducted as pastor of the congregation at Lismore.

MISSIONARY AFFAIRS IN TURKEY.—*Evangelical Christendom* for October contains copious details in regard to the recent proceedings in Constantinople against christian missions. It certainly would appear that the representative of Britain at Constantinople, does not manifest the interest in the work of missions which was taken by his predecessor Lord Stratford de Redcliffe. It is to be hoped that through the efforts of the Evangelical Alliance, and other means, the attention of the English people, if not of the Government, may be aroused to the apparent purpose of the Turkish Government, to weaken or destroy Protestant Missions, so far at least as they are brought to bear upon Mahommedanism.

BISHOP COLENZO INTERDICTED FROM OFFICIATING IN A COUNTRY CHURCH.—The rector of Claybrook, in the diocese of Peterboro, invited Bishop Colenso to officiate in his church, and the Bishop agreed to preach. The Bishop of the Diocese, however, served on the rector, his curate, and the church wardens an inhibition forbidding them to admit Dr. Colenso, who accordingly did not preach in the church, but gave an address in the school-room. The school-room being over-crowded, the meeting was adjourned to the open air. The Bishop addressed the meeting from the words, "Our Father in heaven," and pressed on his audience the importance of conveying the gospel message to the millions who are ignorant of it. He gave some particulars as to the progress of missions in his own diocese.

AMERICAN BOARD.—The annual meeting of the Commissioners was held at Worcester, Massachusetts. The following are a few facts connected with the operations of the Board. "Ten persons have entered upon the missionary work for the first time; and sixteen to their respective fields of labour after sojourning in the United States for a season; only two young men are under appointment who are expected to engage in this service. The income of the year is as follows:—From donations, \$428,511.14; from legacies, \$89,610.79; from other sources, \$13,861.84, making a total of \$531,983.77. The expenditures of the year were \$522,164.38. The debt with which the year began (\$6184,95) is therefore cancelled, and there was a balance in the treasury on the 1st of September, of \$3634.44.

"Many of the missions have been highly successful during the year, while others have suffered severely from bereavements, epidemics and, other causes. There are now 22 missions, 150 ordained missionaries, and 170 female assistants

There are employed 740 native preachers, teachers and helpers. There are four printing establishments which have issued last year, 27,486,573 pages. There are 166 churches, including all at the Sandwich Islands, with 23,647 members, of whom 522 have been added during the year. The various schools established by the Board have been 10,317."

Home Ecclesiastical Intelligence.

PEMBROKE.—The Rev. John McEwan has been inducted as pastor of the congregation at Pembroke.

WALLACE AND ROTHESAY.—The congregations of Wallace and Rothesay have given a cordial call to the Rev. D. Anderson.

MINTO.—The Rev. G. McLennan has received a unanimous call from the congregation at Minto.

COLUMBUS AND BROOKLIN.—The congregations of Columbus and Brooklin have presented a unanimous call to the Rev. T. Wardrope, of Ottawa.

CUMBERLAND.—The Rev. J. L. Gourlay, of Aylmer has received a call from the congregation of Cumberland.

WESTON.—The annual congregational soiree was held on 13th ult. It was in every way very successful. Addresses were delivered by Rev. Drs. Willis and Burns, and Rev. Messrs. King, Marling, and Hay.

CLARKE.—A number of the congregation under the pastoral charge of the Rev. George Lawrence, lately presented him with one hundred and five dollars, as a token of their esteem and regard. Mr Lawrence has for over 25 years faithfully and diligently cultivated the portion of the vineyard assigned to him.

DEATH OF THE REV. D. CAW, OF PARIS.—Most of our readers will have already heard of the death of the Rev. D. Caw, of Paris. It took place on the morning of the 5th ult., in consequence of injuries sustained by his being thrown from his carriage. Mr. Caw was in his 64th year. His sudden removal has occasioned deep sorrow among the members of his attached congregation, and his large circle of friends. We shall in an early number, give our readers a sketch of his life and labours.

OPENING OF KNOX COLLEGE.—The session was commenced on Wednesday, 5th October, by an able lecture from Principal Willis on "The Christian Fathers." The lecture was listened to by a large audience, embracing a number of ministers from different parts of the Church, and was received with warm applause.

We are glad to inform our readers and the friends of the Church and of the College that the attendance is very encouraging. In the various Theological classes there are nearly 50 students, of whom 24 are in the first class, at present under the Rev. W. Gregg. Besides the number mentioned, there are a number carrying on their preparatory studies. We may observe that the number now attending the Theological classes are larger than they ever were since the College was opened.

MOORE.—We have received from an esteemed correspondent an interesting account of the progress of the cause at Moore. The writer says, "On the 25th Sept. the sacrament of the Lord's supper was dispensed for the first time in our church, that venerable and faithful father in the Church, the Rev. Dr. Burns, conducting the services in a manner truly refreshing to the congregation. There were present upwards of 250, of whom about 80 sat down at the communion table."

Since March last when the congregation separated from the congregation in Sarina, the number of members has increased from 15 to 48, with the prospect of many others being gathered in. There is a regular attendance of upwards of 100. The congregation universally esteem highly their laborious minister, the Rev. P. McDermid. The members of the Bible class have recently presented him with a set of buffalo robes. The church is henceforth to be known as 'Burns' Church.'

PRESBYTERY OF LONDON.—The Presbytery of London met on the 27th September. The following are a few items of the of business :

Mr. J. Malcolm, student in divinity was licensed to preach the gospel.

The Rev. G. Simpson was appointed to moderate in a call at Delaware. The Rev. G. Cuthbertson was appointed to dispense the sacrament of the Supper at the same place on 23rd October.

The Rev. W. Forrest sent in the resignation of his charge in consequence of ill health. His congregation was summoned to appear for their interests at next meeting of Presbytery.

Several students presented themselves, and were examined by a committee of Presbytery, and received the necessary certificates for entering their respective classes.

THE PRESBYTERY OF HURON met in Willis Church, Clinton, on Tuesday, the 11th instant.

Eleven ministers and six elders were present.

Petitions for moderations of call were received from Ashfield and Huron, and Melville Church, Ainsleyville, Cranbrook and Walton, and were granted. The committee on financial returns from congregations reported and after due consideration was adopted with its recommendation, which is to the following effect : that congregations in circumstances to do so, be cordially recommended to assist in the effort being now made to aid weak congregations.

It was further agreed to supply Mr. Ross's pulpit for two Sabbaths, and that he be instructed to visit all congregations in arrears, with a view of ascertaining their financial conditions, and where necessary, to stimulate to increased exertion ; and more particularly to see to it that suitable arrangements are made for conducting the financial matters of the congregation. In connection with the moderating of calls, those who officiated on the occasion were instructed by motion of Presbytery, to request a formal resolution as to the amount of salary they are able to give to the minister.

A. McDONALD, Pres. Clerk.

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford on the 4th of Oct, the Rev. Thomas Lowry moderator pro tem. There were twelve Ministers and seven ruling elders present. Mr. John McNabb, an entrant upon the first year of the curriculum in Theology, and Mr. R. N. Grant, an entrant upon the third year, were examined and certified to attend Knox College the ensuing season.

Mr. William Caven, student of divinity, completed his public probationary trials, with approbation, and was licensed to preach the gospel.

Mr. Martin Lowry, a minister of the Methodist Episcopal Church, applied to be received as a minister of the Canada Presbyterian Church. A committee was appointed to examine Mr. Lowry on his theological and literary acquirements and to confer with him on all matters respecting his application, and to report. On an interim report of this committee, it was agreed to give Mr. Lowry missionary appointments until next ordinary meeting, when the committee will report again.

Reports were received from congregations in arrears with their ministers stipends, from which it appeared that no aid would be required from the fund proposed to be raised to assist weak congregations to pay the arrears of stipend due their ministers. The Presbytery agreed that schedules should be issued quarterly and that quarterly returns should be required of the amount paid for stipend during the quarter, and Synodical collections taken up.

A committee was appointed to make arrangements for the improvement in congregations of the singing at public worship, Mr. Fotheringham, Convener.

WILLIAM DOAK, Pres. Clerk

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery was held on the 18th of October. Thirteen ministers and nine elders were present. A call to Mr. Daniel Anderson from the congregation of Rothesay and Wallace was presented and sustained. Mr. Anderson's induction was appointed to take place on Tuesday the 8th November.

A call to Rev. George McLennan from the Minto congregation was presented and sustained. Mr. McLennan's trials were appointed, and the Presbytery agreed to hear them at Rothesay, on the 8th November, and in the event to their being sustained to proceed to his ordination on the following day.

Messrs. Ball and Cameron were appointed to moderate in a call at East Paslinch on Tuesday the 6th of December.

An application from Campbellsville in the south of the township of Nassagaweya for the establishment of a preaching station there in connection with the Nassagaweya congregation was laid before the Presbytery, and after consideration of it, the clerk was instructed to correspond with the Presbyteries of Toronto and Hamilton in reference to it.

After hearing parties in connection with Mr. Thom's resignation, the Presbytery agreed to meet at Eden Mills on Tuesday, the 1st Nov. with a view to a final determination.

A committee was appointed to make arrangements for the holding of missionary meetings during the winter.

The petition from Price's Corners for the formation of a congregation there was withdrawn.

The Presbytery unanimously agreed to nominate Dr. Cairns to the vacant professorship in Knox College.

THE PRESBYTERY OF HAMILTON.—This Presbytery met the 4th day of October in Central Church, Hamilton. The number of ministers and elders present was about the average. There was not much business of public importance before the court.

The consideration of the report of a committee appointed to prepare a new arrangement of the congregations and mission stations in the Niagara district, occupied a considerable portion of the time during which the Presbytery sat, but the matter was found not to be ripe for final settlement, and was delayed till next meeting.

The Presbytery organized a new congregation in Welland, consisting of some twenty members, and took means to dispense among them at an early day the sacrament of our Lord's supper.

The Presbytery examined four students, and had reason to express their satisfaction with the proficiency that had been obtained. Mr. Baikie was certified as a student of the third year in the preparatory course; Mr. Chrystal, as a student of the third year in Theology, and Messrs. Knowles and McLean, as students in the second year in Theology.

The Presbytery received a favourable report from their Home Mission Committee of the several stations under their charge, united the station of Silverhill to that of Walsingham Centre, and resolved to apply for four probationers to be employed during the next three months.

Mr. Inglis, who had been Convener of the Presbytery's Home Mission Committee since the Union, according to notice previously given, resigned his office. The Presbytery expressed their regret at Mr. Inglis' resolution, and accepted his resignation, while recording their sense of the faithfulness and punctuality with which he had discharged the duties of that office. Mr. Burns of St. Catherine's was appointed to succeed Mr. Inglis as Convener.

The Presbytery agreed unanimously to propose that Dr. John Cairns, of Berwick upon Tweed be elected Professor of Exegetics and Apologetics in Knox College, Toronto.

The call given to Mr. J. M. Gibson, by the Dundas congregation, was sustained, and steps were taken accordingly.

JOHN PORTEOUS, Pres. Clerk.

PRESBYTERY OF ONTARIO.—This Presbytery met at Oshawa the 4th day of October, when nine ministers and six elders were present. Reports were received from several committees antecedent arrears of stipend. The only report that was unsatisfactory had reference to Ballyduff; and the clerk was instructed to correspond with the Synod's committee, respecting the necessity of appointing deputies to visit Ballyduff, while Messrs Baird and McTavish were appointed to co-operate with such deputies.

On report of committee for the examination of students, it was agreed to certify Messrs Peter Musgrave, James Douglass, R. M. Thornton, and A. C. McDonald as entitled to enter the 1st session, Mr. R. H. Warden the 2nd session, and Mr. K. McDonald the 3rd session of the Theological course in Knox College.

There was read an extract of the Presbytery of Brockville anent the case of Rev A. Lees. After some consideration the following finding was unanimously adopted, viz. This Presbytery express their disappointment and regret the course taken by the Presbytery of Brockville in having first claimed jurisdiction over the Rev A. Lees, and in having removed it when called upon to exercise it; and now inasmuch as the Presbytery of Brockville refuse to take action on the charges against Mr. Lees, and sent down by this court, this Presbytery in view of all the difficulties of the case, agree to refer the whole matter simpliciter to the Synod.

A call was laid on the table from the congregation of Columbus and Brooklin, addressed to the Rev. Thomas Wardrope of Ottawa. The call was sustained, and ordered to be transmitted, along with reasons of translation from the same congregations, which were also read, and Dr. Thornton was appointed to represent the Presbytery in prosecuting said call before the Presbytery of Ottawa.

Mr. Monteath, having previously tendered the resignation of his pastoral charge, pressed low the acceptance of it, urging as his sole reason for resigning, that the field of labour was too limited, and the income arising therefrom insufficient. Commissioners were heard from the congregation, deprecating the dissolution of the bond referred to. And the Presbytery expressed a similar aversion on the matter. But as Mr. Monteath adhered to the tender he had made, his resignation was accepted. And Messrs Lawrence and Burns were appointed a committee for the purpose of preparing a minute expressive of the Presbytery's regard for Mr. Monteath, and their sense of regret in parting with him as a co presbyter, the said committee to report at next ordinary meeting.

PRESBYTERY OF GREY.—This Presbytery held their ordinary quarterly meeting on the 27th and 28th September.

The Presbytery resolved to insert in their Record the following minute regarding their departed brethren, the late Rev. Donald McLean, Mount Forest, and the late Rev. James McDowall, St. Vincent, &c.

"The Presbytery would humbly acknowledge the hand of God in the removal of the Rev. James McDowall, St. Vincent, &c., and the Rev. Donald McLean, Mount Forest, since their last meeting. They would record their high sense of the varied excellencies and attainments of their beloved brethren, and the sorrow with which they lose their counsel in Presbytery, and their co-operation in the work of the Gospel on earth, for which they were so highly qualified. They would bow before the Sovereign Ruler, who has been pleased to remove two of their number from their labours on earth in the early beginning of their way; and, while hearkening to the solemn call thus addressed to them to be faithful and watchful, they would encourage and animate themselves by the example of their brethren especially by the patience and diligence they both so long displayed in the midst of great suffering and weakness.

"The Presbytery would also express the deepest and tenderest sympathy with their young, and thus early bereaved partners; they would commit them to the care and love of the widow's God, and would pray that they may in their future way experience abundantly the rich consolations of the Gospel."

After full enquiry, the amount needed ab extra to enable the several congregations within the bounds in arrears of stipend to their ministers to liquidate these arrears was found to be altogether at least about \$500.

A letter was received from Mr. Frazer, Port Elgin, resigning the pastoral charge of that congregation. It was agreed that the letter lie on the table, and that the congregation be cited to appear for their interests in the matter at next ordinary meeting.

A petition was received from Mount Forest praying for the moderation of a call, which was granted.

A petition was received from Tara, praying, in connection with Amabel, for the moderation of a call, also petitions from N. Sullivan, and Derby praying the Presbytery to take steps to unite these stations with Tara, with a view to a call. It was agreed that a committee consisting of Messrs. Bremner, Stevenson, and J. Cameron ministers, and Mr. McKenzie, Elder, be appointed to visit at their earliest convenience these stations to unite them in order to the settlement of a minister among them, and that to expedite the settlement, the committee report to an adjourned meeting of Presbytery to be held at Owen Sound, Oct. 25 at 3 p.m.

Messrs. A. McLennan, J. Hastie, and A. C. Gillies, students, Knox College, having been previously examined by a Committee of the Presbytery, passed.

Mr. J. Cameron gave notice that at next ordinary meeting he would move that the Rev. John Cairns, D. D., Berwick, Britain, be proposed to fill the vacant chair in Knox College, Toronto.

WM. PARK, Pres. Clerk.

PRESBYTERY OF MONTREAL.—This Presbytery met at Montreal on the 12th October in Cote St. Church. There was a good attendance of ministers.

According to notice previously given Mr. Kemp tendered his resignation of the office of clerk.—It was moved that Mr. Kemp be requested to act as clerk, and that Mr. Young of English River be appointed to act as joint clerk of Presbytery. The motion was carried and Mr. Young appointed accordingly.

The clerk read a report from the mission station at Cote des Neiges; also a petition requesting that this station be organized, and that steps be taken to moderate in a call. The Presbytery agreed to receive the report, and finding that these are members of the church at Cote des Neiges sufficient to constitute a congregation, appoint a special meeting of Presbytery to be held there on Thursday the 20th inst. to organize said congregation and if expedient to proceed with the moderation of a call as requested; Mr. McVicar to preach and preside.

A petition was received from the congregation of Martintown and Williamstown, asking the moderation of a call. The prayer of the petition was granted and a special meeting of Presbytery was appointed to be held at Martintown on the 25th October at 11 o'clock a. m. Mr. McQueen to preach and preside.

A call from the Presbytery of Brockville to the Rev. John Burton in the hands of the clerk of this Presbytery, was ordered to be sent to Mr. Burton.

The report of the Committee on Arrears of Ministers' Salaries was taken up for consideration from last meeting. The Presbytery agreed to re-appoint the committee with the addition of the clerks of Presbytery, with instructions to prepare a printed schedule to be sent to congregations, by which they may annually report to the Presbytery the state of their finances. Instruct the committee, also to publish the report now submitted, either in the Record or in any other way that may be deemed suitable for the information of congregations; Mr. Patterson convener.

Arrangements were made for holding Missionary Meetings in the various sections of the Presbytery. Mr. McQueen was appointed convener of the Glengarry district; Mr. Coulthard for the Chateaugay district; Mr. Irvine for the Lachute district; and Mr. Crombie for the eastern.

Mr. Scott gave in the resignation of the pastoral charge of the congregation of St. Sylvester. The resignation was ordered to lie on the table, and that the congregation of St. Sylvester be cited to appear for their interests at the next ordinary meeting of Presbytery.

The clerk read a petition from parties in Indian Lands, Kenyon and Roxborough, praying to be recognised as a station of the church at Notfield, Glengarry. It was agreed that the petition lie on the table till next meeting of Presbytery, and that the petitioners, and the congregation at Indian Lands be cited to appear then for their interests.

Mr. Clark gave an interesting report of a missionary visit to Gaspé and vicinity.

The Presbytery received the report, expressed its thanks to Mr. Clark, and requested him to publish his report in the Record. The matter was remitted to the Presbytery's Home Mission Committee for further action.

Mr. Kemp reported that he had, as instructed, visited Sherbrooke and neighbourhood. Mr. Stephen Young was appointed to labour there for one month.

The report of the Committee on the College in Montreal has read, and with some exceptions reserved for further consideration, was received. Mr. McVicar gave in the report of the Presbytery's Home Mission Committee, which was received.

A social meeting was held in Cote St. Church in the evening. There was a good attendance from the congregations of our church in town. Interesting addresses were made by several members of Presbytery on the different sections of the Presbytery's Home Mission Field, and towards the close of the meeting a liberal subscription was given in aid of the Presbytery's Home Mission Fund.

A. YOUNG, Joint Clerk of Pres.

PRESBYTERY OF COBOURG.

PLAN OF MISSIONARY MEETINGS FOR THE PRESBYTERY OF COBOURG.

Messrs. Waters & Smith to visit Dec. M. 12. Perry town. T. 13. Oakhills. W. 14. Centreville Th. 15. Millbrook. Fr. 16. Springville.	Messrs. Laing & Ewing to visit Dec. 12. Norwood. 13. Hastings. 14. Percy. 15. Campbellford. 16. Colborne.	Messrs. Duncan & Blain to visit Dec. 12. Keene. 13. Westwood. 14. Bethesda. 15. Alnwick.	Messrs. Waters & McKenzie to visit Jan. 16. Warsaw. 17. (Pres. meets.) 18. Peterboro. 19. Lakefield.
Messrs. Blain & Laing to visit Jan. 16. Bethany. 17. (Pres. meets.) 18. Mt. Pleasant. 19. Verulam. 20. Cambray.	Messrs. McWilliams & Blain to visit Jan. 9. Baltimore 10. Coldsprings. 11. Grafton. 12. Vernonville.	Messrs. Waters, Laing, & Duncan. Dec. 7: Port Hope, 8. Cobourg. 9. Brighton.	

According to the above plan the minister of each congregation is expected to make the necessary arrangements for the meeting, to be present at it, and to direct the proceedings.

α. In case of it being found necessary in any congregation to hold the missionary meeting at some other time than that indicated above, ministers are requested to correspond with both of the brethren appointed to visit such congregation, so as to prevent disappointment.

If no intimation of change is received, members of Presbytery are expected to hold meetings as above appointed.

By order of the Committee.

JOHN LAING, Convener.

Cobourg, Oct. 4, 1863.

HOME MISSION COMMITTEE.—DISTRIBUTION OF MISSIONARIES.

The Home Mission Committee met in Knox College on Wednesday 5th Oct. The principal duty was the distribution of missionaries. After the roll had been adjusted, and the demands of the several Presbyteries had been taken down, the following distribution was made :

- PRESBYTERY OF MONTREAL.—Rev. J. Hume, for 6 months ; Rev. S. Young, for first 3 months ; Rev W. Lochead, for 2nd 3 months.
- “ OTTAWA... Rev. J. Scott, for 6 months ; Rev. Messrs. Howie and Jamieson, for first 3 months ; Rev. Mr. Martin for second three months.
- “ BROCKVILLE.. Rev. Mr. Martin, for first 3 months ; Rev. J. Howie, for second 3 months,
- “ KINGSTON... Rev. Messrs. Tait and Lundy, for first 3 months ; Rev. Messrs. Christie and Young, for second 3 months.
- “ COBOURG... Rev. Messrs. Lochead and Simpson first 3 months ; Rev. Messrs. Lundy and Ferguson for 2nd 3 months.
- “ ONTARIO..... Rev. Messrs. Burton and Labelle, for first 3 months ; Rev. Messrs. Jamieson & Campbell, for 2nd 3 months.
- “ TORONTO..... Rev. Messrs. Malcolm and McNaughton for first 3 months ; Rev. Messrs. Grant & Morrison for 2nd 3 months.
- “ GUELPH..... Rev. Mr. Caven, for first 3 months ; Rev. Messrs. Gracey and Monteath, for second 3 months.
- “ HAMILTON... Rev. Messrs. Monteath and E. McLean, for first 3 months ; Rev. Messrs. Burton, Reeve, and Labelle, for second 3 months.

- PRESBYTERY OF LONDON... Rev. Mr. Bauld; Rev. Messrs. Campbell Morrison, for first three months; Rev. Messrs. Simpson and McNaughton, for second three months.
- " STRATFORD... Rev. Mr. Christie for the first three months; Rev. Mr. Caven for second three months.
- " HURON..... Rev. Messrs. Gracey, Ferguson, and Reeve, for first three months.
- " GREY..... Rev. Mr. Grant for first three months; Rev. Messrs. Malcolm and Tait, for second three months.

For the supply of Kincardine and surrounding district, it was agreed at the request of the Presbytery of Huron, to ask Gaelic speaking ministers in different parts of the church to give a few weeks each, their pulpits to be supplied during their absence.

FOREIGN MISSION COMMITTEE.

The F. M. Com. met at Knox College on the evening of Wednesday, the 5th October. Present—Rev. J. McTavish, (Moderator,) J. Black, W. Reid, T. Stevenson, W. Caven, John Scott, (Napawee), R. F. Burns, ministers; Messrs. D. McLellan, and W. Clark, elders.

Dr. Thornton, and Messrs. A. D. McDonald, W. King, D. Waters, W. Fraser, J. Baird, were invited to sit with the committee.

The Rev. J. Woolsey, a missionary of the Wesleyan Methodist Church, from the Hudsons Bay Territory being present, was also cordially invited to correspond.

A letter was read from Rev. D. Duff, dated 13th August, announcing his arrival at New Westminster on the 26th July.*

Mr. D. intimated that on the advice of the brethren there, he was about proceeding forthwith to Cariboo, where many of the miners remain over winter.

The Committee agreed to record their gratitude to Almighty God for the safe arrival of Mr Duff, and their approval of the course he has pursued.

Letters were read from the Rev. James Nisbet, embodying the views of Mr. Black and himself in reference to a mission to the American Indians. They strongly urge the establishment of such a mission, and express decided preference for a district of the Saskatchewan, 400 miles in extent, and containing 4000 (four thousand) of the Plain Cree Indians, for whom no provision is at present made. To this region their attention had been directed by Mr. Woolsey, who had supplied them with much valuable counsel, and whom they commended to the Committee as a "true yokefellow." Mr. Woolsey having been invited by the Convener to attend this meeting, very kindly complied, and, at this stage of the proceedings was asked to present his views. Many questions were proposed to him, which elicited much important information. The committee unanimously tendered to Mr. Wolsey their hearty thanks for his Providential presence, and for the very interesting and valuable statements he had submitted.

Mr. Reid stated that there were above four thousand dollars on hand, besides nearly \$400, which have been accumulating for years in behalf of an Indian mission.

The Committee engaged in lengthened conference, which brought out a unanimous desire to proceed at once in that direction to which they considered our Church was virtually pledged, and to which Providence seemed pointing. Thereafter, the following resolution was moved by Mr. McTavish, seconded by Mr. D. McLellan, and unanimously agreed to.

"That the committee agree to send a missionary to the Cree Indians in the neighbourhood of Fort Pitt, so early as possible, and authorize the Convener to take such measures as he may deem best to bring this matter before the minds of the ministers and students of the Church, for this end."

After engaging in special prayer, conducted by the moderator, the Com. adjourned.

R. F. BURNS, Convener.

THE LATE REV. T. WARDROPE OF FLAMBORO.

Mr. Thos. Wardrope, Senr. whose death occurred in West Flamboro, at the house of his son, Mr. James Wardrope on Monday morning October 3rd 1864, was born 16 Dec. 1780 in Borrowstoness, Scotland, the birth place of Rev. Dr. Burns, (whose reminiscences of the men of his time would be a profitable treat to the Churches were he to give them to the public.) His father was an elder in the Established Church at Carriden, a man of good mind, deep piety and respectable standing, his mother was noted most for her Martha-like habits. Grace in Mr. Wardrope's case seemed born with his first birth, and grew on in even tenor. His early education was obtained in his native town. He completed it in a full course of study for the gospel ministry in Edinburgh, and was licensed at Coldingham. Of a clear persevering mind, fine feeling, studious, retiring habits, and amiable manners, he had, however, a timid bashful physical shrinking from the public action needful to obtain, secure, and maintain the position for which *mentally* and *spiritually* he was well qualified, hence he sought scope for his energies in the less public, but important work of training others for usefulness. Of this work there are many fruits of his success. In 1817 he married Miss Sarah Burn, who now remains his widow. Of their family of five sons and two daughters, three sons were through God's goodness given to the ministry of the Gospel, two of whom are now in the field; one of equal promise early rested from his labours. Thus the desire to glorify Christ, which seemed smothered by an unaccountable timidity of body, has been fulfilled in three sons being given to the ministry, and one to the eldership of the Church, so that it may be truly said of him, "He being dead yet speaketh."

In 1834 Mr. Wardrope came with his family to Canada, and notwithstanding, the trials and difficulties incident to a new country, "*He never was greatly moved,*" but abode in peace, whose sunshine seemed shed within his soul, and beamed in his countenance. He was an amiable exposition and recommendation of the Lord Jesus to others, as such his memory is blessed. Nathaniel-like he loved the fig tree retreat from stormy scenes, and who can tell the power of the quiet worker who goes behind the veil, and within the secret place of power

There having been ground set apart by the late Mr. Fraser of Nairn, for a church and burial place, and through strenuous exertions of himself, and a few others of like spirit in the cause, a church having been built, the congregation of Nairn in 1847 applied by deputation to the Presbytery of Hamilton, asking the moderation in a call to Mr. Wardrope as their pastor; the Presbytery was ready to give effect to the call, and ordain Mr. Wardrope, but with his usual modesty he declined the call, requesting to be allowed to do the duties of a minister without the name and responsibility of a pastor.

In this unassuming way he served the cause a number of years; his discourses were elaborate, scriptural, even, solemn, solid, and searching. At length growing infirmities led him into retirement, and when about to leave for another residence, the congregation presented Mr. Wardrope with a substantial token of their esteem for his character, and labour amongst themselves.

For some time Mr. Wardrope was laid aside from active service, not so much by disease, as by the decay of vitality, so that the evening of his days came gradually to its sunset. Life just wore *on* and *out* till tired nature's wheels stood still, and the chariot of Israel and the horsemen thereof were at hand at the time longed for. On the Saturday before his departure, his uncomplaining tongue ceased to speak; yet aroused by the tones of prayer, by the Lord's ser-

vant, put up at his bedside, he grasped for the hand uplifted in prayer and lifted it in his own and with both pointed to the bliss and home of which he could no longer speak, and by his significant pressure of the hand held by him, betokened his interest in the thanksgivings and petitions put up for him.

On the following Monday morning he "fell asleep in Jesus," and his Master's gracious loving countenance so shone in his pale face, as to leave a more than earthly glory lingering there, and which led many a beholder to feel, and some to say, "Let my last end be like his." "The memory of the righteous shall be had in everlasting remembrance," his is embalmed in his neighbourhood as that of a good man, "the servant of the Lord."

On the following Sabbath his death was improved from 1 Cor. xv. 24-28, to mourning people, amongst whom Mr. Ward's hope had gone, out and in "bearing" and "breaking" the bread of life.

LETTER FROM REV. C. CHINIQUY.

STE. ANNE, Kankakee Co., Illinois, 23 Sept., 1864.

DEAR SIR.—Will you be kind enough to allow me to give the following facts to the English speaking population of Canada, through your Periodical?

Every day the Lawyer, the Merchant, the business man in every branch of trade feel the want of the French language.

Many are expending large sums of money in getting French teachers for their children but without any result. For, though they acquire some theoretical knowledge, they will never be able to keep up a five minutes conversation in French from the want of practice.

The desires or necessities of many are so pressing that every year hundreds of our best English families are sending their sons and daughters to the nunneries and Jesuit colleges, whence they return, too often, with a heart and intellect for ever poisoned with the errors and corruptions of the Church of Rome.

Under these circumstances, I hope, many will hear with pleasure that in the "Saviour's College" of Ste. Anne, the young English student will learn, to perfection, not only the theory, but also the practice of the beautiful language of *La Belle France*.

Ste. Anne is probably the only place in the United States where the French language is the *only* language spoken by the people. The whole population here is composed of French speaking people, without a single family of American, Saxon, Scotch, German, or Irish origin.

On account of that singular circumstance the pupil will not hear a single word but in the French Idiom.

The best French teachers have been selected for the "Saviour's College," and no pains will be spared to make the progress of the students rapid, sure, and lasting. The Christian public will have a sure guarantee of the moral and evangelical principles which are the corner stones of the "Saviour's college," when they will know that James McGraw, Esq., James Perry, Esq., C. F. Clerk, D. S. Parker, Editor of the *Kankakee Gazette*, S. Moore, Esq., and Gustavus Demars, are among the trustees who form the legal corporation which help me to bear the burden of this collegial institution.

Ste. Anne, in Kankakee Co. is well known to be one of the most beautiful spots in the truly magnificent and incomparable prairies of Illinois,

Seated on one of the highest rolling prairies of Illinois, it has, since long, merited the reputation of one of the most healthy towns of the Northwest.

Good and respectable boarding houses will be found at moderate prices in the village.

I will myself, with pleasure, receive in my house, a few young students of either sex, who would like to have private lessons after their hours of school.

Besides the French language, every branch of learning taught in our best colleges of America, will be the object of the studies of the pupils, if they wish to learn some thing more than the French. For, we intend to continue to teach as before, Mathematics, in all their branches, Penmanship, Book-keeping, English, Greek, and Latin Grammars, Rhetoric, Declamation, Geography, Natural Philosophy, Ancient and Modern History, Religious Controversy on Romanism, Holy Scriptures, Phonography, Vocal and Instrumental Music, &c., &c.

Believe me, Truly Yours,

C. CHINIQUY.

P. S. The different papers friendly to the cause of education are respectfully requested to republish this letter.

C. C.

MONEYS RECEIVED TO 20TH OCTOBER.

SYNOD FUND.			
Freelton	\$ 3 00	Boston Church.....	10 00
Saltfleet and Binbrook.....	6 00	Milton	7 50
Wardsville.....	3 00	Ingersoll, Erskine ch.....	14 00
Huntingdon, &c.....	2 60	N. Winchester.....	3 18
Grimsby, 5.00; Beamsville 2.55		West do.	2 12
Clinton, 75c.; Muir Set., 2.03.	10 33		5 30
Warrensville and Francetown.	7 00	Cartwright	3 56
Beaverton	8 00	Ballyduff	1 40
Caledonia 6.00; Allan Set., 6.00	12 50		4 96
Port Dover, 3.00; Simcoe, 1.25	4 25	Streetsville	7 00
Mosa.....	8 07		
Ekfrid	6 10	KNOX COLLEGE.	
London, St. Andrews ch	17 00	Brantford, Zion ch.....	\$25 00
Beckwith, 9.50; Ashton, 3.75..	13 15	Mosa	51 25
Ingersoll, Erskine ch.....	6 00	Ingersoll, Erskine ch.....	20 00
Union, 10.30; Norval, 5.10...	15 40	WIDOWS' FUND.	
Winchester, adl.....	0 25	Brantford, Zion ch.....	\$10 00
Cartwright.....	3 17	Ottawa.....	27 25
Ballyduff	1 25	London, St Andrews.....	20 00
	4 42	Spencerville, 4.00; Port Elgin	
FRENCH CANADIAN MISSION.		1.50	5 50
Saltfleet, 4.32; Binbrook, 5.38.	\$ 9 70	Erskine ch., Ingersoll.....	8 00
Coldsprings.....	5 00	Prescott	9 05
Wardsville.....	5 52	Clinton	10 00
Ratho.....	6 00	Rev. James Cameron; Rev. J. Wat-	
Warwick, 4th line.....	3.18	son; Rev. A.* Cross; Rev. James	
Main Road.....	4.97	Bowie; Rev. T. Fenwick; Rev. J.	
	8 15	Laing.	
Hastings	4 00	FUND FOR AGED AND INFIRM MINISTERS.	
Bristol	10 00	Mrs. Dalzell, Vaughan.....	\$50 00
Norwood	3 00	HOME MISSION.	
Scarboro	18 00	Ingersoll, Erskine ch.....	\$20 00
Rockwood, 1.00; Eden Mills,		FOREIGN MISSION.	
3.07	4 07	Brantford, Zion ch	\$15 00
Fisherville.....	4 00	Ingersoll, Erskine ch.....	10 00
W. Gwilliambury, 1st.....	5 00	Belmont.....	12 00
Essa, 1st.....	5 00	MISSION TO AMERICAN INDIANS.	
Bear Creek.....	5 00	Friend.....	\$ 5 00
		Metis	10 00

RECEIPTS.

F. B., J. C., F. McB., T. C., West 2.00; A. McG., Martintown, 1.00; Mr. Arran; J. McL., Blackheath; A. McC., McB., Binbrook; R. S., Cornwall; W. D. C., Beaverton; Rev. J. M., Grimsby, 1.00; J. F., Batavia, 3.00; W. McQ., Wyoming; J. A., Dunnville, 1.00; W. B., Ayr, 1.10; J. L., Limehouse; Mr. P., St. Thomas; Rev. D. W., Port Hope; D. L., Beaverton, 1.30; Rev. A. K., W. D., Dunbarton; Miss P., Seneca, 1.00; J. McK., H. McQ., J. H., A. B. S., Knox College; J. J., Woodville; A. McG., Montreal, 2.00; J. S. Port Dover; J. S. Paris, 1.00; A. McJ., McDonald's Corners, 2.00; T. R., Spencerville, 1.00; J. R., 1.50, A. A., 1.50, S. R., P. R., jr., Hollin; R. H. D., Parkenham, 1.05; Rev. J. McK., 1.50, P. C., Carleton Place, 1.00; W. L., Rev. J. M., Milton; Mrs. S., Esquesing; A. G., Quebec,

2.00; A. McG., Martintown, 1.00; Mr. McB., Binbrook; R. S., Cornwall; W. T., Alderville; Rev. A. C., Ingersoll; T. B. R., Braemar, 1.05; D. C., Puslinch, 5.82; W. G., A. S., W. B., Woodstock; Mrs. T. Craighurst; D. H., Logierail; J. L., Camden East, 1.00; D. McK., J. McL., St. Thomas; Mrs. M., Cartwright; Rev. J. B., 2.00, A. C., 1.50, Rev. W. P., Bentinck; J. McC., Niagara, 1.00; J. T., Toronto; W. T., Dunbarton; Mrs. W. M., Thornhill; A. B., Balsam; D. McL., Walkerton; Rev. T. F., Metis; J. A., Whitby; W. C., H. C., Mrs. K., Mrs. McL., Mrs. M., W. L., 1.00, D. G., 1.00, Scarboro; Rev. J. D., Millbrook, 1.00; A. McC., Mapletown, 1.00; J. McD., Newboro, 2.00

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