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THE
HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 11.

SEPTEMBER, 1865.

VOL. IV

THE HARVEST—DAY OF THANKSGIVING.

We are sure we but give expression to a feeling shared by all thoughtful members of the community, when we notice, as matter for gratitude to God, the propitious harvest and favourable season of ingathering all but closed. The "kindly fruits of the earth" are secured, and our barns are filled with plenty. Any exceptional disappointments in localities are scarcely heard of amid the general congratulations. We believe it is allowed that no harvest of the past decade of years, or two decades possibly, has exceeded the present. We trust the effect will be felt among all departments of the social and industrial population. We are glad to observe suggestions, of a day of public thanksgiving, already made through the press. We should hail such an appointment by the authorities, and cannot doubt the cordial concurrence of all parties. But whether on motion of the secular heads of the Province, or by the action of Churches, the thing should be opportunely gone into; and the goodly sight of a people going together to worship the Giver of all our mercies, should not be hindered, nor unduly delayed.

COLLECTION FOR THE FRENCH CANADIAN MISSION.

The third Sabbath of September being the day appointed by the Synod for the annual collection on behalf of the French Canadian Mission, it is hoped that this important mission will not be overlooked by the ministers and congregations of the Church. It has been conducted during the past year with energy and success, as the interesting report for 1865 will show. For now twenty-five years it has prosecuted its difficult work among the French Canadian Roman Catholics, and been the means of enlightening and converting many.

In connection with this mission there are three ordained pastors, and fifteen missionaries and colporteurs; six organized churches with a membership of about 200, 18 stations at which divine service is regularly held with an aggregate attendance of about 1200 persons, and 300 children under Sabbath school instruction.

The schools at Pointe aux Trembles for boys and girls educate annually about 100 young persons, all of them French Canadians, and many the children of Roman Catholic parents.

About 1500 copies of the Word of God are annually circulated among the French people, especially in the parishes on the north side of the St. Lawrence, and every effort is made by the colporteurs to extend the knowledge of the Gospel.

These efforts are not without their fruits. They have been blessed to many souls. Young and old have profited by them. Light has been widely diffused into the darkness, and a general awakening of the public mind is obvious. At no time in the history of the mission has the work been more promising or the field more open.

Did the funds of the Society warrant, it could extend its operations considerably. More schools could be established, and more colporteurs could be sent over the land.

Last year our total income amounted to \$13,160. Of this sum \$5381 were contributed by Great Britain, and by Canada, \$8259.

The department of education cost upwards of \$1000. The remainder was expended in the work of evangelization.

At the end of last year we had a debt of \$2000 impeding our progress, and at this time the Treasurer is about \$3000 in advance.

The Mission appeals strongly to the Canada Presbyterian Church for large and liberal aid. The work is one that, in providence, is given to the Church to do. It is a great and important work. Its claims on the Christian people of this land are urgent. They are called upon to vindicate the honor of Christ and the truth of his word, in opposition to the grievous idolatries and errors of the Church of Rome. The future welfare of the country depends on the evangelization of the French Canadian people.

FAITH ALONE.—A TRUE STORY.

"Well now it's no use," thought a young man one day as he walked up stairs to his room, "It's no use, I can't be religious. There I've been seeking and praying, and I can't get the blessing. I never can do all that they say is necessary to get religion, I've tried till I'm tired, I may as well give it up. Well I don't think I'll ever enter church again." It was only a few days after this soliloquy that a rather famous preacher from a distance came along, and curiosity led our young friend to attend a series of meetings conducted by him. He went, not because he expected to get good, for he scarcely believed he could be saved, but to hear the stranger. A day or two after, a friend conversed with him somewhat as follows: "You have been hearing Mr. T." "Yes." "And how did you like him?" "Well it seems to me he is preaching new doctrine." "So I was hearing, but what struck you as new?" "Oh well, for example, he told us that we are saved by Christ alone without works." "Yes, that's good doctrine, Jesus saves all that believe in him, and when they believe, but you don't call that new doctrine?" "Why, I have heard preaching all my life, and I never heard any one say so before. Preachers generally tell us that we must do this, that, and the other thing, but Mr. — told us just to come to Christ, and that has given me new light. When he told me Jesus died to save me, and spoke of the big heart of Jesus, full of love, Oh that gave me hope, you know I had lost all hope." "I did not know that, but can you not say, 'I love him because he first loved me.'" "Yes," he replied thoughtfully, "I do love my Saviour." "Well if ye love me, keep my commandments." "Ah, but I have not kept his commandments." "There it is again, that shows that you have not loved Him in time past, but do you love him now? If you do, you will begin to obey him now. Don't you see the old feeling of doing? you think that because you have not done right, therefore Christ will not receive you, and you hope by and bye to do better, and then you will find Christ." "Yes, that's just the point, I see it." "Now you must come to Jesus, just as you are, take him as your Saviour, give yourself to Him and He will save you. He will save, not from hell only, but also from sinning; not from guilt only, but also from the power of sin; he will make you not only happy but holy. When you take him he will give you the Holy Spirit, which will give you a new heart and a right spirit, and then you will love Jesus, and because you love him, you will keep His commandments. When you are a Christian you will do His will, but till you become a Christian you never can, and you become a Christian by receiving Christ, that is believing."

"But what am I to believe?" "Ah, there is your mistake, you are believe

in Christ, trust in him, receive, rest on him alone for salvation, just as God offers him to you in the Bible."

"But is not that new doctrine?" "By no means, it is as old as the apostle, Phil. 3, 8-9, and it is just what you find in the Assembly's Catechism, in the questions, 'What is justification,' and 'What is Faith.'

"Well it is new me, I never heard it before." "At least you never noticed it before, you were not ready to receive it till you found you could not save yourself, and now you see it. You say you have hope, now that is not enough, remember hopes and good intentions are strewn over the road to hell, and I trust you will go further and give your heart to Jesus that you may be saved."

"Yes, but why is it that preachers tell us to pray, and come forward to be prayed for, and all that kind of thing, instead of just telling us to come to Christ?" "I know many fall into that mistake; it is a pity that good men persist in telling you, as I have heard them myself, that if you wish to be saved you should come up to the penitent bench, for religion is to be had there, instead of just sending you to Christ. But now you see it, and I hope you will follow the light you have, for if you do not, you will certainly have that light taken from you and be left in darkness."

THE MEN WHO WILL NOT DO GOOD.

The subject of this paper may be called an important one. Is there any other in the range of Christian Ethics superior to it? How few of our people consider themselves called upon to do good, to reclaim a castaway, to instruct an ignorant family, to encourage by kindly look, and prayer, and contribution, those who are labouring in such work. Yet these men and women are all adherents of a Church which declares of her members, "We are not our own . . . but bound to glorify God in our bodies and our spirits which are His." As if they said, "Let the miser live for his gold—let the scholar live, if he will, for his learning—let the soldier live for his laurels, and the votary of pleasure for his gay dreams and sensual enjoyments, but *for us to live is*—in one word—it is CHRIST—to know Him for ourselves, and make Him known to others." This, and nothing short of this, is the Christian's chief end and object in life. This is what consecrates him to self-sacrifice and the doing of good. This is how he proves himself a follower of the Divine Man who "went about doing good." This is how he shows himself a believer in the divine command, "To do good and communicate forget not, for with such sacrifices God is well pleased." And yet how few give such sacrifices, or know the meaning, or act up to the spirit of their profession. May we not say with one of the early Fathers, "Blessed Jesus! either these things are not so, or we are not thy disciples." Men of *defective faith* never do good. Without faith there is no heart in the body of a man's profession, no mainspring to regulate the machinery of his soul. We have all noticed how our Lord in His ministry preached faith. It was not only the condition on which he took possession of the believer's soul, but the principle by which he afterwards governed the believer's life. Life or death, heaven or hell were suspended on an act of faith—and after being saved, this faith was the mighty principle which gave vigour and victory to the battle of life. This law may be said to regulate human history. No man is great in anything without faith. No man prevails with God on behalf of men, or with men on behalf of God, without faith. And faith in divine things is just the counterpart of that faith which conquers in human things. Galileo had faith in a philosophic truth, and conquered the ignorance of his day by it. Columbus had faith in another truth, and conquered the mutiny of his crew by it. Washington had faith in the justice of his cause, and conquered all traitors and enemies by it. Faith is the conqueror of the world, and the maker of heroes as well as Christians. How then should a faithless man make others faithful, or an ignorant man make others educated, or a bad man

make others good? Impossible. Without faith it is impossible to please God, or work for Him or glorify Him. The poor, purposeless, unstable, faithless soul never accomplishes anything, because, in opposition to the law of God and human nature, he is attempting to make others believe what he does not believe himself. Brother, you must have faith in the Bible as the Word of God, faith in the soul as capable of salvation, faith in the blood of Jesus, as bringing salvation, faith in God as willing salvation; and faith in the Eternal Spirit as striving with you to impart salvation. Without this faith your words will die upon your lips, and men will say to you with truth "physician heal thyself." But with faith comes power, and with power, victory, conquering kingdoms, casting out devils, overcoming the world, and doing good in the salvation of men.

"Faith holds no parley with unmanly fears,
Where duty calls she confidently steers;
Faces a thousand dangers at her call;
And, trusting in her God, surmounts them all."

Men of *defective views of truth* will not do good. We refer, of course, to the great work and object of the Christian ministry. "Sanctify them *through Thy truth*. Thy word is truth." "We can do nothing against the Truth, but for the Truth." The great instrument for the regeneration of the world is this truth,—the truth concerning ourselves, the truth concerning sin, the truth concerning God and human destiny, the truth as it is in Jesus. True, this truth cannot work without us, but neither can we work without it, just as the telescope cannot discover a star without the astronomer, and the astronomer cannot do without the telescope, just as the sword cannot win a victory without a trained soldier, but neither can the soldier do without the sword. We are "fellow-workers together with God," therefore, in proclaiming the truth, and the instrument is as essential as the agents. Where have men succeeded when the truth has been rejected? It is impossible that they could succeed. We shall always find Socinians, Sceptics, Neologists, who deny the evangelical truth of the Gospel, ridiculing the sanctification and holy zeal which the truth produces. They who go to do good to the souls of men without the healing leaves which God has provided for the sores of this corrupt world, are either grossly ignorant of their work, or they are guilty schemers and imposters, daubing the wall with untempered mortar, and attempting to heal the bitter fountain without the prophet's salt.

Therefore, we may say in the next place, that men will not do good unless they have wisdom in their work. What a weary useless drudgery do we see many parents, Sabbath school teachers, and Christian minister going through, because they neither know their own nature nor the nature of those on whom they wish to enforce the truth. It is like an ignorant person going to manage a piece of artillery. It is like the blind man going to direct the telescope. Oh, let us remember that "he that winneth souls must be wise," taught by the Spirit and trained to the holy warfare! "Where were you educated?" was a question said to be put to the great preacher of London. To which Mr. Spurgeon replied, "Well, nominally, I was educated at school, but in reality in my own closet, and in my summer rambles, observing men and manners." Just so. A man of that kind of wisdom, when guided by the Spirit of God, will, at all times know how to wield the truth. He will succeed, and "love's labour" will not be "lost," as it so frequently is by those who neither know themselves nor the subjects on whom they have to operate. They that be *wise* according to this wisdom of the just, and which God alone can direct and use, shall turn many to righteousness and shine as the brightness of the stars for ever.

Men who are *defective* in zeal will not succeed. The world seems to like enthusiasm in its proper place, and is willing to excuse a thousand

blunders in a man who is in earnest. The zealous soldier, the zealous student, the zealous politician and patriot generally succeed; and why should not the zealous minister? It is good to be zealously effected in our noble work, and to lay ourselves on the altar till the zeal of the Lord consumes us. While sinners are in earnest in destroying themselves, while God is in earnest in offering salvation, while the spirit is in earnest in striving, ought we not to be in earnest in preaching and working?

"Tis not for us to trifle—life is brief and sin is here,
Our age is but the falling of a leaf—the dropping of a tear.
We have no time to trifle with our hours,
All should be in earnest in a world like ours."

We have not left ourselves space to do more than state that men *defective in Christian love* will not do good. We have all witnessed painful instances of intellectual preachers, learned critics, and powerful orators, who, in the proper sense of the Scripture phrase, have never done good. Without the emotion of Christian love in their own souls, they have never produced it in the souls of others. "Tell us that story again," said the Greenlanders to the early Moravian missionaries, after they had been vainly preached to for a long time about the honesties and sobrieties of life. And the missionaries repeated the old soul-saving, world-converting story that God so loved the world as to give His only begotten Son to die for sinners. The hearts of the people, cold and hard as their icebergs, melted under the power of that love. No Christian visitor, parent, teacher, brother minister, if you have not love to souls, you cannot and you do not deserve to succeed. Like the ancient puzzle of which we read, and which was only found out when the rings were thrown into a circle marked with certain letters—J-E-S-U-S, so the human heart is an incomprehensible puzzle till touched by the love of God in Jesus Christ. Faith and truth, and wisdom, and zeal would all baffled and we could do no good but for the soul-conquering, resistless influence of this Christian love.

An illustration or two shall be our best application. Many years ago in the town of Belfast we found a poor sailor who had been converted from a life of drunkenness, and who occupied his leisure hours in printing round his room in rude characters such texts as these—"Rejoice young man, but know that for all these things God will bring thee into judgement;" "God is love;" "This is a faithful saying," &c. He went before a minister and signed such a solemn declaration as the following: "GOD BEING MY HELPER, I SHALL LOVE AND SERVE HIM AS LONG AS I LIVE." A few days after, with a bundle of Tracts and Bibles, he sailed with his vessel. Not long since a weather-beaten tar made up to me in the town of —, and was surprised to see that I had forgotten him, and, said he, "I have kept my resolution, and have been circulating Tracts and Bibles ever since!" Happy man I with faith and zeal and love he finds no difficulty in doing good. Again, an experienced and in other respects an exemplary Christian gentleman was once known to me. I endeavoured to force the conviction upon him that with intelligence, opportunity, and ample means he was terribly inconsistent in not actively doing good. He said nothing at the time, but in a few weeks I saw the venerable old man finding his way to the Sabbath school. An attached and important class of young men soon gathered around him. He became interested in them, and could not deny himself the pleasure of visiting them during the week. He entered upon a new life of usefulness, self-improvement, and positive enjoyment, and one day amply repaid me for the advice I had given. "I have to thank you," said he, "not for the good done to the children, but for the very great blessing conferred upon myself." In doing good he received good, and his own religious life was renewed like the eagle's.

Our most solemn argument is the last. A few days ago a brother minister promised us a visit, and to take some services in the neighbourhood. We were

daily expecting his arrival. Since we began to write this article, the postman has handed in a card with the following inscription :

IN MEMORY OF
THE REV. ———
Who died ———, 1865,
 Aged 37 years.

Brother, farewell ! Rest from thy labours under the winding sheet of snow which this day covers thy grave ! And brethren in Christ, let us learn to live. and live to labour and do good.

THE ATTRACTIONS OF EPISCOPACY FOR THE UPPER CLASSES IN SCOTLAND.

The *Weekly Review*, an influential Presbyterian paper, published in London and Edinburgh, and possessing a very respectable and increasing circulation, has been directing attention to the fact, that in Scotland not a few of the higher classes are manifesting a tendency to Episcopacy, and in an article, which we subjoin, endeavours to account for the fact. We do not believe that the tendency referred to will proceed to any extent ; but there is no doubt that in Scotland, and the Colonies also, there are not a few of the upper classes who do seem to be attracted to the more showy and imposing forms of Episcopacy ; and it is right to look at the fact and inquire what are the causes which are leading to this result. The *Review* thus specifies some of these causes :

“ One great cause undoubtedly is, that intercourse with England is now so common, and that conformity to English ways, is so much a necessity with many of the Upper Classes. The children of most of the aristocracy are educated in England ; almost as a matter of course they attend the English Church, and very often, by the rite of confirmation, they are formally incorporated with it. Members of Parliament live in London during the Parliamentary season ; many members of the aristocracy do the same ; and lacking the intensity of conviction that retains some, in spite of all influences, in the Presbyterian communion, they are sucked along by the all-powerful current, and transformed into Episcopalians. The army and navy are largely recruited from our aristocratic families, and in most of our regiments and in all our ships of war, it is the English Church alone that Protestant officers can join. Thus we have the Court, the Parliament, the Schools, the Universities, the Army and Navy, all pulling our unfortunate countrymen into the bosom of the English Church. Even those who escape these influences are exposed to others equally subtle ; they feel when in England that it is more agreeable for them to go to the same Church with their acquaintances and comrades, than to go into a congregation composed of persons belonging mostly to a different class of society from themselves. ‘ Like draws to like ;’ the Church of England is the church of the upper classes, and when the upper classes of Scotland go to England, it is there they find their fellows. To the Church of England they go, by a kind of irresistible gravitation ; and when they return to Scotland, it is the Scottish Episcopal communion, that, as being nearest to the Church of England, receives their allegiance and incorporates them with its members.

The æsthetic spirit is another cause of the alienation. The slovenly manner in which the externals of worship are often attended to, or rather not attended to, in many of the Presbyterian Churches of Scotland, especially those in the country, has no doubt its effects, though certainly not to the extent that some allege. If the great essentials of true worship and true edification are present it is a paltry thing to profess disgust on the mere score of taste. The most cultivated Englishman could endure, and even overlook the broad Fifeshire dialect of Dr. Chalmers, because the torrent of his eloquence became so irre-

sistible that everything else was forgotten. An earnest heart, thirsting for the bread of life and fellowship of the living God, will forget the musty smell of an unwashed, undusted barn, if the fragrance of heaven regales the soul. Still we grant that in Presbyterian Churches there often are things to which a cultivated taste may quite properly take grave exception. The appearance of the place, the manners of the people, (especially during prayer), the unskilful singing, the uncouth reading of the scriptures, the absence of a subdued, reverential tone in the whole service, will be so many thorns in the side of the cultivated worshipper, creating an uneasy feeling not easily to be suppressed, and very undesirable in the house of prayer. Besides that class, who, while intent on real worship, profess themselves unable to worship with comfort where good taste does not prevail, there is of course another class who go to church not for the sake of worshipping the great God, but to have their taste for music gratified. Whatever may be the numerical force of this section, it is of great importance to keep in view that it does not exhaust the class who are attracted to Episcopal worship by considerations of good taste. It is common enough to speak as if it did—as if the whole of this æsthetic class went to church merely for the sake of æsthetic pleasure. This is not according to fact; and the importance of the distinction will be seen when we come to treat of remedies; for while Presbyterian worship never can, or never should be conducted on the principle of gratifying the lust of the ear, it may and it should be conducted so that the most fastidious taste should find nothing to offend it, in any of its details.

Another attraction of Episcopalian worship for some minds arises from the less degree of importance which attaches to the officiating clergyman under that system, than under the Presbyterian. In the Presbyterian Church every thing hangs on the man that fills the pulpit, and the worshipper requires in every thought and feeling to adapt, or rather subordinate himself to the thoughts and feelings of that single individual. This is all very well, if he be a man of great gifts, and if he make it his study in his prayers not to convey his own private opinions as it were, but to embody in simple and scriptural language, the thoughts and feelings of the great body of the people. But suppose him a weak or incompetent man, and then the whole service becomes contemptible in his hands. Not so in the Episcopal Church. The clergyman is there much more the organ of the Church; his individuality is swamped to a large extent in his representative character; his personal defects are hid during the devotional part of the service; and if he be incompetent to compose a decent sermon of his own, there is no canon against his preaching another man's, and there is nothing in the common mode of delivery, likely to betray him if we do. With classes of worshippers whose besetting sin is either the pride of station or the pride of culture, this consideration weighs pretty strongly. We should add, too, that such persons seem constitutionally to prefer a service which is mainly devotional, and where the sermon holds a subordinate place to one where preaching is the great predominating exercise. It may be a question whether it always was so; there is little room to question that it is so now.

Still another cause of the preference given by the upper classes of Episcopacy is to be found in the difference in the *governing powers* of the two systems. The democratic government of Presbyterianism is not relished. Its controversies and its debates are not relished. There is an idea, too, that the reins of discipline are drawn too tightly in the Presbyterian Churches, and too little freedom allowed, especially in matters of belief. The tolerance—rather we should say the indifference of the Church of England, contrasts favourably in the eyes of many with the rigidity of the Presbyterian system. Perhaps they admit that there is a danger in either extreme. Still, they tell us for their part they prefer the extreme of universal tolerance, so the extreme of all but universal intolerance. Men of high education and inde-

pendent thought are extremely apt to kick at what they call the determination of the Presbyterian Church to prevent them from holding any opinion on any theological subject different from what was held by the theologians of the country two hundred years ago. The atmosphere of Presbyterianism is held to be stifling; under Episcopacy they fancy they can breathe more freely, and move their limbs without dreading at every moment to hear the clank or to feel the pain of their fetters.

To complete our view of the influences of work we must add that the existing division of the Presbyterian Church makes the position of the upper classes somewhat more difficult. Take the Highlands for example. The people have all left the Established Church, but the Free Church which they have joined is not a national institution. It wants the prestige of an Establishment. Falling between the two stools, the Highland aristocracy drop into the arms of the Episcopal church. We have in our eye a Highland parish, where before the disruption, nearly all the proprietors attended the parish church. Not one of them attends it now, and hardly one of them attends the Free Church. It would appear from this that the combined influence of the two considerations that the Presbyterian Church was both the church of the people and a national institution sufficed to keep the Highland proprietors within its pale; but that neither of these considerations has force enough separately to produce the same effect. In other districts of the country, the case may not be so distinctly marked, but the same influences are at work leading to similar results.

We believe that we have given a pretty candid and correct statement of the reasons that are now influencing so many of the upper classes of Scotland to join the Episcopal Church. In future papers we will examine the validity of the alleged reasons, and consider whether, in so far as they are valid, the state of things might not, in full harmony with Presbyterian principles be so modified as to obviate to a large degree the evils complained of. Meanwhile, we conclude by asking whether the reasons alleged, even should their truth be conceded, can fairly or reasonably be held sufficient to warrant that very grave step on the part of the upper classes—constituting themselves, as it were, a separate communion—isolating themselves, from the mass of the people, reversing the providential arrangement by which the rich and poor should meet together, widening the gulf that separates class from class, lowering their own social and political influence, and cutting themselves and their families off in great measure from the vital Christian forces of the country, and from the opportunity of supplying the missing elements to its Presbyterianism? With a people advancing in knowledge and consciousness of power, it must even be an important question for the aristocracy, how their influence in the country is to be preserved; in Scotland the question must soon be double difficult, because the upper classes choose to separate themselves from the worship of the great mass of the people, thus effectually cutting one of the strongest bonds that can link rich and poor together.

Missionary Intelligence.

MISSIONARY VISIT TO OSPREY AND ARTEMESIA, BY DR. BURNS.

TORONTO, July 21, 1865.

DEAR MR. EDITOR.

The valuable work of Mr. W. H. Smith "on Canada," in two volumes octavo, was published in 1852, and there we have the following notice of the townships of Osprey and Artemesia: "Osprey and the adjoining township of Artemesia do not appear to have been yet opened for sale; at least they are not inserted in the list of townships containing Crown Lands for sale; and as there seems to be no census return from either of them, we presume that

there are at present no settlers." By comparing this sum total of statistics in 1852 with the present advanced state of both townships, we may form some idea of the rapid progress of Upper Canada in all material features, and even in such localities as are least advantageously placed. It was in 1856 I first learned from an extensive proprietor in the adjoining township of Collingwood, that great numbers of settlers, chiefly from the Highlands and Islands of Scotland, were either squatting or obtaining legal possession of lots, more or less extensive, in Osprey, and my informant pressed upon me the importance of an enquiry into the moral and religious condition of the emigrants. The matter was brought before the Presbytery of Toronto, and our intelligent and active missionary-brother Mr. Nisbet, then at Oakville, and now at the Red River as associate pastor with Mr. John Black, was commissioned to make two or more visits to the localities in question. He performed the work admirably, and as the result, five stations in Osprey, and several others in Artemesia were marked out as places to be occupied by a missionary. The preaching of our excellent brother at all these stations; his many and affectionate domiciliary visits, and the dispensation of ordinances by him, are to be numbered as among the chief means of awakening the minds of the people to the things of God, while they form so many mile-stones, as it were, indicating the progress of sound Presbyterianism in the townships. It was toward the end of 1858 he proposed to me "a sleigh visit" of a missionary character to these rising settlements, and arrangements were made accordingly. Circumstances to which I need not now particularly refer, prevented my following up the plan; and all that I could do to make up for the disappointment was an engagement to devote a fortnight in the summer of the year, 1859, to the somewhat difficult but pleasing work. From the full notes in my journal, it appears that the proposal was thoroughly carried out, and amid some difficulties in the "locomotive" branch of the enterprise which we did our best to overcome, the glad tidings of salvation were proclaimed in all the stations, and in a large stone barn, in East Osprey, the ordinance of the Supper was dispensed to upwards of sixty communicants, and in the presence of from 300 to 400 hearers. Prior to that date and on to the summer of 1863 the field had been, and has been effectively and successfully cultivated by a succession of excellent missionaries from Knox College; among whom I may mention the names of Messrs. George McLennan, J. K. Hislop, Charles Cameron, James Cameron, John Eadie, and possibly some others whom I do not at present recollect; then the rising hopes of our Church, and now among its effective and useful pastors.

From May, 1861, the spiritual charge of a considerable part of Artemesia may be said to have devolved on Mr. Charles Cameron of Priceville, and the Rocky Saugeen; and in autumn of 1863 Osprey was associated with Nottawasaga, under the inspection of the Rev. Jas. Greenfield. This arrangement has been found not to be a suitable one, inasmuch as it embraces a field too large for one minister, and the care of the mission stations of Osprey has again devolved on the Presbytery of Toronto. Since the rise of the classes at College in April last, Mr. Hugh Currie has laboured for eleven weeks with great acceptance; and he has been succeeded by Mr. Nathaniel Clark, who has entered on his duties with every prospect of usefulness, and who will remain there till the opening of the College in October, then some new arrangement for the winter will be necessary.

At the request of the Home Mission Committee of the Presbytery, I devoted the last Sabbath in June and the first of July, with the intervening week, to the agreeable work of my fifth visit to Osprey. On Sabbath, 25th June, we had worship in the forenoon at FEVERSHAM and in the afternoon at MAXWELL'S CORNERS, at both of which places new churches have been recently erected, and at each of which upwards of one hundred persons assembled. On the Tuesday after, we had service in the evening at ARTEMESIA MILLS, about seven

miles to the west, and there ninety persons assembled, some of them from a considerable distance. On the relinquishment of Singhampton as a preaching place, by reason of the small number of adherents, this place has been taken up as one of the stations in the Osprey mission, and the measure has been cheerfully countenanced by the settlers at and near it. There is a fine fall of water at the mills, and in the vicinity a city "in papyro," named "Eugenia" has been sketched, some of whose spacious streets we traversed without meeting with any living impediment. In this interesting and sequestered spot I met with several old friends from both native and adopted lands; and my impression is, that this addition enhances greatly the suitability of Osprey as a promising mission station.

In the view of the holy ordinance of the Supper on July 2d, Thursday was announced as a day of solemn humiliation, fasting, and prayer. There were public services both at Feversham and Maxwell, and fifty or rather more attended at each. On Friday we had service at Monroe's Corners when between thirty and forty attended; and on Saturday we returned to Feversham and held the preparation services there, with the usual announcements, suitable addresses, and the admission of new members. With these, conversations were held on the several days to a longer or shorter extent, according to circumstances; and the holy ordinance was dispensed to 76 communicants. The Sacramental Sabbath was a truly delightful season. Everything was outwardly favourable, and an assemblage of 300 persons bore testimony to the interest felt on the occasion. Four hours were agreeably occupied with the opening discourse, the fencing of the tables, the dispensation of the ordinance, and the evening sermon. The presence of some strangers and of several members of other evangelical Churches, added to the profitableness of the exercises: We had no doubt whatever of the reality of the presence of the Great Master of the feast, and the earnest breathings of many pious souls have been, we believe, registered on high. On Monday, I came to Singhampton, and preached to a small congregation in the house of our excellent friend, Mr. George Christie. The audience was not large, but it embraced twenty or thirty young persons, who with their leader, spent thus not unprofitably, their vacant mid-day hour. In the evening we had worship at Bowmore, and on Tuesday at Stayner; the attendance at both being good, and the subjects and services partaking of the character of preparatory exercises in view of the holy communion at Bowmore next Lord's day. At the various stations, eighteen children of members were baptised.

Osprey and its appendage from Artemesia, is one of the most important and encouraging of our missionary stations. The people will, I doubt not, do their best to support the cause of God among themselves, but the township is yet in its infancy, and it has laboured under many difficulties, by reason of unfavourable harvests and otherwise. The people, however, have reared two churches without receiving almost any help from their fellow-Christians. From no short acquaintance with the state of this locality, I would earnestly recommend it to the considerate liberality of such of our Church members as have it in their power to act on the principle embodied in the character of the pious and patriotic Centurion of the Gospel history, thus comprehensively and concisely sketched, "He loveth our nation, and hath built us a synagogue."

Mr. Editor, I have thus been occupying *one small corner* of the field of "Home Missions." Ten years experience in such mission labours, yea I might almost say twenty, assure me that to the duty of "Home Missions" we are primarily and specially called on as a Church, and my narrowing vision for the future has been not a little cheered and enlivened by the "steps in advance" which our Synod has been led to take in her eastern campaign of 1865.

R. BURNS.

LETTER FROM REV. D. DUFF.

WILLIAMS CREEK, Cariboo, 1st June, 1865.

MY DEAR MR. BURNS.

This is the date of the proper commencement, as recognised by law, of our mining season. The miners who had gone down the country to winter, have returned, and the scene at "the Creek" is, on the whole, a busy one. From and after this every claim must be fully represented, otherwise a new claimant coming forward may urge his title with some chance of success. It is considered that not one-half the number of men employed here on former seasons have come up this year. This is accounted for chiefly by the unfavourable results of last year, and partly by the high price of provisions caused by the money-making propensities of a few speculating Jews, and also by the high export tax on gold, which amounts to about three per cent. A good mining season is, however, very generally anticipated, as there will be work for all and wages much the same as last year. The snow has well gone from the valley of the Creek, but all the hills around are as white as in mid-winter. To-day a pack train of fifty animals came in, the first of the season, but had not the road been cleared for them, it would have made a commencement of this kind some weeks later.

Since I wrote to you I have been down the country as far as Williams' Lake, or 130 miles below Williams' Creek. My purpose in this tour, as I think I noted in a letter to you, was both to visit other portions of the field of labour and to obtain relief from the long-lying snows of Cariboo. The first day's travelling was over snow from two to three feet deep, the second day on a dry dusty road. The lake (which has no connection with the creek of that name) is within three miles of the Fraser River, and along it runs what is called the "river trail." There is a small settlement at the upper end of the lake, and the remains of an old mission house used by the Romish priests in their efforts to convert the Indians. The natives, whose tribe takes its name from this lake, are nearly extinct, a great part of them having been cut off by an epidemic two years ago. Here also are buildings formerly used as a court-house and jail, and magistrate's residence, all of which were in requisition in '62, when the trail to the mines passed that way, and hundreds were camped around the grassy flats. This is usually regarded as one of the agricultural districts, and like the other arable portions of the Colony of rather limited extent. There are several ranches which produce the usual farm crops of grains and cereals, this, however, being the first season of wheat. The want of rain is greatly felt, and the expensive and tedious process of irrigation has to be resorted to, sometimes requiring the making of a ditch miles in length to bring water for this purpose. No doubt, however, if a crop can be had a good price is sure to be got for any article of consumption at the mines.

In the lake district I met with but one family, as the Ranches are held by young and perhaps single men. At Alexandria, one of the Hudson Bay Co's. Forts, 30 miles to the north of Williams' Lake, and also on the river, there are several respectable families from the mother country. I would have had a baptismal service here were it not for the illness of the young ones to be presented. In most cases, I believe, a form of marriage is recognised, and imposed by the Master of the Fort, who has the functions ex-officio of a magistrate. An application was made to me for the solemnization of this ordinance by a countryman of my own, who had made alliance with a native, and I never before conversed with a "squaw" so well versed in Scripture truth.

From Alexandria I pursued my way upward and backward to Quesnel Mouth which is 35 miles nearer to Williams' Creek. I found this place very dull compared with its appearance last summer when I passed there, and the Chinese element in the population as much increased, if not more, than the other had diminished. Our meetings here were rather favourable in point of numbers and strangely composed with regard to creeds. •

My next halting place was Van Winkle, a small mining camp or settlement about twelve miles from "the Creek." A few who are at work at this place are in the habit of coming in to William's Creek every two or three weeks, and give their attendance very regularly at Church. Several companies in this vicinity on Lightning Creek keep the Sabbath very consistently. I was informed of one, made up of above twenty Welshmen, who meet together on the Sabbath to engage in Divine worship, conducted by their Captain or Heud, who usually reads a sermon. Such an example cannot in the circumstances be too highly praised.

On my return to "the Creek" I found that three weeks had caused quite a change in the appearance of things, the snow had almost disappeared and work begun on most of the claims, a number of them taking out very good pay. During that time two deaths had occurred, and from totally different causes; the one was the result of an injured leg, the other a "Felo de se."

Up to the present there is no other missionary here, though I am informed there is to be one of the Episcopal Church in a short time. I have reason for much gratitude and humility before God, in that my services have not been without kind encouragement; our meetings were fairly attended. One or two claims have chosen to dispense with Sabbath labour, and our congregations, which have hitherto been rather exclusive with regard to sex, are graced by the presence of ladies, of whom a larger number than usual have arrived among us with their husbands who have been here before.

The first marriage on Williams Creek or in Cariboo, I was called to perform a few weeks ago, a matter of ordinary importance at a distance, but of considerable interest amongst us here. I have another in hand which will be attended to in a few days. Any recognition of the laws of Christian propriety and Divine obligation in this quarter, by those unconnected with the Church, I take to be so far a token for good. You can form hardly an approximation, in your conception, of the evil carried on here, and which the arm of the law seems powerless to restrain or suppress. We can only labour and pray that our lights as Christians may shine around us, and prove a standing and felt rebuke to the minions of Satan. "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men." And may the weapons of our warfare, which are not of man's but of God's appointment, be mighty and prevail, even to the pulling down of the strongholds of sin; and to him alone be the praise.

Most truly yours,

D. DUFF.

Our meetings are held as before in the Methodist chapel in the lower town, and in the Court House in the upper town. It is not unworthy of notice, that taking our meetings all through, I could not expect to have more apparent interest and attention, and so far as this goes could not be better anywhere.

D. D.

RED RIVER—REV JAMES NISBET.

Letters have been received from Mr. Nisbet, of date July 18th and 25th. The letters are chiefly of a private character, but they contain much that is of general interest. It will be interesting to our readers to know that Mr. Nisbet, in that spirit of devotedness, which has always characterized him, has accepted the proposal made to him, to go and labour as a missionary among the Indians near Fort Pitt on the Saskatchewan. He says: "Immediately on receiving your letter, (Rev. R. F. Burns) I asked Mr. Black to come down that we might consult on its contents. We had two hours' prayer and conference on the subject, and we trust that the conclusions to which we have come, will commend themselves to the judgment of the Committee. Respecting my appointment to the mission, while I feel the deep responsibility attaching to it, and very

great unfitness for such undertaking, I feel I dare not say *no*. It was no motion of mine that brought me here, but purely (as I believe) God's own providence; and while I believe I have some friends in Red River Settlement who would gladly have me stay in it, and while I cannot but suppose that I have been, to some small extent, useful here, I do not forget that my appointment originally had reference to Indian work; and although I am far from thinking that I possess all the qualifications for the work, yet, if the Church will bear with my infirmities, and sustain me by their prayers, and encourage me in carrying out such plans as may, from time to time, be considered necessary for the success of the undertaking, I shall most gladly devote myself to it with whatever energy I possess, and humbly looking for direction from Him who hath said, 'As thy days, so shall thy strength be.' 'My grace is sufficient for thee; for my strength is made perfect in weakness.'

After full consideration of the matter in all its bearings, Mr. Nisbet has resolved to make preparations for the commencement of the mission, and to start early in the spring. It might have been desirable to proceed to the Saskatchewan this season, but on a view of the whole circumstances, it was considered best to defer starting from the Red River until next spring. Mr. Nisbet is most anxious that some one should be sent out early next season to take his place at the Red River.

OPENING OF NEW SCHOOL HOUSE.

Mr. Nisbet gives an account of the opening of the new school house, for the erection of which not a few of our Sabbath schools have contributed. With reference to this Mr. Nisbet says:

"I am happy to be able to inform you that the school house is so far completed that we had it formally opened last Wednesday. At one o'clock there was a meeting of the children who marched in procession from the old school house to the new one singing a hymn, then there was singing and prayer and two or three short addresses, after which a little treat of cakes &c. was handed round. There were 108 children present and about 30 grown-up people at that meeting, at least 50 more could have been easily accommodated. The children passed a hearty vote of thanks to the Sabbath school children and other friends in Canada who have so generously helped in the building of the school house. At three o'clock, (the children being dismissed) a general meeting of the congregation was held. Judge Black favoured us with his presence and delivered a most interesting and useful address on education. Mr. James Ross was also present and gave a good address. A vote of thanks, similar to the one passed at the children's meeting, was also cordially passed at the general meeting. Altogether the proceedings of the day were very interesting and useful. The resolutions passed at the meetings will be forwarded to you for publication.

"All seemed delighted with the arrangement of the building. I gave a statement of receipts and expenditure, an abstract of which I shall forward to you another time. With all the economy we could use the building has cost considerably more than I anticipated; some painting has yet to be done, and the outbuildings and fencing, for these last we mean to use the materials of the old school house, we have also to purchase a stove and pipes. We have about £9 in hand, which includes a donation of \$25, from a school in Quebec suburbs, Montreal, of which Mr. Black had just been notified. We have a belfry, but we have not, as yet, a bell to put in it."

A SOLEMN OCCURRENCE.

In his latest communication Mr. Nisbet mentions a very solemn event, which has just lately taken place at Fairfield. He says: "We had a very solemn occurrence at Fairfield on Sabbath evening last. During the first prayer, an old man who had been for years an invalid, and seldom able to be at church

but who felt well enough to walk to church on the day mentioned, fainted and was carried out. At the close of the prayer I was asked to go to see him. Even then life seemed to be extinct. I could feel no pulsation, the use of stimulants had no effect; all was over. He was observed to breath only twice after being carried out of church, and did not appear to suffer the least pain. I told the people that it was a more affecting sermon than I could preach. We remained about the body until there seemed to be no hope of resuscitation, then we had prayer. The body was taken to the house of the deceased. A few of the people returned to the church, where, with chastened feelings, we had a short service."

THE NEW MISSIONARY OF EROMANGA.

The following letter which we copy from the *Home and Foreign Record* of the Presbyterian Church of the Lower Provinces, will be interesting to our readers. The Rev. J. D. Gordon, who now occupies the place of his martyred brother, is vigorously prosecuting his work, and not without success:—

MY DEAR SIR,

As the "Kate Kearney," a vessel in the employ of Mr. Henry, sails hence at this time for Sidney, I avail myself of the opportunity of sending you a few lines.

As I do not remember what the contents of my last to you were, I shall merely mention a few things that have transpired since that date. But first in order I have to thank the "Parent of Good" for his goodness and protection to us-ward, vouchsafed in answer to our own and your prayers on our behalf. In reference to the work of the Lord amongst us, you believe as I do, I trust, viz., that this is the rule and not the exception, "According to your faith, so be it." Faith is undoubtedly the principle of Missions. I was struck with a remark made by the late Missionary on this island, in a letter (one of the latest) written to the Rev. S. F. Johnston. It was to this effect and when this night was darkest—"Our faith was never stronger than at this hour."

The rising rays of the Sun of Righteousness have chased away the shadows of that gloomy night, and blessing and praise to "Him who sits upon the throne," the Sun is still rising and dispelling from this benighted land the horrors of darkness. It is 'he Lord's doing.

I have now six native assistants recently sent forth, and by the Lord of the harvest I trust. These young men with one exception have been receiving instruction for about three months past, chiefly in the art of reading and teaching others to read.

About five weeks ago on enquiring if any wished to be baptized two gave in their names. Subsequently three more, and at a latter date two more. With these I met twice a week during the time mentioned, and on last Sabbath, November 27th the first five (the others having come too late) received the first of the seals of the covenant of grace. Others I consider fit subjects for baptism but a shyness hard to conquer, I presume, kept them back.

According to the order in which they stood the rite was administered first to the women of whom there were two. The first was a young woman, a meet emblem I hope of a goodly number, in this vineward who shall yet fall in with that glorious company, who shall become the bride, the Lamb's wife. Among the young men was her brother—another token for good; and both are fatherless and motherless.

I am thankful to God that contrary to my anticipations, I am as free to do all in my power for the elevation of the down-trodden women as need be. This shows the marvellous change which has come over these people, when a few years ago, the three or four women who came to receive instruction from the missionary's wife, received for so doing many a castigation on their return. To indicate the servile position occupied by naive women still more

clearly, it may be remarked that I was informed since the occurrence referred to, that the man thought he should have been baptized first. But he was not a candidate, and if it had been it would not have made any difference.

The Dayspring, with the Rev. J. Copeland on board as deputation sailed hence for Aneiteum a fortnight ago, since which time I have not heard of her arrival. A gale dead ahead commenced a short time after clearing Dillon's Bay, late in the evening. The gale here lasted about 30 hours and during that time the vessel would be going before it; but as the wind was S. E., I think she would clear Caledonia. I have had some fears for her safety because the cargo shifted on the voyage here from Fate, and when she sailed hence the awning was not down and the sea ran high outside. Vessels at Santo and Fate were wrecked less or more. One lost a boat and bulwarks. Another lost her fore topmast, &c. I hope the Dayspring is safe, and has escaped the storm and may not be detained by the French at the Loyalty Islands if she ventures thither.

The gale blew down the bannanas of the natives here, but besides did them little injury. It put me about a good deal. I looked hourly for the downfall of my house built with so much toil. It is a large fabric, about 50 feet by 20, one-half of which is converted into a school-room. One day, with the rain coming down in torrents, was spent in shoring it outside and trying to secure the roof. As the roof was about to fall in with the pressure of the wind, I put shores of slabs inside.

A poet says—"woes cluster." After these little trials, I fell with a bottle of liniment and cut my hand severely, which together with an attack of diarrhoea, (most debilitating in this climate) laid me aside for a week. This prevented me from going to see the teachers settled as I had purposed. I am thankful to say I am well again. Maha has been unwell since, and even before my arrival. He remains quiescent.

Last Sabbath I attempted to preach my first sermon from Luke xi. 57. I frequently blunder with the tenses when attempting to speak extempore. Though my knowledge of the language now is equal to eighteen months or more of unaided efforts at its acquisition, still there is much yet to learn. I have recently discovered on error in the selection of words. As it is funny I may mention it. For some time I had been remembering, or intending to do so, widows in my devotional exercises. On making farther inquiry; however, it was ascertained that I myself was a *neft*, and was referred to as an example. I had been praying for bachelors!

The questions proposed to candidates for baptism, are the following.

1. Do you believe in Jehovah God, our Father, and in Jesus his Son, and in the Holy Spirit,—three, but one God only?
2. Do you take God the Father to be your Father, and God the Son to be your Saviour, and the Holy Spirit to create within you a clean heart.
3. Do you believe you are by nature and by habit a sinner, poor and undone.
4. Do you take Jesus alone to be your Saviour, and rejoice because His blood washes away your sins?
5. Do you say now in the sight of God and his people you will leave off the works of the heathen which are contrary to the word of Jehova Nobu, and will take the word of Jehova to point out to you the way of life and truth, and for a rule to you all the days of your life?

Yours in enduring bonds,
J. D. GORDON.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

THE NATIVE CHURCH IN CALCUTTA.—The native Church in Calcutta has now attained a self-sustaining position. One of the native deacons in forward-

ing to the Foreign Mission Committee, a copy of the annual report, concludes his statement in the following glowing terms :

"Now, in the name of the congregation, I thank the Foreign Missions Committee for their generous aid hitherto granted to our church. I thank you especially because without your effort we could not have got the aid from them, nor the co-operation of our brethren in connection with the church. If you were not in the bottom of our affairs, I am morally certain that we would have been as we were in 1840. No one member in connection with the church has so felt the need of a native pastor as I did, and I am exceedingly glad to find that that need is no more a need. The congregation have honoured me with a post in the church, and I believe I have faithfully discharged my duties, as a deacon, to their satisfaction (I can't say that I have discharged my duties to the satisfaction of my God). My ambition as a deacon was to make the church a self-sustaining one, and to show to the world that whatever people may say against the Christian education system which you introduced in India, it is only by means of that system India will be civilized and christianized.

"There are nearly a lakh (100,000) of native Christians in India, of which I may say about 300 or 500 are educated. There are now four native churches in India for the educated—one in Madras, one in Bombay, one in Calcutta, in connection with the Free Church of Scotland, and one at Bhowanipore in connection with the London Missionary Society. Of these four the Calcutta one now stands pre-eminent. The other three are still requiring aid from foreigners. But it is to be remembered that all these belong to the educated class. The educated class know their moral responsibilities and duties, and not the Krishnagur and Orissa converts. You can show to the world and convince them by your tongue and pen, that the moral effect of Christian education is visible, tangible, and real. And of the lakh, could they not have churches of their own if they were educated? My ambition has come to its limit, and I may truly say, Lord, let me die in peace! But, alas! for my children and wife I cannot say this; if I die this moment, they will be beggars from door to door to-morrow. . . .

NAGPORE.—At Nagpore three more have been received into the communion of the Church, one young man and two females. Two of the native Christians had been called to their rest.

INDIA.—MUSSERABAD.—The Rev. W. Martin gives an interesting account of the baptism of Jagannath, a young man of the buniya or merchant class among the Hindoos. The baptism is thus described :—

At six o'clock a.m. we met in a hall in the centre of the bazaar, at present rented by us from Government as a schoolhouse. The house was well filled, and the people for the most part conducted themselves with propriety. To the majority of those present the scene was perfectly novel, and not few seemed quite embarrassed on first discovering that no such arrangements for making him a Christian as they had been led to expect had been made.

After singing a hymn, breathing forth the longing desire of our soul for the advancement of that kingdom which is righteousness and peace, I addressed the audience from Christ's last message to his disciples; met some common objections to Christianity; showed its universal adaptation to the wants of men; showed the grounds upon which our assurance rests, that it shall become the universal religion; and finally explained the place baptism holds in the Christian system. Many seemed quite astonished to find that meats and drinks have no place in the initiatory rite of our religion, and that even the water used in sprinkling was only common water, in the present instance brought by a Brahmin from the nearest well, and applied without being subjected in any way to the mystic power of charms.

After baptism, my brother delivered a short address of warning and encouragement to the youthful Christian; and, in conclusion, Baboo Khan Singh, our

catechist, addressed the spectators on the simple and yet impressive scene they had just witnessed. The attention was good throughout; but it was specially encouraging to witness the eager and thoughtful attention manifested by some of the more advanced schoolboys, some of whom are still his classmates. In returning through the bazaar, the buniyas had assembled in groups to discuss the subject of the day—the baptism of one of their number.

Many appeared sullen, and did not attempt to suppress their disrespectful remarks. The most approved expressions of scorn seemed such as these: "There goes the one who has dishonoured his forefathers;" "There goes the black-faced one;" "Oh, he has become the padre's (minister's) faithful disciple now;" but all this scorn he is bearing with far greater bravery than I could have expected. Till about a year ago, perhaps, the most marked features of his character were indolence and timidity. Under the influence of the heaven-implanted life of which he has become a partaker, a great improvement has taken place, and a blessed transformation is daily going on. He is now under the influence of a lofty ambition to do what he can in the service of his Saviour, and his whole nature is being roused to a noble activity, while his former timidity and fear of observation is giving place to patient endurance.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—We subjoin a few extracts from the journal of the Rev. W. Anderson, from which it will be seen that the good seed sown in the hard soil of Africa is not all lost.

Friday, March 10.—Our preparatory meeting held this evening. Mr. Edgerley preached. Three of our native young people were admitted by baptism to the fellowship of the church. All three are natives of Mburikum or that neighbourhood. Their names are Hannah Macauley, a young woman redeemed by John Macauley, himself an emancipator, who has lived, and also conducted herself with great propriety, on the Mission Hill for a considerable number of years. John Basse Africa, still a slave, but who has been for a considerable time a domestic servant of Mrs. Sutherland. He has been much benefited, I trust blessed, by the instructions which he has shared in her house. Okum, whom I well remember as Mr. Young's snuff-box bearer sixteen years ago. He is half or quarter free on account of the death of several who once claimed him. I have good hope in regard to all three that they will cleave to him to whom they have devoted themselves this evening in the presence of his people.

Sabbath 12th.—Our communion. Mr. Goldie preached in the Town Church (native tongue) a.m., and to the English congregation p.m. Mr. Baillie delivered the closing address p.m. Another young friend from Glasgow was received into fellowship.

Saturday, April 1st.—Went to Creek Town to repay debt to Mr. Goldie. Preached in the school room in the evening.

Sabbath 2d.—Preached in the church a.m. The congregation greatly altered, in many points for the better, since I last preached at Creek Town. In the p.m. we observed the Lord's Supper. It was pleasant to see so many of the natives, somewhere between 'thirty and forty,' 'sitting at the feet of Jesus, clothed, and in their right mind,' professing their allegiance to him at his table. Mr. Robb dispensed, but Mr. G. and I took each a portion of the service.

Sabbath. 9th.—At Ikorofiong. Preached a.m. and evening in the church there; accompanied Mr. Timson at mid-day to the Ibibio town, where the chief has erected a church for himself and people. Owing to the season the congregations were but small. This station is indeed a 'church in the wilderness.' What has already been done here reflects high credit on Mr. Baillie. Grea

had been his toils and trial and triumphs. May health and strength be vouchsafed to Mr. and Mrs. Timson for the duties now devolving on them.

Tuesday, 11th.—Came from Ikorofiong to Ikunetu a. m. Found Mr. Thomson at a very important work, striving to save life. But for his prompt and energetic action, eleven or twelve corpses would in all probability have been lying as vultures' food among the neighbouring bush this evening.

Friday, 21st.—Another of our church members, Thomas Christian, a native of Cape Coast, died this evening. He has been rather a strange character, but I trust that the root of the matter was in him.

EMGWALI.—The Rev. John Selater writes from Emgwali, that five converts had been admitted to the communion of the church on the 1st January. On the 2nd a soiree, attended by about 500 was held, when addresses were delivered on several interesting and important subjects. Several ministers from other stations were present.

MISSIONARY OPERATIONS IN CHINA.

During the past year no fewer than fifty-eight adults have been received by baptism, into the church in the Amoy district, through the labours of the missionaries of the English Presbyterian Church, and of the American Church, the whole number of church members being now 599; besides these there are 388 connected with the missions of the London Missionary Society, making a total of 987 in and around Amoy. This is highly encouraging.

From Peking the Rev. W. C. Burns writes as follows:—

PEKIN, February 7th, 1865.

I have now finished the "Pilgrim's Progress" in the Mandarin colloquial, which, after being looked over by one or two native friends, will (D. V) be printed. This will occupy some months at least. I had begun to make an attempt to put the second part of the "Pilgrim" also into Chinese, when my teacher a few days ago left me on business of his own, which may occupy him at least two months. Perhaps he may, after his matters are arranged, return and proceed with the work, but meantime it is at a stand, and its accomplishment will depend upon future events. The second part would need a great many changes to render it suitable for China, and I would commend the matter of its translation to the prayers of all who value the original. The preaching of the Gospel goes on here still without outward hindrance, but the interest arising from novelty has in a good degree passed away, and the need is more felt of a work of the Spirit to awaken souls to a genuine concern about salvation. During the last three months, I have preached but seldom. Now, however, that the weather is beginning to be a little milder, and my work in-doors, without a teacher, is at a stand, I hope by the gracious help of God to speak to the people more frequently. I now close these hurried and barren lines with my usual and all-important request that we may be remembered continually by God's people at the throne of grace. With Christian regards for all friends.

Ever yours,
WILLIAM C. BURNS.

A more recent letter has been received from Mr. Burns, from which we learn that he had gone into the country south of Peking to preach the Gospel at a station lately opened by Mr. Edkins of the London Missionary Society. Dr. Martin of the American Missionary Society writes that Mr. Burns had been there addressing large and attentive congregations.

It is stated that the Taepings who had taken possession of Chang-Chew and the neighbouring region had evacuated that territory, so that there is a prospect of the country becoming more settled.

Dr. Maxwell and the Rev. Mr. Douglas have gone to establish a branch mission in the island of Formosa.

MADAGASCAR.—Latest accounts from Madagascar are of a favourable character. In consequence of the removal of the Queen and the Government for a time from the city of Antananarivo, the Congregations had somewhat diminished. But the letters of the Missionaries contain cheering accounts of the wide diffusion of the Gospel, and its power upon the hearts of the people in the country districts. Mr Ellis writes that he had visited several country villages in all which they had either erected or were erecting places of worship. The Rev Mr. Toy has several country churches under his care, all of which continue to increase. At one of them he had lately admitted fifteen to membership, and twenty-four were waiting to be admitted. The number of 243 had been admitted since the opening of the church.

General Religious Intelligence.

GENERAL ASSEMBLY OF IRISH PRESBYTERIAN CHURCH.

In our last number we briefly adverted to meeting of the General Assembly in Ireland. One interesting circumstance connected with the Assembly was the reception of the Rev. Dr. Carden a minister of the American Episcopal Church, and for many years the respected rector of one of the Congregations in Philadelphia. In doctrine a sound Calvinist, and convinced of the superiority of the Presbyterian government and worship, he sought and obtained admission into the ministry of the Presbyterian Church, and was confirmed in his appointment to Adelaide Road Church, Dublin. The Missionary Reports were presented by the several Conveners. In the report on Foreign Missions it was stated that Mr. McKee, one of the Missionaries in India, had been obliged to retire after twenty-four years labour; that two new missionaries had been sent out, and that a third would shortly follow, and that three more were wanted so as to have ten in all and two at each station. There are 300 communicants, and 1000 school-children connected with the mission and that there had been 75 baptisms during the year.

The Jewish Mission report stated that there were 200 communicants in the church at Hamburgh, but not many of them Jews; that Evangelistic labours were carried on as usual at Bonn; that Mr. Robson and Mr. Wright were at Damascus, that Mr. Ferréte had resigned, and that another missionary is to be appointed. The Colonial and Continental Mission reported that its field was so large as to be embarrassing, and statistics from the colonies, and principal countries of Europe were brought forward to show the condition and progress of the churches. The two respected Conveners, Mr. McClure for the Colonies, and Dr. Gibson for the Continental have an extensive work to attend to. In connection with the report on Popery the Rev. Dr. Kirkpatrick mentioned that upwards of 100,000 copies of the Douay Bible had been sold in Ireland by Mr. Duffy a Roman Catholic publisher. The State of Religion received a large share of the Assembly's attention, and many important suggestions were made with a view to the advancement of true religion, and the promotion of another revival. Deputations appeared from the Free Church of Scotland, the English Presbyterian Church, and from the United Presbyterian Church, and Eastern Reformed Presbyterian Church of America. In regard to Statistics the returns were nearly complete, only eight ministers failing to furnish answers to the queries sent. According to the returns there are 531 congregations, 87,903 families, 130,497 communicants, 2,155 elders, 229,683 sittings in church, 69,920 stipend payers, 228 manse; while the total amount raised for religious and charitable purposes was £76,940, being £6,661 less than the amount raised last year.

MURDER OF A MISSIONARY IN NEW ZEALAND.—Recent advices from New Zealand mentions the murder attended with circumstances of the most revolt-

ing barbarity, of the Rev. W. Volkner who had ministered among the people for years. The people who committed the outrage, appear to have been incited by some of the Pai Mariri fanatics who were traversing the country trying to stir up the friendly natives to join them in an attempt to exterminate the Europeans. Some of the leading chiefs had sent a letter to the authorities protesting against the murder of Mr. Volkner, and expressing the utmost horror at the outrage, and promising solemnly to take vengeance on the murderers, or hand them over to justice, should they meet with them.

THE RECENT ELECTION IN ENGLAND.—A general election has just taken place in England. With reference to the result a correspondent in "Christian Work" says, "The chief significance of the recent elections, as respects ecclesiastical questions, is that the *bona fide* liberal party has been considerably strengthened, and consequently all motions favourable to the remission of tests and of special privileges to the Church are likely to receive a much more influential support than in any previous parliament."

TURKEY.—DEATH OF TWO EMINENT MEN.—Two very remarkable and eminent men have just died in Turkey,—The Rev. Mr. Williams, known by the name of Selim Effendi, and the Rev. Horhannes Der Sahaghian. Selim Effendi was the earliest convert in Turkey from Mohammedanism to Protestantism, and Horhannes Der Sahaghian was the first convert from the Armenian Church in connection with the American Mission. Both of them were devoted, useful, and successful labourers for Christ.

BISHOP COLENZO.—The salary of Dr. Colenso, as Bishop of Natal, being in the meantime withheld, a number of friends have presented him with upwards of £3,000, in token of their approbation of his course. He intimates his intention of immediately returning to his diocese, where, however, his clergy have avowed their purpose of not recognizing his authority. An application from the Bishop of Capetown to the Government for the expenses connected with the trial of Dr. Colenso has been refused.

STATISTICS OF THE PRESBYTERIAN CHURCH (O.S.) IN THE UNITED STATES.—Synods 35, Presbyteries 185, Licentiates 266, Candidates for the Ministry 319, Ministers 2,301, Churches 2,629, Licensures 103, Ordinations 94, Installations 149, Pastoral Relations Dissolved 109, Churches organized 46, Ministers Deceased 64. Total Number of Communicants 232,450. Monies Contributed for Congregational Purposes \$1,939,566, Contributed to the Boards \$489,344, Contributed to Disabled Minister's Fund \$22,363, Whole Amount Contributed \$2,797,639.

LIBERALITY OF AN INDIAN PRINCE.—His Highness Duleep Singh has sent to the Mission of the United Presbyterian Church of America at Cairo £1000, £500 for the support of the missionaries, and £500 for the printing department. It will be remembered that he some time ago married a young girl from the Mission school at Cairo. The mission just referred to have sustained a serious loss in the death by cholera of Mrs. Lansing wife of the Rev. G. Lansing.

Home Ecclesiastical Intelligence.

GALT, KNOX CHURCH.—The Rev. J. K. Smith, of Brockville, has received a unanimous call from the congregation of Knox's Church, Galt.

KNOX'S CHURCH, MONTREAL.—The members of Knox's Church, Montreal, (formerly St. Gabriel street) have united in a cordial call to the Rev. D. Inglis, Hamilton.

KNOX'S CHURCH, HAMILTON.—The Rev. A. B. Simpson has received a unanimous call from the members of Knox's Church, Hamilton.

LOBO.—The Rev. K. McDonald has received a call from the congregation at Lobo.

PLYMPTON.—The congregations of North and South Plympton have given a call to the Rev. John McColl.

AMHERSTBURGH.—The Rev. W. Reeve has received a call from the members of the congregation at Amherstburgh.

NEW GLASGOW AND KINTYRE.—The congregations at New Glasgow and Kintyre have united in a call to the Rev. J. Greenfield.

ST. HELENS.—The Rev. R. Leask has received a call from the congregation of St. Helen's, in the Presbytery of Huron.

RIDGETOWN.—The Rev. W. Caven has received a call from the congregation of Ridgetown.

BRAMPTON 2ND AND MALTON.—The Rev. F. Duncan, lately from Scotland, has received a call from Brampton 2nd congregation and Malton.

ST. SYLVESTER.—The Rev. John David has received a call from St. Sylvester, vacant by the resignation of the Rev. W. Scott.

CHALMER'S CHURCH, DUNWICH.—The Rev. J. Stewart, formerly, of Blythe, was inducted into the pastoral charge of Chalmer's Church, Dunwich, on the 23rd ult. The Rev. G. Grant preached and presided, Rev. A. McDiarmid addressed the minister, and the Rev. A. Currie the people.

COTE DES NEIGES.—The Rev. John Jones was on the 16th ult., ordained and inducted as pastor of the congregation at Cote des Neiges. Rev. J. Watson preached and presided, Mr. Paterson addressed the minister, and Mr. Gibson the people. Mr. Jones enters on his work in very encouraging circumstances. Mr. Jones' post office, at present, is Montreal.

MINUTES OF SYNOD.—Early last month the minutes of Synod were forwarded to the respective Presbytery Clerks. Additional copies may be obtained by application to the Rev. W. Reid, Knox College, Toronto.

BOARD OF EXAMINATION.—We have in our hands more than one communication on the subject of the examination of students. The subject will receive attention in the next number.

FEMALE EDUCATION.—We beg to direct attention to the advertisement, on the cover, of the Educational Institution conducted by Mrs. Burns. The school opens early in the present month.

THOROLD.—A number of the members of the congregation at Thorold, lately presented their pastor, the Rev. R. Wallace, with a purse of forty dollars.

GALT, 2ND CONGREGATION.—The Rev. W. T. Murdoch, lately received from the ladies of his congregation a purse of upwards of sixty dollars. The special object of the presentation was to enable their pastor to take a short trip for the benefit of his health.

ST. CATHARINES.—At a large and enthusiastic meeting of the congregation, the Rev. R. F. Burns was presented with a highly complimentary address, and also with a costly portable writing desk, a massive gold chain, together with a gold pen and pencil. Twice during the past year he had received expressions of affection and esteem, in money; as also a beautiful buffalo robe from Port Dalhousie. The recent address and donation were designed to show the estimate which the people entertained of the treatment which Mr. Burns lately received from a portion of the press, in consequence of a false report of a remark made by him at the anniversary of the American Tract Society,

COLBORNE, NEW MANSE.—The congregation of Colborne, aided by that of Brighton, has just completed a new and very comfortable manse. The manse is a brick building, two stories high, thirty feet square with a good kitchen attached, situated in one of the best localities in the village of Colborne. The lot consists of upwards of two acres of land. The lot and manse have cost the congregation about \$2000. There is some debt upon the building, but it is in fair way of being wiped off. Upon entering the manse, the Rev. P.

Duncan, the pastor of the congregation, received from the ladies several beautiful and valuable articles of furniture.

NORTH PLYMPTON.—We are requested to correct an error which appeared in last *Record*. The token of esteem presented to Mr. James Little was not from the members of the congregation, but of the Bible Class.

ST. GABRIEL ST. CHURCH, MONTREAL.—The St. Gabriel St. Church property has been for a number of years a matter of dispute with the Church of Scotland, and a long and tedious lawsuit has been carried on, which has tended to hinder the progress of the congregation. This lawsuit has been brought to a termination by a compromise between the parties. The congregation by this arrangement gave up all claim to the property on receiving the sum of \$5800, and an Act of Parliament was passed and assented to 30th June, 1861, confirming this agreement. The congregation were, however, to keep possession till 1st November next. Steps were at once taken to erect a new place of worship. A site was purchased in a very central locality, and a building was in course of erection, which is expected to be ready for occupation by the time the old church is to be given up. Its cost will be with the ground \$22,000. It will be known as Knox Church, the congregation having assumed that name in the passing of the Act above referred to. The congregation feel that they are entitled to a larger amount than \$5800 for their claim on the property, yet rather than continue a litigation which seemed interminable, they hail with satisfaction the settlement come to. This arrangement is owing, to a considerable extent, to the exertions of our late pastor, Rev. A. F. Kemp. Knox Church will seat 800, and has a fine accomodation for Sabbath Schools. The congregation have taken steps to call a minister—the Rev. D. Inglis—and if successful in securing the minister of their choice, there is no doubt that it will increase and flourish in the new church.

PRESBYTERY OF PARIS.—This Presbytery met on the 1st ult. There was little of any general interest transacted. The Presbytery licensed Mr. R. N. Grant after the usual trials. The next meeting of Presbytery was appointed to take place in Knox's Church, Woodstock, on the first Tuesday of Nov. at 2 p.m.

PRESBYTERY OF MONTREAL.—This Presbytery met on Wednesday the 2nd August, in Cote st. church. Mr. Currie was appointed moderator for the next six months. A call from the congregation of Cote-des-Neiges, in favour of the Rev. John Jones, was accepted by him. The Presbytery heard Mr. Jones' trials, and appointed his ordination to take place on the 16th August. A memorial from Knox's congregation (St. Gabriel St.) was presented, praying for the moderation in a call to a minister. The Presbytery resolved to meet for that purpose in St. Gabriel Street Church on the 15th of August. A call from the congregation of St. Sylvester, in favour of Rev John Davidson, was laid on the table of the Presbytery. A petition was presented praying for the counsel and aid of the Presbytery, regarding the purchase of the Gosford st. Church, and the formation of a congregation in the east part of the city of Montreal. The Presbytery received the petition but deferred its consideration till next ordinary meeting. Mr. Anderson gave in a verbal report of a visit to EastHawkesbury. The Presbytery appointed Messrs. Anderson and Currie, ministers, and Messrs. Munro and Morrison, elders, to organize a mission station there, and dispense sealing ordinances should they deem it proper. Missionary appointments were made for the next two months. The Clerk was instructed to notify the students within the bounds of the Presbytery to appear at next meeting, and deliver a written exercise according to the decision of Synod. Subjects were prescribed to them.

The Presbytery having, at a previous meeting, accepted the resignation of the Rev. A. F. Kemp, A.M., appointed a committee to prepare a minute in reference to this matter, Mr. McVicar, convener to said committee, sent in the following minute which the Presbytery adopted, and ordered to be engrossed

in their records, viz : " In accepting Mr. Kemp's resignation of the pastorate of St. Gabriel street Church, the Presbytery unanimously resolve to express their unfeigned regret that he has deemed it his duty to take this step, and to record their unabated confidence in his piety and ministerial faithfulness, as well as their high appreciation of his varied gifts and attainments. They specially mention his peculiar aptitude for business, his accurate knowledge of Church law, his lively interest in missionary work, his labours and excellent services as Clerk of Presbytery, and his earnest and enlightened zeal in promoting all the schemes of the Church, and now while being deprived of his counsel and fellowship as member of Presbytery, they unite in devout prayer to Almighty God, that He may crown him with his favour, and continue to make him eminently useful in the services of the Gospel."

PRESBYTERY OF COBOURG.—This Presbytery met at Cobourg on the 8th August. There were present ten ministers and four elders.

The Rev. John Laing, of Cobourg, was elected Moderator for the next six months.

The Rev. Mr. Duncan, of Colborne, was appointed to re-organize the Session at Campbellford and to dispense the communion there. Messrs. Logan and Singleton were appointed to act as assessors.

The Rev. Mr. Roger certified that Mr. Bowie had preached at Lakefield and declared the congregation there vacant in accordance with the appointment of Presbytery.

An extract minute of Synod was read, transferring the stations of Lindsay and Fenelon Falls from the Presbytery of Ontario to the Presbytery of Cobourg.

Mr. Walter M. Roger, B. A., after having performed in a very satisfactory manner the various trials for license, was duly licensed to preach the Gospel. The Presbytery agreed to record their very high satisfaction with the whole of Mr. Roger's examination.

Mr. Laing was appointed to act as the Moderator of the Session of Baltimore and Coldsprings during the absence of Mr. McKenzie.

In order that the information might be obtained, which is required by the Synod's Home Mission Committee, the Rev. J. M. Roger was appointed to visit Lakefield and Warsaw, Mr. Waters to visit Lindsay and Cambray, and Mr. Duncan to visit Campbellford.

Mr. Reid having notified the Presbytery that certain congregations within their bounds had not contributed to the funds of Knox College, during the past year, it was resolved to appoint the Rev. Mr. Laing to bring the matter before the congregation of Baltimore and Coldsprings, and Mr. McWilliam before the congregation of Westwood and Keene.

The consideration of a reference from the Session of Grafton was deferred until the next meeting of Presbytery at Cobourg, and in the meantime, the attention of the Session of Grafton was directed to the deliverance of the Synod anent Baptism.

Messrs. Laing and Waters were appointed a committee to conduct the examination of students.

The Presbytery's Home Mission Committee was appointed to draw up a full statement of the Home Mission field and work of this Presbytery to be submitted at the next meeting of Presbytery in order that it may be forwarded to the Synod's Home Mission Committee.

Mr. McNaughton was appointed to supply Lakefield and Warsaw until the beginning of October; Mr. Roger to supply Campbellford for the same time; and Mr. Douglas to remain at Lindsay until the opening of the College.

Mr. Paterson having laid upon the table his demission of the station of Cambray in connection with his charge, the Clerk was instructed to cite all parties to appear for their interests at the next meeting of Presbytery to be held in Peterboro'.

Mr. MacWilliam was appointed to visit the Mission Stations in the New Settle-

ments and Messrs. Blain and Walter M. Roger, the Settlements on the Burleigh Road.

After the transaction of some routine business the next meeting of Presbytery was appointed to be held at Port Hope on Tuesday the third day of October at eleven A. M.

PRESBYTERY OF BROCKVILLE.—This Presbytery held an ordinary meeting at Brockville on the 1st August.

Mr. Quin tendered his resignation of the pastoral charge of Kemptville, assigning as his chief reason for doing so the inadequacy of the pecuniary support. The arrears of salary due to him were very large. The Presbytery instructed Mr. Lohead to visit Kemptville and deal with the people with a view to the liquidation of the arrears, and the Presbytery agreed to submit the case to the consideration of the Synod's Committee on Arrears of Salary.

In compliance with petitions to that effect from Cornwall and Williamsburgh, Mr. Smith was appointed to moderate in a call at Cornwall on the 17th inst, and Mr. Bennett at Williamsburgh on the 7th Sept.

The Clerk was instructed to apply for the services of two missionaries.

Missionary appointments were made out for the ensuing quarter.

The Rev. Mr. Moodie, of the Presbyterian Church, New Brunswick, was duly received as an ordained minister of the Canada Presbyterian Church.

The next ordinary meeting of the Presbytery of Brockville was appointed to be held at Cornwall on the 1st Tuesday of November at 3 p.m.

J. K. SMITH, Pres. Clerk.

PRESBYTERY OF ONTARIO.—This Presbytery held its ordinary meeting at Manilla, on the third Tuesday of July. The following are the principal items of business.

The attention of the Court having (to carry out a decision of Synod) been called to those congregations within its bounds, that had not contributed to the College Fund for the past year, arrangements were made to bring before these congregations their duty in relation to the Synod.

Having had under consideration the extract minute of Synod, on the case of Mr. Lumsden, the Presbytery decided to take no further action in the matter, unless he should make another formal application to the Court.

Mr. George Jamieson, probationer, read a interesting report of his labours, and of the state of the congregations he visited, for the last nine months, within the bounds of the Presbytery. On motion made it was agreed to express great satisfaction with his diligence.

In the afternoon the Rev. Hugh Campbell was inducted into the pastoral charge of the united stations of Manilla, Vroomanton, and Cannington. The Rev. J. R. Scott preached, Rev. Geo. Lawrence presiding, addressed the pastor, and Rev. John McTavish the flock.

Mr. George Riddell was permanently appointed Clerk of Presbytery.

Arrangements were made to have the ordinance of the Supper dispensed in a few weeks at Uxbridge.

It was agreed that the next meeting of Presbytery be held on the 3rd Oct., at Oshawa, at 11 a.m.

GEORGE RIDDELL, Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 1st and 2nd of August.

Mr. Glassford was chosen moderator for the ensuing year. A call from York Mills and Fisherville, in favour of the Rev. James Malcolm, was laid on the table. Mr. Ewing was appointed to moderate in a call from the 2nd congregation of Brampton and Malton, which were united together as a pastoral charge. Mr. James Baikie intimated his acceptance of a call from the West Church, Toronto, and subjects of trials for ordination were prescribed to him. The Rev. Francis Duncan, a licentiate of the Free Church of Scotland, was received as a probationer of our Church, agreeably to leave granted by Synod.

Mr. Straus tendered his resignation of the pastoral charge of Markham, assigning as the reason, the state of his wife's health, which required that she should remove to a warmer climate. The Presbytery heard with much concern his statement, and agreed to record their sympathy with him, and to summon the congregation of Markham to appear for their interests at a meeting to be held in Toronto on the 22nd August, when the matter shall be adjudicated on. The Clerk was instructed to write to those congregations from which no contribution had been received last year for Knox College, requesting that collections be made forthwith, and intimating that unless these be forthcoming by next meeting of Presbytery, on August 22nd, the Presbytery shall, in accordance with the injunction of last Synod, proceed to appoint deputations to visit these congregations, with a view of securing such contributions. Mr. King gave in a report from the Home Mission Committee, and the thanks of the Presbytery were given to him for his labours as Convener. Messrs. H. McQuarrie, John H. Thom, and Albert Simpson underwent their public probationary trials, and were licensed to preach the Gospel.

J. MITCHELL, Pres. Clerk.

PRESBYTERY OF LONDON.—An adjourned meeting of this Presbytery was held in St. Andrew's Church, London, on Tuesday 8th Aug., at 11 a.m.

The induction of the Rev. J. Stewart, of Blythe, into the charge of Chalmers' Church, Dunwich, was appointed to take place on Aug. 23rd, at 11 a.m. The Rev. Geo. Grant to preach and preside, Rev. A. McDiarmid to address the minister, and Rev. A. Currie to address the people.

The following calls were laid on the table and sustained :

From Lobo, to Rev. K. McDonald.

From North and South Plympton, to Rev. John McColl.

From Amherstburgh, to Rev. Wm. Reeve.

From New Glasgow and Kintyre, to Rev. J. Greenfield.

Mr. Stewart was appointed to visit the congregation in Grant Co., Wis., U. S., and preach two Sabbaths in August and three in September, and return by Elmira, to dispense the Lord's Supper there on the last Sabbath of Sept.

The next meeting of the Presbytery will be held in St. Andrew's Church, London, on the last Sabbath of September, at 11 a.m.

GEO. CUTHBERTSON, Pres. Clerk.

THE HOME MISSION COMMITTEE.

The Home Mission Committee met on the 2nd ult., and spent much time in making arrangements for the carrying out of the new regulations. It was agreed to send to each Presbytery (addressed to the Moderator) the following circular.

MY DEAR SIR—I beg to call the attention of the Presbytery of to the accompanying Schedules which have been prepared by the Home Mission Committee, and which the Presbytery is requested to fill up according to the injunction of last Synod. That the Committee may be able to make arrangements for the winter half-year, it is particularly requested that the reports be returned to me before the 20th day of September next, and it is hoped that if no meeting of Presbytery is appointed to be held before that time, you will see fit to call a special meeting to consider the matter.

The Presbytery is also requested to furnish the committee with a statement *in full*, of all the "obligations of the Presbytery arising from grants in aid promised to weak congregations, or arrears of salary due to missionaries for services rendered" before the 30th day of April, 1865; which liabilities the committee has been instructed to assume, at least to the amount which the Presbytery may contribute to the Central Fund.

The attention of the Presbytery is further respectfully directed to the pro-

curing and recommending to the Committee, suitable men to be employed as Missionaries or Catechists in the mission field.

In the name of the Committee, I am &c.

JOHN LAING, Convener.

The schedules mentioned in the above circular are two in number, one referring to the mission stations within the Presbytery, and the other to weak congregations requiring supplement. The former, that is, the schedule referring to mission stations, embraces the following particulars.

1. The designation of the mission field.
2. When begun.
3. Number of preaching stations.
4. Number of families adhering.
5. Number of communicants.
6. Is aid required for the station ?
7. The amount to be contributed by the mission field.
8. Number of weeks supplied during past year.
9. Is Gaelic required ?
10. Are there any special circumstance to which the attention of the Committee should be directed.

The schedule with reference to weak congregations embraces the following particulars :

1. Designation of congregation.
2. When organised.
3. Is there a church ?
4. Is there any debt on Church property ? If so, the amount ?
5. Is there a manse ?
6. Number of communicants.
7. Average attendance.
8. Amount of salary contributed by the congregation.
9. Distance from nearest Presbyterian church.

N. B.—No application will be sustained, unless there is transmitted therewith, an extract minute of Presbytery containing an expression of its opinion as to the merits of the case.

MEETING OF COMMITTEE FOR DISTRIBUTION OF PROBATIONERS

This Committee met in Knox College on the 3rd ult. It was agreed to send a circular to each Presbytery of the Church for the purpose of ascertaining the number of vacancies requiring to be supplied by Probationers with a view to a call ; also to each probationer with the view of ascertaining who wish to be heard in vacant congregations with a view to a call, and who prefer to be engaged in Home Mission work, that is in the supply of mission stations. Probationers wishing to be heard in vacancies should communicate as soon as convenient, (sending their post-office address) with Rev. James Dick, Richmond Hill, or Rev. W. Reid, Toronto. Probationers preferring Home Mission work should communicate with Rev. J. Laing, Cobourg.

The Committee agreed that the remuneration of probationers should be at the rate of \$8 per Sabbath.

KNOX COLLEGE—BOARD OF EXAMINATION.

The Board of Examination met on the 3rd August, and was constituted. Sederunt Dr. Ormiston, Convener, Messrs. Gregg, Baird, Aitken, and Laing. Mr. Laing was appointed to act as Clerk.

The instructions of the Synod were read, and with the view of carrying them out, the Board proceeded to make arrangements for the examination of

Students, who may apply for admission to the College Course at the next Session. It was resolved,

1. That the time of the Examination shall be the last Tuesday of September, (26th), at 7, P. M.

2. That the Examination shall be conducted at Knox College, Toronto, and Cote Street Church, Montreal.

3. That the Board resolve itself into two sections, viz.: Dr. Ormiston, (Convener), Messrs. Gregg, Baird, Laing, Middlemiss, Gillespie, to meet in Toronto; and Mr. Aitken (Convener), Dr. Taylor, Messrs. J. K. Smith and McVicar, to meet in Montreal.

4. That the Examiners on the Theological subjects shall be:—1. In Latin, Greek, Hebrew, and Exegetics; for the eastern section, Dr. Taylor and Mr. J. K. Smith; for the west, Messrs. Baird, Laing and Dr. Ormiston. 2. In Philosophy and Natural Theology, Evidences, Systematic Theology, and Church History; for the east, Messrs. McVicar and Aitken; for the west, Messrs. Gregg, Middlemiss and Gillespie.

Further that the Papers on Languages, etc., be prepared (in duplicate) by Dr. Ormiston, and on Philosophy &c. by Mr. Gregg, in accordance with the subjects as prescribed by the Senate.

The Board appointed Messrs. Laing and Baird, a sub-Committee to prepare a draft of proposed curriculum for Students, not taking a full University course, to be submitted to the Board in April.

The Board resolved that Examination on the following books prescribed shall not be required, viz: Gregory's Letters; Charnock on the Attributes; Tacitus.

The Board agreed that students entering the Literary course and not matriculating in University College, shall be examined orally in Latin Grammar and Cæsar de Bell. Gall. Lib. 1; Greek Grammar, and Xenophon, Anab. Lib. 1; Arithmetic, English Grammar, and History of England.

Students entering 2nd class to be examined in Æneid, Book 6; Homer, Iliad, Book 6; Algebra to Quadratic Equations, inclusive, and Euclid, first 4 Books; Latham's Hand-book, and Heeren's Manual of History.

Students entering 3rd Class to be examined in Cicero, 1st Oration against Cataline; Odyssey, Book 11th; Whately's Logic, and Reid's Essays.

The following Examiners were appointed, viz.: for east—Classics, Mr. Aitken; Mathematics, Mr. Smith; English, etc., Mr. McVicar; and for the west—Classics, Mr. Baird; Mathematics, Dr. Ormiston; English, Mr. Laing.

The Board appointed the following classes to be attended during the next Session by the Students in the several preparatory years (not taking full University course);—Students of 1st year to attend Classics, Mathematics and English; of the 2nd year, Classics, Logic and Chemistry; of the 3rd year, Greek, Hebrew, Philosophy (Mental and Moral.)

Dr. Ormiston and Mr. Laing were appointed a sub-Committee to consider the matter of scholarships as remitted to the Board of the Synod.

The Board resolved that Mr. Reid be requested to have the Minutes of the Meeting printed, and send a copy to each Student, to each Member of the Board, and to the Clerk of each Presbytery.

(Signed)

W. ORMISTON, Convener.
J. LAING, Clerk.

ONE OF THE FATHERS.

The late Mr. Gilbert Bastedo, who fell asleep in Jesus, at his residence in Nelson, Halton County, C. W., on the 8th of February, 1865, was born at Schenectady, when New York was a British Colony, on the 8th of October, 1777. Early bereft of his parents, he fell to the care of an uncle, who with his charge, settled at Stamford near the Falls of Niagara in 1793. There on the 25th of April, 1805, he married *Marion*, the daughter of Mr. John Thompson

of that place. who survives her husband in a vigorous and useful and happy old age.

In 1807 Mr. Bastedo and his partner braved the *bush* and settled on a forest farm, now the family home, on what was then Dundas street, only in name, and not as now lined on both sides with happy homes, of comfort and wealth, and farms which yield a surer gain than California. Thither they carried the family Bible, and the log house, before it had its door hung, became a Bethel, and family worship consecrated a home, over whose door ever since the the Lord's promise has stood—"Them that honour me will I honour"—"They that walk uprightly shall want no good thing," and to which he with the large now (mourning) family responded "God's is and mercy have followed us all the days of our life." Six sons, six daughters, thirty-two grand-children, and five great-grand-children, have passed under his patriarchal blessing; and with many of his bereaved family, the community gathered, and devout men bore him to his burial, in the south east corner of the church grounds which he had long before given to the "United Synod of Canada," in whose councils he was an Elder since 1825, till that Synod was united to the church of Scotland; and when the "Exodus" took place he was found foremost in carrying out the principles which his late pastor, Rev. Mr. King, had cultivated in his congregation up to the period of the disruption.

Mr. Bastedo was eminently an earnest man, in all he undertook; judgment, heart, and hand, evinced an honesty and earnestness of purpose which made the man a "transparency" which left none in doubt of him, and all were sure *where* and *what* to find him on all great soul-absorbing subjects. But that earnestness was not a savage roughness which claims merit in doing and saying impudent things, but it was a genial, hilarious and affectionate earnestness, which won childhood's love, and bound the enduring esteem of all honest hearts.

With so much fire, order reigned through all his plans, and no doubt the judicious hand of his prudent companion did give happy direction to that commanding activity, which rested not until he slept in Jesus.

In him, especially, in the late years of his life, when his views of God's great Doctrines were seen not abstracted from but blended in the person and life of his Divine Master, seriousness was not gloom, but the service of the Lord was glad some.

His cheerfulness—and his innocent wit made him attractive to the young,—and gave him an opportunity of dropping the good seed into the hearts of his many youthful listeners. Decided as a rock in what he deemed to be right and fundamental, he was liberal and loving to all.

His home was the centre of hospitality:—it was more than a "Presbyterian Hotel"—and the progress of such kindness for years—confirms the Scriptures expression,—"*There is that scattereth and yet increaseth.*" He was the lover of all good men, and his family has been blessed in carrying out a trusting view of his favorite expression "*The earth is the Lord's and the fulness thereof.*" His last years partook of some of the failings of memory incident to old age; but there were no wanderings, and no forgetting of His Adorable Master: for on all points of the great salvation memory and affection were both vivid, and fervid. So much was this the case, that his practice of catechising the whole of the family every sabbath evening, and his singing of praise, and reading the word of God, and prayer were kept up till the day of his departure; indeed, so merciful was His Master to him that on the morning of his last day he sung in the 6th Psalm

"Return O Lord, my soul set free :
O Save me, for thy mercy sake "

"Because those that deceased are
Of thee shall no remembrance have ;

And who is he that will to thee
Give praises lying in the grave?"

God hath my supplication heard
My prayers received graciously."

In the afternoon of his last day, he said he would not be able for the worship, but he kneeled by the sofa, and prayed. He arose, saying about 5 P. M., that he would retire early. He went unaided to his room, undressed without help, and retired to bed. Mrs. Bastedo, being unwell, having retired before him, heard him say as he composed himself to rest, "*Lord Jesus into thy hands I commnded my Spirit:*" but such expressions were common with him ere he went to sleep. She listened for his breathing in sleep, and it was gentle as a child's. She heard him give two gentle breathings as if falling into slumber, and concluded that he was only asleep. But at a late hour, when the youngest daughter in the discharge of her affectionate duties to her parents came in and was adjusting the clothes comfortably, the light of the lamp fell on her father's face. She thinking it too bright, and putting her hand under his head, cried out "*O Mother, Father is dead.*" and so it was; Jesus had come and had taken his commended soul to be with him, and left a sweet dream of glory on his face over which many wept and cried:

"My Father, My Father, The chariots of Israel and the horsemen thereof."
And we saw him no more:

Thus the Lord gathers the Father's in Israel. May many rise up and perpetuate their virtues, and follow the Lord fully, and find that so "*To live in Christ, but to die is gain.*"

Freelton July 14. 1865.,

A. M.

Corner for the Young.

THE BIBLE IN CHINA

(From the Juvenile Missionary Magazine of the U. P. Church.)

The Rev. Mr Williamson, the agent of the National Bible Society of Scotland, has visited several places in Chinese Tartary. He preached on two Sabbaths at New-Chwang, and had the privilege of being the first Protestant missionary to proclaim the gospel there. The sale of Bibles was rapid and extensive in the town of New-Chwang, and still larger in the district around. At Kai-chan, also, the people showed great eagerness for books. 'They crushed, pressed, and roared for books, so that we could not sell them fast enough.' In the course of two hours some four hundred volumes, large and small, were disposed of; and next morning the entire stock was cleared off, with the exception of about ten large tomes. At Yan foh-main, Mr Williamson attended a great annual fair, which lasts for three days, taking with him a cart load of Bibles, Testaments, Scripture portions. 'A high conical hill is crowded on three sides with rows of waggons, rising one above the other from the foot to the top. These are the travelling houses of the Chinese, and are now full of women and children. On the level ground facing the hill stands a theatre, in which plays are performed all day long to the admiration of the public, who, when wearied of the show, can refresh themselves at the stalls which abound on every side, laden with their favourite viands. In and out among the crowd move processions in honour of various idols. Painted women are carried above the heads of the people, drums and cymbals clang, and men with daubed faces tramp about, as if mounted on paper dragons, swans, and wild beasts. Into the midst of all this hubbub came the Bible-cart, and speedily the "bearded barbarian" became the leading attraction of the fair. They crowded round the cart in im-

mense numbers, surging and heaving like the swelling sea; the rush from behind tumbling those in front over the cart trams.' Well-nigh a thousand books were sold. Mr Williamson adds:—'I think I never felt more devoutly grateful and profoundly thankful to God in my life. Leigh Richmond speaks of the happiness he felt in seeing his congregation coming in every direction up to his church to hear the word of God. One can understand his feelings. And of the same nature, but far more intense, were mine after the sale was over, when seeing the crowd break up, and carry away with them the words of salvation. No missionary had ever been in this district; not a copy of the Scriptures ever circulated not a book containing the message of salvation ever seen; no voice except that of the Romanist ever heard on behalf of God. But now men were departing in every direction with the truth, so that there would perhaps, not be a city, town, or village, or even hamlet, for sixty or eighty miles around, which would not receive one or two portions of Scripture or books. *And they read them.* It is out of the question to say that they cannot and do not read our books. Every household has one who can read; and if the person who bought the book is unable to read it he takes it direct to the other, and hears of its contents from him. I wonder how any one who has lived in China can imagine, far less assert, that a China-man would pay money down for a book, and yet not find out what the book said. That is to suppose that the Chinese love money less than we do.'

What a blessed and glorious work these good men are doing in taking the word of the living God to these dark idolaters. Oh, to be a missionary of Jesus Christ is to be engaged in doing the greatest work on earth! Who would not help them? We hope *you* will, as long as you live.

DR. CAREY THE MISSIONARY.

One of the most cheerful and courageous, because one of the most hopeful of workers, was Dr. Carey the missionary. When in India it was no uncommon thing for him to weary out three pundits, who officiated as his clerks, in one day, he himself taking rest in only change of employment. Carey, himself the son of a shoemaker, was supported in his labours by Ward, the son of a carpenter, and Marshman, the son of a weaver. By their labours a magnificent college was erected at Serampore; sixteen flourishing stations were established; the Bible was translated into sixteen languages, and the seeds were sown of a beneficent moral revolution in British India. Carey was never ashamed of the humbleness of his origin. On one occasion, when at the Governor-General's table, he overheard an officer opposite him asking another loud enough to be heard, whether Carey had not once been a shoemaker. "No, sir," exclaimed Carey, immediately; "only a cobbler." An eminently characteristic anecdote has been told of his perseverance as a boy. When climbing a tree one day, his foot slipped and he fell to the ground, breaking his leg by the fall. He was confined to his bed for weeks; but when his strength had grown again and he was able to walk without support, the very first thing he did was to go and climb that tree, Carey had need of this sort of dauntless courage for the great missionary work of his life, and nobly and resolutely did he do it.—*Smiles' self-Help.*

NOTICES OF PUBLICATIONS.

Illustrations of Shorter Catechism, for Children and Youth. By Rev. Jonathan Cross. 2 vols., pp 288, 308. Presbyterian Board of Publication. Sold by Rev. A. Kennedy, London, C. W.

These two small volumes are a most valuable aid in the highly important work of imparting religious instruction to the young, on the basis of that admirable summary of Scripture truth, the Shorter Catechism, as a text-book

of teaching in families and Sabbath schools. But with all its great excellence, and it stands pre eminent among Christian catechisms, it needs exposition and illustration, such being its comprehensiveness, in giving a condensed synopsis of the whole system of truth throughout the Scriptures. We have this want richly supplied in works upon the Catechism by Fisher, Brown, Vincent, Green, Paterson, and others. But these works are mainly didactic, well worthy of being digested by our students for the ministry, and for that now too neglected part of its duties, pastoral catechising. The new work now before us is much more simple and attractive to juvenile minds. The author says of it in the preface, "He has bestowed much labour and thought, accompanied with earnest prayer, upon this work. Half the labour would have prepared the book, if it had been designed for only an intelligent adult population; but his object has not only been to interest the rising generation by anecdote and illustration, but to aid Sunday school teachers and parents in interesting those whom God has committed to their care. The hay is put low in the Gospel rack, so that the lambs can reach it."

The plan is this. First, there is the question and answer, with Scripture proofs taken from those compiled by the Westminister Assembly, and arranged in distinct topics, as is done in the excellent expository catechism of the Presbyterian Board. After that comes the illustrative address by Rev. J. Cross. There are 107 addresses in all, able, but very plain, and, besides solid truth, containing appropriate and beautiful anecdotes bearing on various subjects. We would earnestly recommend that there should be a copy of this interesting and useful work in all our families, and more than one in every Sabbath school library. The Presbyterian Board, in publishing it, have done a great service to parents and Sabbath schools.

The cost price of the two volumes is 85 cents, or 95 cents, according to the binding, and if sent by mail 15 cents additional.

The Biblical Repertory and Princeton Review for July 1865.

We have received from Mr. Kennedy, London, the July number of this excellent Review, which as usual contains a number of first rate articles, embracing one on the recent action of the General Assembly of the Presbyterian Church of the United States.

We are sorry to observe that in consequence of the derangement of prices, &c., consequent on the late war, there is some difficulty in sustaining the Princeton Review. We trust that in this country as well as in the United States there will be an effort to sustain such an able Theological Review. It should be in the hands of all ministers and students, and to many of the elders and ministers it would no doubt afford interesting and improving reading.

MONEYS RECEIVED TO 21st AUGUST.

| SYNOD FUND. | | Bristol | | 8 00 |
|---------------------------------|---------|--------------------------------------|--|------|
| Keene | \$ 4 00 | Yonge and Lyn | | 3 75 |
| Ottawa | 25 00 | St. Therese | | 3 00 |
| Prescott | 6 00 | Rev. J. W. S., for minutes | | 1 00 |
| Warrensville | 8 00 | Indiana | | 3 00 |
| Beaverton | 9 20 | Norwood | | 2 25 |
| Ayr, Stanley street | 7 53 | English River | | 5 66 |
| Warwick | 5 65 | Shakespeare | | 4 00 |
| Puslinch East | 6 00 | Port Dover, 3.25; Simcoe, 2. | | 5 25 |
| S. Monaghan | 4 00 | Port Dalhousie | | 5 62 |
| Freelton | 3 00 | N. Gower and Gloucester | | 4 00 |
| Moore, Bear Creek | 5 00 | Columbus and Brooklyn | | 8 44 |
| Montreal, Cote street | 27 00 | Elora, Knox's | | 8 00 |
| Toronto, Knox's | 24 00 | Fullarton | | 5 00 |

| | | | |
|----------------------------------|-------|--------------------------------------|----------|
| Downie | 5 00 | Essa Ist. | 5 00 |
| Chatham (Rev. W. Walker's) | 6 10 | Scarboro' | 11 40 |
| Williamsburgh | 6 00 | Streetsville | 5 00 |
| Barrie, 5.36 ; Innisfil, 2 78 .. | 8 14 | Georgetown and Limehouse ... | 9 00 |
| Hamilton, McNab st. | 22 03 | Boston Ch., 9 ; Milton, 2.80 | 11 80 |
| Woolwich | 4 50 | Yorkmills | 3 00 |
| Hawksville | 2 50 | Vaughan, 5 ; Albion 3.00 ... | 8 00 |
| Oshawa | 6 00 | Caledon | 5 00 |
| Chinguacousy, 1st and 2nd ... | 8 45 | Lochiel | 4 40 |
| Colborne, 3 ; Brighton, 1 10 | 4 10 | Kenyon | 5 00 |
| Drummondville, 5 ; Thorold ; | 8 00 | | |
| Kemptville | 2 13 | COLLEGE. | |
| Dundas | 11 25 | Galt, Knox's Church | \$207 39 |
| Lake Shore | 4 00 | Grand Frenire | 3 37 |
| Moore, Burns' Church | 5 65 | St. Eustache | 2 00 |
| Plympton S. | 5 00 | Brantford, Zion Church | 40 00 |
| Trenton, Consecou, &c. | 3 15 | English Settlement | 16 70 |
| Tilsonburgh | 6 55 | Bethel, Proof Line | 9 75 |
| Plympton N. | 5 00 | WIDOWS' FUND. | |
| Huntingdon, &c | 3 50 | Rates from Rev. Mr. Barr ; Rev. J. | |
| Dunnville, 5 80 ; N. Cayuga | 6 80 | W. Smith ; Rev. W. Peattie ; Rev. J. | |
| 1.00 | 6 80 | McLachlan ; Rev. A. Kennedy. | |
| Binbrook, 6 ; Saltfleet, 2.16 .. | 8 16 | HOME MISSION. | |
| Woodville | 11 90 | J. G., Dungannon | \$ 50 |
| Meaford, 2.30 ; Thornbury | 4 86 | Kenyon | 3 00 |
| 1.15 ; Griersville 1.41 | 4 86 | Fullarton | 16 00 |
| Westminister | 7 44 | Downie | 9 00 |
| Eramosa | 10 00 | FRENCH CANADIAN MISSION. | |
| Oakville | 7 30 | Brantford, Zion Church | \$ 12 00 |
| Richmond Hill and Thornhill | 8 00 | FOREIGN MISSION. | |
| Claremount and Erskine Ch.. | 7 00 | Chatham (Rev. Mr. McColl's) | \$ 20 00 |
| W. Gwillimbury 1st. | 3 75 | MISSION TO AMERICAN INDIANS. | |
| | | Friend | \$ 5 00 |

N. P.—List of payments for the Record will appear in next number.

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