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THE  
HOME AND FOREIGN RECORD  
OF  
THE CANADA PRESBYTERIAN CHURCH.

No. 5.

MARCH, 1865.

VOL. IV.

GATHERING OR SCATTERING ?

Christ makes Himself the living Centre around which men are collected. All true Christian workers are gathering others to Him to whom they have themselves been gathered, and all professing Christians, even though nominally working for the Master, if not gathering to Him, are scattering abroad. The tendency of their lives is to drive men from Christ, and according to Christ, there can be no neutrality between gathering and scattering. As surely as we must be for Christ or against Him, so surely must we be either gathering or scattering.

*You are a Teacher in the Sabbath-school.* Some in your position have been known literally to scatter their classes, others literally to gather them. Which have you done? Indolence, inactivity, harshness, or apathy will do the one; and earnestness, attention, kindness, and zeal will do the other. Are you gathering your pupils to Christ? or are you repelling them. Do they ever sav in their hearts "it is not worth being such a Christian as my teacher?"

*You are an Elder.* Are you gathering or scattering? You have it in your power to encourage or discourage all who come around your church. You can censure the minister, neglect his services, chill his friends, heat his opponents, and let all come to know that you, at least, have no very exalted opinion of him; or you can throw an expression of hearty appreciation of him into your manner, and of welcome to all visitors. Of course you are at liberty to deal with him as a man as with any other, but remember, as a minister, he is the prominent witness for Christ in your little community, and you are to be helps to him. Are you gathering or scattering?

*You are a Communicant.* Are you gathering or scattering? The Church's members in a particular congregation ought to be as a family, tenderly united together, sympathizing in each other's joys and sorrows, praying for and loving one another, and in all ways of mutual helpfulness rendering the Church below an image of what heaven shall be. This would make the Sabbath services a joy and rest to the hearts of men weary and burdened with weekly toil. But a few communicants of hard and bitter, or of proud and selfish spirit can spoil all that. The electric influences radiate from the pulpit, but they are non conductors. They attract none, they drive away many, and people of Christian, or even of only fine natural, sensibilities who mark their manner, or hear their speech, seek elsewhere for something in common with themselves. Are you gathering or scattering?

*You are only a Seat-holder.* Are you gathering or scattering? You remember that Sabbath when a timid youth came in—looked about him—paused awkwardly at your pew because it was but half full, and you sat motionless while he stood helpless, wishing himself well out of the place? I am afraid he never came back. Are you trying to give an air of quiet solemnity and

devotion to the place and the service, or are you, for your part, marking it with incivility, pomposity, or frivolity? That congregation is a machine of which you are a part, for doing moral work. Are you helping or hindering? You may be a very small part, but that is not the point. It makes all the difference whether it be oil or water that is sent through the joints of an engine. If oil, it will go safely and smoothly; if water, it will grind itself to pieces. And there are congregations where the oil of human kindness is so sadly lacking that every part works gratingly and harshly, minister on elders and committee, and they on the people, or the reverse, as the case may be. Even the sexton catches the spirit of the place and adds his quota to the discordant mutual misery. At the urgent call of duty men have gone among lions and bears; but the call should be very clear indeed to warrant such adventure, and, as far as you tax men's courage thus, you are scattering.

For what is the Church visible? An organised body, peculiar in many respects, for it has Divine laws, and unique in this, that it has Christ for its Head. But, in many respects, it is like any other organised body of men, liable to abuses, subject to mismanagement at human hands, and capable of being rendered popular or unpopular, acceptable or unacceptable. Whoever contributes, whether in office or out of it, to present it in unfavourable aspects, so far hinders its work, which is to bring men to Christ, and to edify His members. Congregations, religious meetings, soirees, and even Church Courts, may be pervaded by such a spirit, and marked by such a manner that men shall feel "God is not in this place." On the other hand, there may be such a character of sobriety and sacredness in these assemblies that over even the thoughtless shall steal insensibly the spirit of the place, and what was approached as a mere resting-place, may, unawares, be converted into a Bethel. Whatever contributes to this extends the efficiency of the Church; whatever hinders it weakens the Church. The one gathers, the other scatters. Which are you doing?—*Rev. J. Hall, Dublin.*

#### SOME THOUGHTS ON PREACHING BY A MINISTER OF THE GOSPEL.

When a student at St. Andrews, I attended the lectures on "Moral Philosophy" of the Rev. Dr. George Cook, the renowned leader of the Moderates. He was smitten down in the middle of that course of lectures, and never lectured again. He had his lectures bound up in bulky volumes, which occupied about a week each in the reading. He used to bring out volume after volume, and sag on through the dreary waste, till we were all as tired of them as he seemed sometimes to be himself. The students of former years used to warn us beforehand of what was coming, in any case of remarkability. One of his lectures had a very peculiar commencement. The Doctor knew this; knew that the particular lecture was a sort of notoriety, and when its turn came the class-room was always full of students, new and old; and the Doctor, with a bright and merry twinkle in his clear grey eye, began, to a large and listening auditory, after the prayer,—"*Gentlemen, man is a lazy animal.*" No doubt this is really a trueism. And it is quite applicable, I doubt not to the *species* "*minister*" of the *genus homo*. And if Dr. Cook's and my philosophy be true, the system of preaching almost exclusively from texts is well qualified to fix, and deepen, and strengthen the original tendency to laziness. If a man had his texts selected for him the matter would be different. I believe it would be possible to make such a selection and arrangement of texts as would in due course bring all the more prominent Bible doctrines and Bible difficulties under review; but this is not the state of the case. The preacher selects his own text. He understands it, or sometimes only thinks he does; he sees his way to speaking sensibly the required time upon it, and there, it is to be feared, the matter ends. If the text be difficult; if it contain any critical, or

dogmatic, or other point that involves the necessity of a considerable amount of patient reading and patient thinking—labour, in fact—before it can be made plain, clear, and profitable, as well as popular, the text is turned away for a simpler, or at all events an easier topic. I at once “sat at the feet” of a man who had always three heads to his sermon, and who always wound up with three practical inferences, and almost invariably concluded each with a stanza out of Watts’s Hymns; but whatever was his text, and however it was divided, he had always the same sermon, substantially; for he had always his own very small sum of theology. And that is the tendency of all textual preachers. They take a text, one of the texts commonly attached to sermons, and take occasion therefrom to repeat their worn-out platitudes once more. I remember that the preacher last referred to was wont to have his discourse divided not only into three heads, but they were nearly always of exactly the same length. After he had expatiated a while, the due while, on the first topic, he coughed, and, “this brings me to consider in the second place”—though how it “brought” him, or by what mental link he connected firstly and secondly together, it was vastly difficult to see.

There is a worse system than even the textual one growing by much too common. Men are now tired of even whole texts. A complete verse or even sentence seems too much of the word of God to be taken at one time. A great many of our modern popular preachers content themselves with a few words, often with two; and I know a neighbour of my own who has got down to one word, nearly as a rule—a good honest sentence being with him the exception. The last feat of this kind I heard of was an essay on the word “alone.”

I heard a very popular English divine once preach in Paris. His text was “The world which now is, and that which is to come.” His introduction was a sort of chuckle over his own ability in selecting his “text,” for he thought it very suitable to the time and the place. It was a pity that he did not take the whole passage, and show us that godliness had the promise of both worlds. Another textual system is to be deprecated—I mean that of making the text simply a peg to hang the sermon on. The system puts the word of man above the word of God; and it is only them that honour God and his word whom God honours. Another feature of this system is also to be deprecated—that of “adapting” the language of the Bible to our own meaning. I have read a great many sermons preached from texts which give evidence that the preacher never seriously set himself to find out what the real meaning of his text was. He sees certain words which may be made to convey a certain sense, which suits some purpose he has in hand; and he lays hold of them and marches fearlessly on. Strange to say, so conscientious a man as John Foster is on more than one occasion guilty of such a grievous fault. He has a singularly able discourse on the text, “The powers of the world to come;” but he takes the phrase, “the world to come” there, to mean the future state, the unseen world, which is not the apostle’s meaning at all in that place. As a rule, Foster expounds his text at least, and does so truly and thoroughly; and some of his noblest discourses partake of the nature of exposition. One text he so expounds as to imprint it in all its vivid meaning on the memory of the reader for ever, “Where will ye leave your glory?”

We need hardly stay to condemn “sensation texts.” A Chelsea divine, not of the Presbyterian Church, is currently believed to have taken the words “the asses” as his text. We have no words strong enough to express our condemnation of such unworthy ways. I think the textual system, when it stands alone, must be, in even the ablest hands, necessarily imperfect. It must avoid so many textual and other difficulties; it must overlook so many Bible beauties; it must confine the topics discussed to so limited a range; it must pass over so many of the minute observances and precepts; and, finally, it must so impoverish the preacher’s own mind and heart, that it seems to us that even

in able hands it must of necessity be vastly imperfect. The old Puritans, nearly to a man, expound their text. They generally trace it back, as it lies imbedded in the living word, and they usually make you understand at the commencement of their discourse the scope and drift of the passage they are about to handle. But as a rule these men all lectured. Some of the very best of our expositions—such, for example, as Manton on Jude, and Gouge on Hebrews—were first prepared as expositions for the pulpit. The beauty of a regular system of exposition is—*First*. That it does honour to the word of God. That word is God's instrument for saving and sanctifying souls. *Second*. It gives an endless variety to the topics of discourse. The analogies between the word and the works of God are very numerous; variety is one of the features common to both. *Third*. Portions of the word which the textual system ignores altogether are brought fully and fairly before the mind of both preacher and hearer; textual difficulties must be fairly met and grappled with; the pastor must continue to be a student—above all, a close, regular, and systematic student of the word of God, which makes wise unto salvation. *Fourth*. And, in consequence, the pastor's own mind and heart improve daily; out of the abundance of his heart his mouth speaketh; fed richly himself on the ever-green pastures, he is able to lead forth his flock to fit pasture grounds and quiet resting places. *Fifth*. You get the truth presented to your mind as a pastor, and so the people have it presented to theirs as the Spirit of God presents it to us. The truth is good, the truth is the way, and with *the bend, the set*, which the Spirit of God gives to it, that is better still. *Sixth*. There are some doctrines not so pleasant to the preacher to utter, not so palatable to the people to hear; and, on the textual system, these doctrines are usually slurred over, or altogether ignored. The textualist is responsible for them if he introduces them; if they lie in his way in the course of a regular exposition, then the Holy Ghost is responsible for them. And there are many duties, which if you go out of your way and select a text to preach a sermon on, then you are sure to raise up ill feeling in some quarter or another.—“Ah, all that was directed against me; he has gone out of his way to attack me.” If I have anything very special to say against any set of men, I always wait till the fitting opportunity comes. In the course of lecturing you do not need to go out of your way for it; the day will surely come when you can bring it naturally in. *Seventh*. By the system of “lecturing,” as it is called, you make your people's faith to rest on an intelligent understanding of the word of God. It rests on no man's *ipse dixit*, but on a “Thus saith the Lord.” The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. *Eighth*. In the long run the people get to like it. At first they do not, if they have been always accustomed to textualities. A stomach which has been accustomed to brandy, and all stimulants, cannot stand plain, solid, wholesome food for a long while. It needs care and patience to accustom it to the simple, salutary fare. But when it has resumed its healthy tone the stimulants get to be nauseous. The life that is fed by stimulants is a dreadful one for the feeder and for the fed. The doses require to be made so large and gross at last, that one knows not which to pity most,—the man who has to provide, or the man who has to swallow them.—*From Paper by Rev. T. Alexander, Chelsea, England.*

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#### PERMANENT LOAN FUND OF THE UNITED PRESBYTERIAN CHURCH.

In the last number of the *Record* we made a few remarks on the subject of Church Debt, and the importance of some plan for its extinction. Since the remarks referred to were written, we have received the January number of the *United Presbyterian Missionary Record*, which gives information with reference to the establishment of a permanent loan fund for the maintenance and ex-

tion of that branch of the Church. The object of the fund is to assist new and weak congregations in the erection or enlargement and repair of their churches, and the liquidation of church debt. The proposal is to raise, in the course of a few years, a permanent loan fund of seventy-five thousand pounds, of which twenty thousand may be regarded as already secured. Loans will be given either without interest or at very small interest, suited in amount to the particular cases, the loan to be repaid by fixed instalments, extending over a period of three, four, or five years, and never more than ten.

The Home Secretary of the United Presbyterian Church, Dr. MacGill, refers to the experience of other denominations in connection with which the same plan has been worked with success. The Baptists in England have worked the plan for nineteen years. Their fund is to assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship. About a hundred and twenty loans are now in course of repayment. The time allowed for repayment is not more than ten years. So successful has been the working of the plan in connection with the Baptist denomination, that in the course of nineteen years not one failure to repay the instalments has occurred.

The Wesleyans in England, and the Congregationalists have similar plans in successful operation.

Several advantages are represented as resulting from such a scheme as this. Congregations are encouraged to obtain suitable places of worship, and weak congregations are enabled to avoid the crushing burden of debt. Besides, the large saving of interest may be regarded as a sustentation fund for ministers, or as so much added to the ordinary income of the congregation. It is no small advantage too, that such a plan tends to draw together the various congregations and members of the particular religious body, and makes them all feel that they have one common interest.

We are not urging the immediate adoption of such a scheme in our own Church. But we throw out the idea, which, perhaps some may in time take up and carry into practice. Had we the means of obtaining the working capital necessary, there is certainly no portion of the church where some such plan is more called for than in Canada.

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### THE QUESTION OF EDUCATION.

Our friends in Canada East are earnestly considering the question of Education, a question at all times of importance, but which acquires additional interest, when viewed in connexion with the proposed Confederation of these Provinces. We believe that Protestants in Lower Canada have been suffering great injustice in the matter of public schools. They have had great difficulties in the way of obtaining separate schools under their own control, while a large portion of the taxes paid by them has gone to the support of schools essentially papal, where the teaching mainly consists in inculcating the dogmas and rites of the Church of Rome. Ere the system becomes stereotyped, therefore, it is well for the Protestants in Lower Canada to seek to have abuses corrected, and, if they cannot have the general common school system so modified as to become suitable to their circumstances, to have a system for themselves as accessible and satisfactory as possible.

The efforts of our friends in Lower Canada have already awakened the Roman Catholics in Canada West, who have held meetings, and appointed committees to watch the subject, and secure for Roman Catholics in Upper Canada, whatever privileges and facilities may be granted to Protestants in Lower Canada. We have no desire to refuse justice to the Roman Catholics, but it is a great error to look upon the demands of Roman Catholics in Upper Canada in the same light as the demands of Protestants in Lower Canada. The school system in Canada West, from which Romanists dissent, and in opposition to

which they erect separate schools, is non-sectarian, while the system in Lower Canada is entirely sectarian, the teaching being thoroughly Roman Catholic. The two things cannot be compared, and it is not justice that Protestants in Lower Canada and Roman Catholics in Upper Canada should be regarded as entitled to the same treatment in this matter. The question is well stated by the Rev. D. H. McVicar of Montreal in a speech on the occasion of the anniversary of the French Canadian Missionary Society. After referring to the attempts made at various times to introduce a system of education in Lower Canada, the speaker proceeded to review the existing system. He said (we copy from the *Montreal Witness*):

"This present system was objected to by Protestants, because it was sectarian, and out and out Roman Catholic. It was expensive, yet yielded no adequate return; and the time of the scholars was frittered away in learning catechisms and dogmas, whilst their intellects were neglected and their hearts perverted. The system was objectionable, too, for its want of equity. It was unjust that Protestants should be taxed to maintain the teachings of Rome, and so monstrous was it, that surely Rome herself could not seriously wish it. They would not, if they had the power, reduce Catholics to the same condition, nor did they, Protestants, intend to endure it. The system was also unreasonable, inasmuch as it placed Protestant Schools under the supervision of Catholics, and how could such gentlemen understand what was wanted by Protestants in these schools? How could Protestant Schools prosper under the ecclesiastical system of Rome? The educational department of Lower Canada did not include a single Protestant. Another objection to the present system was the improper facilities for the establishment of what were called superior schools, which had been increased to an absurd number. Objections likewise lay against the books used in the so-called common schools. These contained sentiments adverse to loyalty, and tended to bring into contempt the authority of the Sovereign, and such things ought no longer to be allowed to exist. We wanted the entire management of Protestant schools to be in Protestant hands, and if the wishes of Protestant electors were to be regarded, we should have it; and if such a change did cause a few thousand dollars additional expense, was that to be regarded, or set in opposition to a change of such vital importance? Upper Canada might object, and say, you strike at us; but let Catholics in Upper Canada have separate schools, and why should Lower Canada bow to Upper Canada in the matter of schools, if by doing so, she should bring upon herself the perpetration of such a flagrant injustice? As to the schools at Pointe aux Trembles, they were not sectarian. They stored the minds of the pupils with Bible matter, but the Bible was not sectarian, and no council had a right to shut it out of the school. Nay, the book itself refused to be shut out; it asserted its right to enter. These schools at Pointe aux Trembles were missionary in their character, they were taught by missionaries, and many of the pupils became such. Give the Catholic the Bible and he ceased to believe in the confessional, in purgatory, in the celibacy of the clergy, in tradition, and in the infallibility of the Pope. Give him the Bible, and pillar after pillar of his system would fall; he would cease to believe in the church. Surely to wish to give them the Bible did not show a want of charity or a wish to do them harm. If the Protestants of Lower Canada would awake from their apathy, and cease to patronize nunneries and convents by sending their children to them to be educated, much would thereby be done for the emancipation of the kind, genial, noble-minded, elegant-minded French Canadian, who would yet come to know the gospel which was, in these schools at Pointe aux Trembles, sought to be presented to him."

#### THE POPE'S ENCYCLICAL.

The time has been when a Papal Bull made Christendom tremble, and when even kings and emperors cowered before the frown of the Roman Pontiff. That

time has now passed. Still it cannot be said that even the recently published encyclical letter of the Pope has awakened no interest, and called forth no attention. It has not indeed filled the hearts even of the subjects of the Pope with deep feelings of awe; but it has certainly called forth a large share of attention in every land, and much has been said and written with reference to it. Few, we believe, even of the adherents of the papacy, will praise it. We find some Roman Catholic dignitaries, such as Bishop Lynch of Toronto, publicly reading and commenting on it, but we suspect that even these have no small difficulty in reconciling its views and dogmas with the ideas and sentiments of progress, the influence of which even Romanists, especially amidst a Protestant community, have not been able to resist.

While in Protestant countries such as our own the document is treated with contempt, and is regarded as showing simply the folly and infatuation of its authors, and while there is no interference with its publication in any form in which the authorities of the Romish Church may wish, we observe that in several Roman Catholic countries its publication has been discountenanced and forbidden by the government. In France a decree was issued prohibiting the publication of the Encyclical. Even in Spain, as well as in Mexico, the government has opposed its publication.

The epistle in question will not have any permanent effect. It is really of little importance, save as an indication of the utter weakness and infatuation of the papacy. This infatuation, to use the appropriate remarks which we find in an article on this subject in the *New York Methodist*, "is the more striking from the fact that it has chosen the most inopportune moment for its astonishing folly. It is precisely now in the most embarrassing relations with its own best friends and with some of its most formidable enemies. France is quarrelling with it because it refuses to sanction a bishop appointed by Napoleon; Italy opposes it because it denounces Italian unity; Austria is wrangling with it because it refuses to amend her concordat; and even bigoted Portugal raises a hostile hand against it, because it has violated her right of appointing bishops in her East Indian settlements. Russia quarrels with it about Poland, and threatens to command home her ambassador at Rome. Spain commands new accommodations, and Prussia is in contention with her papal bishops about papists in her army.

"There is another bearing of this document even more significant. If Popery has had any well grounded hope in this generation, it has arisen from its so-called "liberal party"—men of high position in the political or literary world, who have been endeavouring to reconcile it with modern progress. Montalembert, Dollinger, and such men, have been its truest friends. They have succeeded in giving a transient, a fallacious, though brilliant vindication to it before civilized Europe. The friends of progress, outside of the church, have feared these men as the most formidable obstructions of true progress, for to chain liberalism to Popery is, in fact, to enslave the former and retard or misdirect its course. These progressive Papists are disarmed and prostrated at last by the Pope himself. Europe is now ringing with indignant outcries against the encyclical letter. Liberal Romanists are confounded. The madness of the Vatican is ruining it. *Quem Deus vult perdere, prius dementat.*

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## Missionary Intelligence.

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### RED RIVER.

Intelligence has been received from Red River, of date 18th January. The letters contained nothing of general interest. Messrs. Black and Nisbet were well, and carrying on their ordinary work. Prevailing sickness had abated in the settlement. The settlers are generally feeling severely the failure in the crops.

Our friends are anxiously looking for the missionary to the Indians, and will be greatly disappointed if none is sent.



## INTELLIGENCE FROM REV. D. DUFF.

The Convener has received a letter from Mr. Duff at Cariboo, dated 28th Nov. The letter was principally of a private nature. The British Columbian papers speak of Mr. Duff as the "Miners' Missionary," and refer in high terms of commendation to his earnestness and devotedness. Mr. Duff refers to the gold prospects at Kcotenis, on the southern border of the colony, and to the probability of a rush there in the summer. He expresses himself as willing to go to that quarter, or wherever else circumstances may direct, or providence point the way.

## MISSIONS OF FREE CHURCH.

**APPOINTMENT OF A NEW MISSIONARY TO AFRICA.**—A new Missionary has recently been appointed to Africa,—the Rev. James Stewart, who accompanied Dr. Livingstone to the Zambesi in Central Africa. He will labour at Lovedale.

**BOMBAY.**—Dr. Wilson writes that during the few past months, seven individuals have been admitted into the communion of the native Church on a profession of faith. Some of these are pupils of the female boarding-school, one, a convert from Hinduism; one, a convert from Mahomedanism, and two converts from Romanism. There are other hopeful inquirers to take the place of the catechumens received into the Church. Three of the oldest members of the Church had died, all of whom had strong consolation and hope during their last hours on earth. The Central Institution has received a large increase of pupils, particularly in the higher classes. In connexion with the University, it is working well.

**PUNA.**—At Puna also there had been additional baptisms. Two individuals are mentioned by the missionary as recently admitted into the Church, viz., Shunker, a young man of 24 years of age, of the Metro Caste, and Hybutti, a young man of 16 or 17. Both of these have been for some time under instruction, and give promise of stability and progress.

**CALCUTTA.**—Infidel tendencies are painfully prevalent among the educated natives. To meet these, various means are employed. A course of lectures had been delivered by the Bishop of Calcutta and several of his clergy in the Cathedral. These were to be repeated in the Free Church Mission Hall, which is conveniently situated for the native population. The Rev. Sal Behavi De has been carrying on a systematic course of visitation among the educated natives.

**JEWISH MISSION—PESTH.**—Mr. Moody, missionary at Pesth, sends the following pleasing account of his labours there:—"I commenced the *English service* again on Sabbath the 30th October, and have been conducting it regularly since. It is now held, not as before in the hall where the German congregation meets, but in one of the rooms of our dwelling-house, which happens to be specially suited for the purpose. I was led to make the change from the feeling that I would probably be able to preach better in a small room well filled than in a large place of meeting half empty; and also from the feeling that in the smaller place of meeting I would have better opportunity of becoming acquainted with those who might come to the service. And I am now thankful that it was possible for me to make a new arrangement of the kind, as I enjoy the service now much more myself, and as my expectation of getting more readily acquainted with those in attendance is justified by the result.

"Our hour of meeting is now three, instead of four o'clock, as it was formerly. The service lasts one hour; and I have now begun an English Bible class, which is held immediately after it. Those attending the service are invited to remain to the class. At the class, those present are invited to read in turn; and this is of course, rather an attraction to those who come for the sake of the language. A Jewish lady attended last Sabbath, who, when the service was over, whispered to her neighbour, 'I have understood all, praise God!' Her joy was chiefly, if not altogether, in this, that she had understood the language. What joy were hers if the 'light of the glorious gospel of Christ, who is the image of God, should shine into her soul!

"With reference to the school, you will be glad to learn that an evening class for men has been begun, which is likely to be the means of bringing, during the course of the winter, a considerable number of Jews within hearing of the gospel. The class is intended, in the meantime, specially for those who have not had much opportunity of getting education when they were younger. Instruction will be given in reading, writing, and arithmetic; and once or twice a week we shall have, after the other lessons are finished, Bible reading and Bible exposition, for those who are willing to remain. When the class was opened a week or two ago, only three or four came to it. As a good deal had been done to make publicly known that such a class was to be held, and this was the result, I was afraid at first that it was not going to succeed. In the course of a few days, however, the attendance began to increase: and now, instead of three or four, we have about thirty. With hardly an exception, these are Jews. The evenings on which the class is held are Monday, Tuesday, Wednesday, and Thursday. The teachers are Mr. Neumann, Mr. Rau, Mr. Buss, Mr. Schumperli, and myself. A good many men have come who cannot read at all; and I have myself taken the charge of the beginners' department.

### MISSIONS OF IRISH PRESBYTERIAN CHURCH.

The Feb'y No. of the *Missionary Herald* announces the safe arrival at Surat of the Rev. Wm. Dixon, a newly appointed missionary. In the following sentences he describes his first impressions of missionary work—"On Saturday morning I had an opportunity of visiting the Mission Church, and witnessing one of the ordinary morning meetings of the native Church at Surat. To me it was in the highest degree refreshing. About twenty adults were present, who, to judge from their looks, thoroughly enjoyed the devotional exercises in which they engaged. At the close of the service they gathered around, and in their own fashion welcomed me to Surat. The next day (Sabbath) I attended both the Gujurati services, and the English service, at half-past five o'clock. The former were conducted by Mr. Montgomery; the latter by Mr. Wells. In one point of view, the number of the converts here is small, and progress, if by progress be meant that which appeals to the eye and the ear, exceedingly slow. For myself, however, I frankly confess that I did not by any means expect to find the field so promising. I had looked to encounter the aversion of the unconverted natives; I find them friendly. I had looked to see them pass by on the other side when the gospel of salvation would be declared; I find them throng eagerly around the preacher. I had looked to see them zealously defend their own system, and attempt to depreciate Christianity; I find them shrink from the former, and, by their silence, admit the impossibility of the latter. And what more, let me ask, is required? Nothing, but that the churches at home, and their servants abroad, be faithful—that the one should do their duty by sending forth numerous heralds of the cross to the dark places of the earth, and by unitedly and urgently supplicating the throne of the heavenly grace on behalf of these messengers; the other, by working incessantly in the service of Him who hath promised "In due season we shall reap if we faint not."

REV. MR. KCKEE.—We regret to observe it stated, that in consequence of failing health, it is probable that the missionary labours of Rev. Mr. McKee at Rajkote must soon come to an end. In the meantime he reports that the schools are doing well, and that Tract and Bible circulation goes on without any abatement.

### MISSIONS OF UNITED PRESBYTERIAN CHURCH.

CAFFRARIA.—The January number of the *Record* announces the safe arrival at Port Elizabeth of the Rev. John Selater, his sister, and Mrs. Soga wife of the Rev. Tiyo Soga. Mr. Selater looks forward with much interest to his entering on the mission work in Caffraria. We copy the following interesting extracts with reference to Emgwali and Adelaide.

EMGWALI.—It would be impossible for me to give any just conception of the amount of real good that has been accomplished here; suffice it to say that the Emgwali station, in every point of view, is a perfect oasis in the desert—a

light, and to it the people are flying like 'doves to their windows.' On reaching the mission-grounds, you see, first of all, a large and beautiful church. I say beautiful, because of its very simplicity. Next, Miss Ogilvie's neat little cottage, which adds greatly to the appearance of the station, and says a good deal for that lady's architectural genius, who, I believe, superintended the building of it herself. After that, the missionary's new residence—a good plain, substantial house, and a nicely laid out garden at the back. Then you see Caffre kraals, dotted all round and round the station. On Sabbath, when the bell rang, which is heard a great distance, you would have seen little companies from all quarters flocking over the hills, putting you more in mind, than anything we have seen, of the Jews, when they said, 'Come let us go up to the house of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.' Although the day was not so good, the large church was full. There were four services, two in Caffre, one in English, one in Dutch, and all of them well attended. On Monday there was also a large congregation, and speeches on various topics were delivered. And last of all, Tiyo Soga himself made a few remarks, and although I could not understand what he was saying, I could easily see that in a moment he commanded their attention, and was listened to with profound silence. There seems a most excellent feeling between the missionary and his people. He is not strong, and would require to recruit his health. But he has been the instrument in doing a great work; making himself and his station, in the eyes even of his enemies, an honour and a blessing to the Church to which he belongs, and to the household of faith. Without exaggeration, you might apply to this station the words of the prophet—'The parched ground shall become a pool, and the thirsty land springs of water.'

Then as regards my own work, I can say little. I trust we have some little signs of life in the midst of us; but the congregation is young, and I like to speak with caution. We have done little yet to the removing of our debt, which I feel a great burden. I feel also my own duties quite enough for me; and sometimes think that had I more faith and love to my Master, I would be more useful. 'Lord, increase my faith,' is a prayer that I need frequently to put up. May you have much of your Master's presence with you in all your arduous labours to send the precious seed to the ends of the earth.

ADELAIDE (IN THE COLONY). ONE SOWS AND ANOTHER REAPS.—The Rev. Peter Davidson, who has charge of two separate congregations, one of colonists and one of natives, the former consisting of 75 adults, with 30 members, and the latter of about 100 Caffres and Hottentots, nearly equally divided—gives, in a letter dated August last, the following encouraging instances of conversion; and our readers will be gratified to observe that he traces them to the teaching of our missionary at Glenthorn, the Rev. J. F. Cumming:

Since the formation of the church, 26 adults have been received into membership. Eleven of these have been received by baptism. It was very moving to hear how some of these were brought into deep concern about the salvation of their souls, and to see how earnest they were in pressing into the kingdom of God. One, a Hottentot, said that for many weeks he could scarcely think of anything but his sins, and how they were to be forgiven. Many a night he could find but little or no sleep. He was pursued by dreams of a very alarming nature. He could do nothing by night or by day, but cry to God for forgiveness. He could read a little in God's word, and there he found the way of forgiveness, through the blood of Christ. Now he wished to be baptised, and be counted among the people of Jesus Christ. About the same time a Fingoe appeared occasionally in the congregation, and manifested the very deepest interest in the services. At length he called on me and requested baptism. I found him very well acquainted with his Bible, and that during a period of several years he had been concerned about salvation. He had heard of

the native congregation which had been formed here, and resolved, though living, I understand, at a distance of about 30 miles, to come and hear the gospel. His interest was much deepened, and every second Sabbath, he travelled 30 miles on Saturday, returning on Sabbath night when there was moonlight, or if there was no moon on Monday, to hear the preaching of the word. He was baptised; and two weeks after, on a Saturday afternoon, he called on me with his widowed mother, a noble-looking Fingoe woman, very much concerned to think that her son, whom she had been trying to teach the way of salvation, should have got before her, having been baptised and received into the bosom of the Church while she was still a stranger far away. She too was received into the fellowship of the Church by public baptism. It was truly a solemn service. The whole congregation was moved to tears, and many of the Caffres, not so easily moved as the Hottentots are, cried out in anguish of spirit. Several have applied for membership since, and are now on trial. Several years ago, one of our missionaries sowed the precious seed (Mr. Cumming of Glenthorn). Since that time, it has been taking root and gradually springing up; and now it bears precious fruit to the glory of God, and the encouragement of Mr. Cumming and all other missionaries who hear of it. But for my presence here, Mr. Cumming might have never heard that this Fingoe woman and her son, now bright examples of simple, earnest piety, were tracing all their knowledge of the way of salvation to his instrumentality. Others there may be, many others there may be, in the colony—for the natives are ever shifting about from place to place—under deep and saving impressions from the preaching of the gospel at Glenthorn, who have already been gathered, or who may yet be gathered into the bosom of the Christian Church by others, but of whom Mr. Cumming may never hear till the great day of revelation. Ah! the missionary goes forth bearing precious seed; and although he has to weep while he sows, let him sow on and weep on. He shall doubtless come again; and if he bring not all his sheaves with him, others will bring them home for him; and then he that sowed and they that reaped shall rejoice together, and their joy shall be very great.

INDIA—RAJPOOTANA.—The Rev. W. Marten gives an interesting account of the baptism of Hussian Alli, a Mohomedan Munshee or teacher, which took place on the 9th October. Mr. Marten also mentions the case of Wajial Khan, a sincere and anxious inquirer after the truth.

The baptism of Hussian Alli had produced quite a commotion among the Mahomedan population. Mr. Marten states that a remarkable change has taken place in the character of the Munshi since he came under the influence of Christianity. He says:

From his arrival in Nusserabad till the day of his baptism, he has had a period of four months probation. So far as knowledge of the way of salvation was concerned, I might have baptised him much earlier, but the nature of his past life strongly enforced the necessity of caution. He is now actively engaged as an agent of the mission, and, in circumstances of peculiar difficulty, is manifesting the reality of his Christian principle, and his fitness for the work to which he has been called. His gentleness is to me peculiarly attractive, as it presents such a striking contrast to his previous character.

It was only to be expected that a lineal descendant of Mohammed, a learned man among his co-religionists, and a preacher of the Mohomedan religion, would be proud and overbearing; and it was not difficult to see, even when he came among us not more than five months ago, that this had been his character. To me it is the greatest encouragement in preaching the gospel I have ment since coming to India, to trace in his walk and conversation the progress he is making in imitating the humility and gentleness of Christ. And nothing, I am persuaded, is better fitted than such an illustration of the subduing and sanctifying influence of the Gospel, to recommend the Christian religion to those with whom he comes in contact. Only yesterday, one of our servants,

with whom I was engaged in private religious conversation, remarked how gentle the Munshee had become, and, by way of illustration, referred to the way he had borne numerous provocations from Munshee Waji al Khan.

OLD CALABAR.—We give some extracts from a letter of the Rev. William Timson, which appears in the *Missionary Record* for January.

When I wrote two months ago, I did not say anything regarding our work here, because we were then just working away as we had been doing all the rain season, teaching the few children who came to school, and visiting the surrounding farms to preach the word as we had opportunity. Now, however, the people have come into town, and we are trying to make the most of the increased facility thus afforded for teaching as well as preaching.

The greater part of the chiefs arrived during the first week of this month; but Ofion and Okuribi, two of the most influential men, did not come till the end of last week. Since their arrival the attendance at Church and school has improved a good deal; but, notwithstanding all our endeavours to increase it, it still affords abundant evidence of the little interest the people take in our efforts for their enlightenment. By what I may call constant hunting, between thirty and forty children have been got to attend school; and there were seventy people at church last Sabbath. For their attendance they consider me very much indebted to them, and the applications for *dashes* during the week have much more numerous than agreeable. When they come to town they have what they consider more important business to attend to than *Ika Abusi* (God's word). Many of them find their frail houses in much the same state of repair as a bird's nest which has hung in the hedge all the winter; so they have to set all hands to work to reduce things to such order as Calabar taste suggests. Judging from what they have done since their arrival, it seems to me that some of them will not get their job finished till their two months stay is nearly over. In addition to the superintending of such work, the chiefs have palavers to settle, and ikpos to make.

A BIG PALAVER.—When visiting in the town the other day, I asked an old chief what he did during the rain season, when there were no ikpos going on. With a look which plainly meant, 'how I pity your ignorance!' he replied by asking me how it was that I did not see how full of work his hands must be just now, when there was such a big palaver in the country as that between Elik and Okoyong. The palaver to which he thus refers threatens to be a serious one. A Creek Town man stole one of the small cannon belonging to the Eyo family, and sold it to a young man in Okoyong. On his way home with the proceeds of the theft, the purchaser and two of his slaves waylaid him, killed him and took back the price of the cannon. As the most likely way to get Okoyong to give up the murderers, the Creek Town people came to the market here, and caught a large number of those belonging to Okoyong. If Okoyong would give up all the murderers, those caught in the market would be sent back, and the palaver would be settled; but Okoyong will not give up the young man, because he is an *eyenowo*, i. e., the child of a man, or, in other words, a freeman and not a slave. The two slaves were sent here on Tuesday, but Creek Town would not take them without their master.

YOUNG FREEMEN.—A goodly number of the young freemen come about just now, and although their attendance at the class which I have formed for their benefit is very irregular, they are making some progress in reading and writing. One of them who used to attend church very regularly when in town, died a few weeks ago. During his illness he said that he trusted in Christ; but knowing how little such a statement sometimes means with them, I do not lay any stress upon it. Temporal deliverance is what they are anxious to obtain, and even the most ignorant of them will readily cry, '*Jesue nyana mi*,' understanding such a prayer as referring entirely to some relief to their diseased bodies.

OPENING OF NEW CHURCH AT IKOROFIONG.—A new church was opened at Ikorofiong in the end of October. The house was full many being unable to obtain seats. In the afternoon the ordinance of the supper was dispensed. The Rev. Mr. Robb, who had gone to assist on the occasion, gives the following graphic description of the new church. "You would be surprised in landing, and in climbing up the steep path into the town near that place, to see in a corner, nestling among cocoa-nut trees, a very neat little brick church, with belfry and porch; and breaking the monotony of the red brick wall, a few white bricks inwaled in the form of a cross with the date '1964' marked on it. The interior is light and airy; and there is a brick platform on which the preacher is to stand. All this has been done by Mr. Baillie with the help of a few native lads. And my fervent prayer is that our dear brother may live long to see a living church assembling there. May God thus reward his labours, and comfort him after severe bereavements.

#### CHINESE MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

We regret to notice that at some of the mission stations in China there has been serious alarm occasioned by the Taepings, who do not appear to be entirely put down. At Amoy, Chaug-chew, and Chioh-beg the people were seized with a panic, and all work was arrested. It is gratifying, however, to know that although the heathen temples and idols were destroyed, the mission chapels were spared, and that all the Christians were kept in safety.

The Rev. Mr. McGregor and Mrs. McGregor had safely arrived at Amoy. Mr. Burns appears still to be at Peking, although we have not observed any recent letters from him.

We subjoin the following letter from Rev. H. L. McKenzie.

Yam-tsau, Swatow, Oct. 24th, 1864.

I should like to send you some mission news, but there is at present little to report from this quarter. The aspect of things both at Yam-tsau and the neighbouring station of Ch'in-Ch'ung is rather fitted to sadden and depress than otherwise. We see few or none coming forward to hear the word or receive the message of grace; and some of those who have professed themselves to be the disciples of Christ have grievously backslidden. Surely all this is fitted to teach us how sovereign God is in the dispensation of His grace, and that we are called on to cease from man, whose breath is in his nostrils, and trust in and give glory to the living God alone. In times such as these we have only the command and promise of our Lord to direct and uphold us, and we are emphatically called on to walk by faith and not by sight. God's purposes will assuredly be accomplished, and his cause will be vindicated and prevail. May it be given to us to work on diligently, still looking up in faith and humble expectancy for the promised blessing!

On the first Sabbath of this month I baptized an old man at Ch'in Ch'ung. He had been a hearer for more than a year, but had not till lately been regular in keeping the Lord's day. So far as I can judge, God seems to have made a severe sickness instrumental in humbling him and bringing him to repentance and confession of the name of the Jesus. The old man is about sixty-four years of age; he seems to be truly broken in spirit, and to be brought to a simple dependence on the Saviour.

On the second Sabbath of this month we held the communion here, twenty-six members partaking. Two who had formerly been debarred from the Lord's table were on that occasion re-admitted. While we have cause for thanksgiving on their account, we had, alas, cause for grief and shame on account of others whom we were obliged to keep back. Thus you see we have much need of increase of faith and patience, as well as of prayer and humiliation. Pray for us, and ask that the Lord would revive us again, and cause his great name to be magnified.

I rejoice to say that we enjoy good opportunities of preaching the gospel in the villages around, far and near. In our visit (I was accompanied by two of the native assistants) to the large village of Chung Lim, about five or six miles distant, on Friday last. We were, on the whole, well received, and had several good opportunities of preaching. In that same village, about three and a half years ago, Mr. Burns and the native brethren were assaulted and driven out of it by an angry mob. Though we have reason to rejoice that so wide a door is opened for the preaching of the glorious gospel, yet we are ever and anon reminded that we owe all to the gracious will and protection of Him to whom is given all power in heaven and in earth; for unmistakable signs of a hostile and angry feeling towards both the doctrine and the foreigner are not seldom manifested.

Rumours of the approach of the Taepings (defeated and scattered in the north), and of disorder and revolt in connection with them, are at present rife in this quarter.

I had not the happiness of meeting with Mr. and Mrs. McGregor on their way to Amoy a fortnight ago. The probability seems to be that they will settle there, and engage in the work at Hok-keen. If so, I trust that ere long a married missionary will be appointed to Swatow; the need is urgent, and on many accounts.

With kindest regards, I remain,

Yours most truly,

H. L. MACKENZIE.

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#### LETTER FROM REV. W. C. BURNS.

As we are aware that many friends in Canada are deeply interested in the work of the Rev. W. C. Burns, we have pleasure in publishing the following short letter from his pen, as we find it in the February number of the *English Presbyterian Messenger*:

The same number contains some very interesting intelligence with reference to Formosa, which had been visited by two of the Missionaries. Extracts from their letters may be given in our next number.

"I have not much to add regarding the progress of our work here. The door continues open for preaching the Gospel in Peking, and lately I have had abundant opportunities of taking part in this work at the chapels opened by various missions here. I have been particularly interested in the meetings held in a large suburb of Peking outside the principal east gate. There a small place for preaching has been established by Dr. Martin, of the American Presbyterian Church, and there, taking alternate days with his assistants, I have lately had crowded and interested audiences. We need only a larger measure of the gracious power of the Divine Spirit in order to witness the speedy setting up of God's kingdom in the hearts of many of this people. Let the people of God continue to pray for us, and let them be "instant in prayer."

I am, dear Sir,

Ever yours truly,

Wm. C. Burns.

Peking, Oct. 12, 1864.

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#### MISSIONS OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.

We copy the following from the *Presbyterian Witness*. We hope to see full particulars in the March number of their *Home and Foreign Record*.

TIDINGS FROM NEW HEBRIDES.—We have received letters by last English mail from the Rev. D. Morrison, dated Aneiteum, August 2nd. We are glad to learn that our friends are well. The Dayspring had just ended a cruise of twenty-four days among the islands. They had visited Mare, Lifu, Fate, Ero

manga, Anewa and other islands. At Erromanga they visited Mr. Gordon's grave, and the hill where he used to live. They met with a cordial reception, and the prospect there is very promising. Some of the people burst into tears while shaking hands with the missionaries. The following arrangements were made for settling the missionaries: Mr. McCullagh and his wife to remain at Aneiteum till Mr. Geddie's return; Mr. Gordon to be located on Erromanga; Mr. Morrison and his wife to proceed to Fate, and to take up their abode at Erakor Bay. The Dayspring was to leave for Erromanga and Fate on the 3rd August, with Messrs Morrison and Gordon.—Full details will be published in the *Home and Foreign Record* for March.

Additional information has been received up to 21st August. At that date Mr. Morrison was settled on Fate, and doing well. Mr. Gordon was settled at Erromanga, where he found the natives engaged in building four places of worship in different parts of the island. Prospects most encouraging. The Dayspring had made two visits to all the stations, and was expected to make two more before the close of the season. All were well. There appeared to be many openings and calls for missionaries, and no danger to be apprehended from the natives.

### GLANCE AT SEVERAL MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.—According to the last report of this Society, the total income for ordinary and special purposes was £31,073 Ss. 10d., the expenditure being £85,800 0s. 1d.

The statistical summary of the missions is as follows:

MIS-IONS.	Churches.	Communi- cants.	Juvenile Day and Boarding Schools and Educational Institutions.	Scholars.
<b>SOUTH SEAS.</b>				
Georgian, Society, and Austral Islands	36	3,877	39	2,371
Hervey Islands.....	9	2,280	12	2,100
Samoa Islands.....	42	4,215	220	8,519
New Hebrides.....	2	150	50	2,000
Loyalty Islands.....	15	1,215	36	4,070
Savage Islands.....	1	604	15	2,500
<b>WEST INDIES.</b>				
Demerara.....	10	1,764	11	976
Berbice.....	12	1,340	16	833
Jamaica.....	14	2,342	19	1,639
<b>SOUTH AFRICA.</b>				
Within the Colony.....	21	2,902	21	2,150
Beyond the Colony.....	17	1,868	25	1,397
MAURITIUS.....	3	155	5	300
MADAGASCAR.....	4	1,000		
CHINA.....	3	644	5	63
<b>INDIA</b>				
Northern.....	8	300	38	2,047
Peninsular.....	18	703	99	4,497
Travancore.....	7	1,455	214	7,686
Totals.....	227	26,814	825	43,144

No general statement of the number of missionaries and other labourers employed is presented. The number of ordained missionaries appears to be not far from one hundred and thirty.

WESLEYAN METHODIST MISSIONARY SOCIETY. (GREAT BRITAIN).—The re-



ceipts of this society, including Home and Foreign, were £134,258 7s., the payments being £150,291 13s.

The following is a general summary of the missions under the immediate direction of the Wesleyan Missionary Committee and British Conference in various parts of the world.

Central or principal stations, called circuits, occupied by the Society in various parts of the world.....	634
Chapels and other preaching stations.....	4,648
Ministers and assistant missionaries, including forty-six supernumeraries .....	920
Other paid agents, as catechists, interpreters, day-school teachers, &c.....	1,457
Unpaid agents, as Sabbath-school teachers, &c.....	17,803
Full and accredited church members.....	142,449
On trial for church membership.....	13,925
Scholars, deducting for those who attend both the day and Sabbath schools.....	154,629
Printing establishments.....	8

MORAVIAN MISSIONS.—The last number of the 'Periodical Accounts' presents the following statistics of the missions of the United Brethren, at the beginning of the year 1864.

MISSIONS.	Stations.	Missionary ag'ts.	Communicants.
1 Greenland.....	3	21	858
2 Labrador.....	4	35	970
3 North America.....	4	9	139
4 St. Thomas and St. Jan.....	5	10	1,353
5 St. Croix.....	3	8	1,706
6 Jamaica.....	13	31	4,327
7 Antigua.....	8	21	3,362
8 St. Kitts.....	4	10	1,272
9 Barbadoes.....	4	10	1,104
10 Tobago.....	2	6	846
11 Mosquito Coast.....	5	13	125
12 Surinam.....	13	70	3,698
13 South Africa.....	11	61	2,147
14 Australia.....	2	10	1
15 Tibet (Mongolia).....	1	8	.
	84	323	21,199

### MADAGASCAR.

The accounts from Madagascar are still favourable. In Antanarivo two additional congregations have been formed and chapels erected, making the entire number seven. In these seven chapels, the aggregate congregations amount to 4700, and the number of communicants to 1410. There are schools in connexion with each of the congregations, with an average attendance of 60 pupils. There is also a central training school with an attendance of about 140.

The Government of the island continues to afford protection to the native Christians.

It is estimated that in connexion with the several chapels and stations, 6000 attend every Sabbath, while their may be one thousand more detained from public worship by various causes.

### A SUCCESSFUL MISSION.

The last Report of the (English) Church Missionary Society presents a case

of success in planting the institutions of the gospel among a people, which is worthy of notice. The Colony of Sierra Leone, of Western Africa, was commenced in 1787, as a settlement and place of refuge for colored emigrants from Nova Scotia, and the West India Islands, and other places. It has however, been mostly built up by slaves recaptured from slave ships; and the early colonists from the western hemisphere were, generally, the worst material for sounding a Christian or civilized state. The Report referred to now states :

A third year has passed since the native church in Sierra Leone was thrown mainly upon its own resources for the support of the native ministry, and for the education of the rising generation. The transition was a critical period. The success has been, under God, complete. The voluntary contributions of the people have supplied the stipends of nine native clergymen, at a higher rate than the Society had paid; each of the congregations has contributed largely to the repairs of churches; several have commenced the erection of new stone buildings instead of the wooden churches in which they had been accustomed to worship; their elementary schools are supported by local funds, partly by fees, partly by subscriptions; and to such an extent has elementary education been carried in the colony, that it appears from the Government Reports in the Parliamentary returns, that, in the year 1860, the population of the colony was 41,624, of whom 9,286 were under education, being between one-fourth and one-fifth of the whole, which is a far longer proportion than is found in any European country, the proportion in England being nearly one-eighth, and in Prussia one-sixth. There is also a Grammar School with 100 pupils, which is not only self-supporting, but which has accumulated a capital of 500*l.* in the course of a few years, for the establishment of scholarships; and there is a self-supporting Female Institution, containing forty-five pupils. In addition to these local objects, the subscriptions to Bible and Missionary Societies have risen to a higher amount than in any previous years. All these contributions are raised, not by large donations from a few prosperous traders, but by the frequent small donations of nearly every family in the colony. The habit was happily introduced, with the first introduction of Christianity, of a weekly payment from every adult Christian convert; and every Christian family now freely gives a penny a week towards the Church Fund, in addition to the support of schools, and of Bible and Missionary Societies.

The Committee point to these results with gratitude to God, because the Colony of Sierra Leone has been, from its first establishment, identified with the Church Missionary Society; having sprung into existence through the zeal for God's glory, and the noble philanthropy which animated the fathers of the Church Missionary Society, Wilberforce, Thornton, and Macaulay, as well as having been the first field of its labors.

There is another and still stronger ground of devout exultation at the prosperity of the native church in Sierra Leone. The Society have labored to bring that church to maturity, in the hope and expectation that it would prove a fountain of evangelical light to the neighbouring tribes, furnishing to the native evangelists a portion at least of the means of their support. The Committee rejoice to see that the native church is rising, year by year, to a sense of this high calling.

#### ROMISH MISSIONS—THEIR RESULTS.

Mr. Venn, who has lately published an account of the "Missionary Life and Labours of Francis Xavier," says with reference to the results of Romish Missions :

"Nothing is more striking, in reading missionary records, than the contrast between the scanty, vague, extravagant, and unsatisfactory notices of Romish missions, and the cautious, candid, and multitudinous records of Protestant evangelical missions." He shows that the fidelity of the glowing accounts of

successes contained in the published letters of Jesuit missionaries has been disproved by Romish as well as Protestant writers, though "it requires much moral courage to risk the enmity of the Jesuits by publishing any thing to their discredit," and those who have exposed their exaggerations and falsehoods on this subject have been sorely persecuted. He quotes one Romish writer, the secretary of a Commissioner sent by the Pope, in 1740, to examine into the state of the Jesuit mission in Cochin China, who, after his return to Europe, referred to the published "*Lettres edifiantes*," &c. of the missionaries as follows: "What do these letters principally contain? Choice eulogies upon their missions and their missionaries—eulogies which are not in the least founded upon truth. What else? Marvels which have no existence except in the imagination of the writers. To believe them, how many conversions have been effected by their ministry! What progress has the gospel made in their hands! Yet, I say it with as much grief as truth, I found on the spot not the least vestige of these fine things, these 'edifying' achievements. I found only scandalous profanations of the divine worship, and the dissemination of discord which it is now almost impossible to suppress."

Mr. Venn next notices the extent of Romish missions; and after having shown that the church of Rome had put forth efforts for the conversion of the heathen, during three centuries, of the most powerful and extensive character, he asks: "What have been their conquests over heathenism and Mohammedanism throughout the world? To what country will Rome point as exhibiting the triumph of its missions? If we examine some of its chief scenes of early hope and promise, we shall discover only signal failures, notwithstanding much boasted success at times. If we turn over the three thousand closely printed columns of Baron Henrion, and notice the multitude of illustrious names and deeds of Romish missionaries through successive centuries, and then ask, Where are the present results of these missions?—where are the native churches which have sprung from them? the proof of the failure of Romish missions becomes perfectly astounding." Adducing facts in support of this position, he briefly reviews the results of these missions in South India, Ceylon, Japan, China, Abyssinia, Paraguay, and the Philippine Islands, and comes to conclusions which will be best presented in his own language, as follows:

"The historical review now given will establish the conclusion, that the brightest prospects and the most confident hopes of Romish missions to the heathen have vanished sooner or later, by one catastrophe or another;—that they have not contained within themselves the principle of permanent vitality. Where they are not upheld by the sword, they are overborne by opposition. Their apparent success, for a time, has been the result of favorable worldly circumstances, and when those circumstances have changed, the mission has come to nothing. This conclusion is based upon the history of three centuries, during the greater part of which period the church of Rome had the fields to itself. Rome put forth missionary agencies to reap them, far more numerous than the Protestant church has yet been able to command. But Rome failed to gather in the harvest, and the fields are all now still unreaped, and open for the entrance of Protestant evangelists. Romanists boast of Francis Xavier as the Apostle of the Indies; they erect altars and chapels for his worship; they invoke his aid in their missionary efforts; and verily they have their reward. The blight of Xavier's missionary principles has rested upon them ever since; and the disappointment, which pursued Xavier to his last breath, has been the portion of many a sincere, able and zealous Romish missionary.

"Where true religion has been once established, Romanism can extend itself, because it is essentially a declension from the truth, and it offers to partially awaken consciences an easier religion, and one more accommodated to the cravings of fallen nature. When Popery is adopted as an engine of the

state, and can unsheath the sword of persecution, it can triumph over all opposition. But Popery, it has been seen, cannot plant or propagate itself in lands where true religion has not first been introduced. It cannot maintain its foothold there. Even the blood of its martyrs is in no sense the seed of its church. Popery exists, therefore, only under the predicted character of the Apostasy; and all its fallacious boasts of success in missions to the heathen, all its pretensions to miraculous powers, all its absurd legends, do but add another mark of 'the Apostasy'—'speaking lies in hypocrisy.'—*Missionary Herald*.

#### CHANGE PRODUCED BY THE GOSPEL.

**SOUTH SEAS.**—Dr. Turner writes from Tanna, "Navigator's Island," respecting what he had seen and heard at some others of the South Sea Islands: "We touched at the Loyalty Group, and also at the New Hebrides, and had intercourse with seven of the missionaries. To those of us who battled with the difficulties of savageism there some twenty years ago, it was heart-stirring to see the changes which Christianity has effected. Churches and school-houses in all directions; entire islands under Christian influence; hundreds in church-fellowship; God's Word being translated and printed, and institutions set on foot for educating a native ministry. In the Institution at Wide Bay, on the Island of Lipa, [Lifu?] I met with a young chief, whose father I knew nineteen years ago. We had the father spending a night with us at that time on board the John Williams, and got a good deal of his history. He was a thorough savage, and constantly at war with the other side of the island. It was said that, after one of their battles, he had served up to him as many as seventeen cooked human bodies, indicative, of course, of his rank and importance. Now the whole island is at peace, and nominally Christian, and, instead of the cannibal father, there I met with the converted son, preparing to preach the Gospel to his countrymen."

The report of the London Missionary Society says:—"In no section of the mission field are the increasing power and extending progress of the Gospel more striking and impressive than among the various tribes of the South Pacific Islands. In the social and moral transformation of thousands and tens of thousands of these islanders from savages and murderers to loving husbands, tender fathers, and peaceful neighbours, we find living illustrations of prophetic imagery: "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Every successive year brings fresh tidings of these marvellous achievements of redeeming power and grace.

"In no missionary field has the apostolic counsel to Timothy been more diligently carried out than by our brethren in Polynesia: "The things which thou hast heard of me, the same commit thou to faithful men, who may be able to teach others also." The happy results are now seen in the successful labours of *Native Evangelists*, by whom the Gospel has been carried to distant islands, and to tribes sitting in darkness and the shadow of death; and, but for the courage and constancy, the Christian teaching and the holy example of these humble and devoted servants of the Lord Jesus, thousands and tens of thousands who now rejoice in the light and liberty of Christ would have sat beneath death's dark shadow until the present hour. It has therefore been a primary object with the Directors, for many years, to sustain in full efficiency, the several Institutions for training native Christians of tried character and suitable talents for missionary service; and they are thankful to state that these institutions were never in greater efficiency than at the present time. In the institution in the Island of Tahaa there are now twenty-six students; in the institution of Rarotonga, eighteen; in Samoa, eighty-eight. Total, one hundred and thirty-two.

## General Religious Intelligence.

### PROGRESS OF UNION IN NEW SOUTH WALES.

We have received the Sydney "Empire" of the 16th November, forwarded, we presume, by the Rev. A. C. Geikie, formerly of Canada, containing an interesting account of another union just accomplished in that far off land. The parties to this union were the Synod of Eastern Australia, the Synod of New South Wales, and the Rev. R. S. Paterson. The newly united body took the name of "The Presbyterian Church in New South Wales. Of the new Synod, the Rev. A. C. Geikie of Bowenfels was chosen Moderator, and the Rev. Jas. Cameron, Clerk. There were some protests, but, it is stated, they had no reference to the union then formed, but to the articles and resolutions as affecting the Synod of Australia, and form the poorest foundation possible on which to erect a Church.

The union now formed is on terms satisfactory to the Churches at home as well as to those in the colony, and is a favourable one for the future prosperity and growth of the Presbyterian Church in New South Wales. It has not been hastily entered into, but has been accomplished after years of discussion and conference, and in answer to many earnest and fervent prayers.

The union above referred to is simply a preliminary and preparatory step to a more extensive and general union. A general conference has already met, embracing the Synod of Australia in connection with the Church of Scotland, the General Synod of the Presbyterian Church in New South Wales, (the recently formed union), and the Rev. Adam Thomson of the United Presbyterian Church. They have all agreed to everything necessary to the consummation of the union. A bill will be introduced into the Legislature, when it meets, to provide for the legal security of property, and it is confidently expected that before six months elapse, the Presbyterian Church of New South Wales will be formed.

We rejoice to hear of these movements, and to think that in other places also the tendency is towards union.

### FRENCH OPPRESSION IN THE LOYALTY ISLANDS.

It appears that not only at Lifu, but at Mare also, the French authorities had committed acts of oppression and violence. The gospel was introduced at Mare in 1844 by well qualified teachers from Samoa and Rarotonga, and the natives have, even to a greater extent than in Lifu, been brought under the elevating and sanctifying power of the gospel. The Rev. J. Jones, a missionary of the London Missionary Society writes, under date of August 25th, giving an account of the arbitrary proceedings of the French Governor of New Caledonia. While permitted to minister to the Protestant residents there, the missionary was prohibited from teaching to the heathen. The Rarotongan and Samoan evangelists were also forbidden to pursue their labours, and could only remain as private individuals.

We observe it stated in recent papers from Britain, that the French Emperor has given assurances that Protestant missionaries would meet with no hindrance in the discharge of their duties. We trust that this may be the case.

**MR. GRATTAN GUINNESS IN PARIS.**—Mr. Guinness has been preaching in Paris. The audiences have been crowded.

**NEW WELSH PRESBYTERIAN CHURCH, LIVERPOOL.**—A new Welsh Presbyterian Church is to be erected in Liverpool. At a meeting held with reference to the new undertaking, subscriptions to the amount of £5,000 were at once raised.

**REGENT PLACE CHURCH, GLASGOW.**—The Rev. Alexander Oliver, late of Galashiels, has been inducted to the pastoral charge of Regent Place United Presbyterian Church, Glasgow.

VICTORIA, V. I.—The Rev. S. Sommerville, M. A., assistant to the Rev. Dr. McTaggart of St. James's, Glasgow, has received and accepted a call from the First Presbyterian Church, Victoria, Vancouver's Island. It will be recollected that the Rev. Dr. Ormiston received a call from the same congregation.

THE CHRISTIAN COMMISSION IN THE UNITED STATES.—The receipts for the year 1864 amounted, from all sources, to \$2,882,347, the total receipts for three years being \$4,030,441 30. The number of delegates commissioned during the year was 2217, the average number in commission being 217.

THE ORGAN MOVEMENT IN SCOTLAND.—It is stated that the Organ movement is making rapid progress, especially in the Established Church. Dr. N. McLeod has opened a new Church in Anderston, Glasgow, in which there is an organ. In Ayr, Greenock, and other towns, it is inducted to introduce instruments.

TURKEY.—Missionaries in Turkey state that now in the absence of Sir H. Bulwer, the whole influence of the British Embassy is thrown into the right scale in regard to religious questions. Mr. Stuart, the Charge d' Affaires, has the esteem and respect of all, and manifests the same readiness to defend religious liberty, which characterized the predecessors of Sir Henry

CHURCHES IN THE SOUTH.—As the authority of the Union has been re-established in various quarters in the South, a demand has been created for ministers to gather the scattered flocks and set up the ordinances of the Gospel. Of late several ministers of various denominations have gone South to take charge of congregations.

REV. J. MCKAY, LYBSTER.—Rev. Mr. McKay, minister of the Free Church, Lybster, lately received from his congregation a purse containing fifty sovereigns, together with an address expressive of the attachment of the people to him as their pastor. Rev. Mr. McKay has a number of friends in this country, who no doubt will be gratified by hearing of the esteem in which he is held in his native land.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—The annual meeting of this Society was lately held in Edinburgh. The proceedings were highly interesting. The circulation during last year had been 162,585, showing an increase of 36,017. The receipts amounted to £10,825 2 4. The Society is in a position, it was said at the meeting from which it must either advance or recede. The proceedings of the Society since its organization have manifested great vigour and energy.

RELIGIOUS PARTIES IN FRANCE.—The elections for the Presbyterian Council of Paris have recently taken place. The result has been a narrow but still a decided majority of the Orthodox over the Rationalistic party. M. Guizot, however, has not been elected. His unbending manner and temper, and his views with reference to the temporal power of the Pope, are said to have been the causes of his rejection.

EXTENSION OF PRESBYTERIANISM IN LONDON.—In the metropolis, as in every part of the country, Presbyterianism is giving signs of increased vigour and progress. A new enterprise, recently undertaken, is the erection of a Presbyterian Church close to the West Croydon Railway Station. This place of worship will be convenient for Presbyterians resident in several populous suburbs of London.

SURVEY OF JERUSALEM.—A survey of Jerusalem is being carried on by Capt. Wilson and a party of Royal Engineers from the Ordnance Survey. Assistance is readily granted by the Turkish authorities. Already some important discoveries have been made including an arch of a causeway leading from the city to the temple.

PRESBYTERIANISM IN CUMBERLAND.—As an indication of the union feeling in Cumberland, we may observe that recently the two Presbyteries agreed to meet together in Carlisle. Thereafter they dined together at the Coffee House Assembly Room, and held a public meeting in the evening. The church was well filled with the friends of English Presbyterian and United Presbyterian Churches. Interesting addresses were delivered, and the greatest harmony and good feeling characterized the meeting.

THE REV. J. O. DYKES.—We observe with regret that this talented and popular minister, colleague of Dr. Candlish in Free St. George's, Edinburgh, has

been obliged, in consequence of the state of his health, to resign his charge. His medical advisers consider that this is absolutely necessary, and recommend a voyage to Australia, and a sojourn there for some years. The congregation have provided funds for the outfit and passage of Mr. Dykes and family, and are to continue his stipend for at least one year.

**THE WEEK OF PRAYER.**—The Week of Prayer was, as in former years, generally observed. In Paris a united meeting for prayer was held every evening. In London meetings were held daily in Free Masons' Hall, attended by a large number of persons. Interesting addresses were delivered on important topics connected with the special subjects for prayer each evening. We observe that a desire has been expressed by many friends on both sides of the Atlantic, that the meetings should be held in the second week in January instead of the first.

**THE BISHOP OF LONDON ON THE COURT OF FINAL APPEAL.**—The Bishop of London in a preface to a collection of judgments of the Judicial Committee, has expressed an opinion in favour of the present constitution of the Court. After a review of the whole matter he says: "Much as I regret to differ in this matter from authorities for which I feel the deepest respect, I confess that, as I am at present advised, of all proposed modes of altering our existing ecclesiastical courts of justice, this (a purely ecclesiastical court) seems to me to involve the gravest consequences."

### Home Ecclesiastical Intelligence.

**CAMPBELLFORD.**—The members of this congregation have agreed to give a call to the Rev. Anthony Simpson.

**PERRYTOWN, &c.**—The Rev. W. Lohead has received a call from the congregation at Perrytown.

**THAMES ROAD AND KIRKTON.**—The congregation at Thames Road and Kirkton have united in a call to the Rev. Henry Gracey. The call has been accepted.

**St. HELENS AND EAST KINLOSS.**—The Rev. W. Reeve has received a call from the congregations of St. Helens and East Kinloss.

**AINLEYVILLE, CRANBROOK, &c.**—The Rev. John Ferguson has been ordained and inducted as pastor of the congregation at Ainleyville, Cranbrook and Walton.

**HURON AND ASHFIELD.**—The Rev. A. Grant, formerly of Owen Sound, has been inducted as pastor of the congregations of Huron and Ashfield.

**REV. J. HUBBERT.**—We understand that the Rev. J. Hubbert has been appointed Professor of Mathematics in St. Francis College, Richmond, C.E.

**PARIS—DUMFRIES STREET.**—The Rev. J. James has received a call from Dumfries Street Congregation, Paris. Mr. James has also received a call from Brantford.

**KNOX'S CHURCH, HAMILTON.**—Dr. Blackwood having declined the call lately given by the congregation of Knox's Church, Hamilton, a call has been given to the Rev. J. James.

**DRUMMONDVILLE.**—The Rev. R. Wallace, pastor of the congregations at Drummondville and Thorold, lately received from friends at Drummondville, a purse amounting to about fifty dollars, as a token of their regard and affection.

**REV. A. TOPP, TORONTO.**—The Rev. A. Topp, who has been for some weeks labouring under a dangerous attack of inflammation of the lungs, is, we rejoice to state slowly recovering, although it must be a considerable time ere he is fit for his ministerial duties.

**REV. DR. ORMISTON—CALL TO NEW YORK.**—The Fourteenth Street Presbyterian Church, New York, under the pastoral care of the Rev. Dr. McElroy, lately gave a call to the Rev. Dr. Ormiston, to become associate pastor. A committee was appointed to proceed to Canada to press the call on the acceptance of Dr. Ormiston. We rejoice, however, to understand that the call is declined, Dr. O. pre-

ferring to remain in Canada. We should deeply regret were the Province to lose the services of a minister so highly esteemed.

**CENTRAL CHURCH, HAMILTON.**—At the annual missionary meeting of the congregation of Central Church, Hamilton, held on Wednesday, 1st Feb., the reports of the Missionary Society and Sabbath School were read. It appeared from the reports that the contributions during the year for missionary purposes amounted to \$761, viz : raised by Missionary Society and special donations, \$561.00 ; and by the children of the Sabbath School, \$200.00. The amount was apportioned as follows : Home Missions, \$320 ; Foreign Missions, \$440.

**GOULD ST. CHURCH, TORONTO.**—On the evening of Monday the 5th February, the annual missionary meeting of Gould St. congregation was held, presided over by the pastor, the Rev. J. M. King.

A very gratifying report was read, showing that \$250.21½ had been collected during the past year for missionary purposes.

It was unanimously agreed to allocate the funds as follows

To Knox College.....	\$90 00
To Home Mission Fund.....	65 00
To Foreign Mission Fund.....	34 00
To French Canadian Mission Fund.....	16 21½
To Aged and Infirm Ministers, and Widows and Orphans Fund.	30 00
To Synod Fund.....	10 00
To P. esbytery Fund.....	5 00

Interesting and effective addresses were made by the Rev. Mr. Fletcher of Scarborough ; Rev. Mr. Caven, St. Marys ; Rev. Mr. Reid, Toronto.

The ninth annual soiree of the congregation was held on Tuesday, the 14th ult. A large and highly gratified audience was present.

The Rev. Mr. King presided, and the Rev. Dr. Burns, Rev. Mr. Caven, Rev. Mr. Gregg, the Hon. O Mowat, and others addressed the meeting.

The pleasing statement was made that the church debt had been very largely reduced during the past year, and also that the membership of the congregation had more than doubled since the Rev. Mr. King had become their pastor.

During the evening the congregational choir favoured the audience with some excellent music. The amount realized at the soiree was upwards of \$150.

On Wednesday (the following) evening, the children attending the Sabbath School, and young folk attending the Bible Classes, held their anniversary, and a happy evening it was.

After tea the superintendent read the annual report, from which we learned that the school is rapidly increasing, and that during the past year the children had collected for missions \$35, and in aid of library fund \$41.85, in all \$76.85 ; and also that a collection had been made by the congregation during the past year in aid of the Sabbath School Fund, amounting to \$70.57.

Upwards of one hundred dollars had been expended in furnishing additions to library.

The missionary money was apportioned as follows : To the Home Mission Fund, \$15 ; to the Kildonan school, \$10 ; and to Calabar, \$10.

**PRESBYTERY OF TORONTO.**—This Presbytery met in Knox's church, Toronto, on the 7th Feb. The business transacted was not of general interest. The Rev. N. Paterson tendered his resignation of the pastoral charge of York Mills and Fisherville. The Rev. W. Caven of St. Mary's was nominated to the vacant Professorship in Knox College. Session records were ordered to be brought up at next ordinary meeting, which was appointed to be held in Knox's Church.

**PRESBYTERY OF LONDON.**—An adjourned meeting of this Presbytery was held on the 15th ult. The call from Mount Forest to the Rev. John McMillan of Fingal was the principle matter before the Presbytery. Mr. McMillan accepted the call, and now awaits the action of the Presbytery of Grey as to his induction. Several appointments were made for moderation in calls. The next ordinary meeting takes place in St. Andrews Church, on the 2nd Tuesday of April

**PRESBYTERY OF KINGSTON.**—This Presbytery met at Belleville on 14th Feb. The attention of the Presbytery was principally taken up with the condition and requirements of the mission field. Reports were given as to the missionary



meetings, which had been on the whole successful, although not very productive in financial results. The Presbytery, recognizing the duty "to sow in hope," and to "be patient," resolved, to apply for the services of three or four missionaries for summer, and also for some pecuniary aid in behalf of the more necessitous stations. Mr. Scott was appointed to moderate in a call for a minister at Camden, &c., in event of application to that effect. A deputation appeared from Melrose and Lonsdale, assigning several causes which had led to a diminution of the stipend in these congregations. The Presbytery, after a long deliberation and conference with the deputation, resolved to supplement the stipend of the minister to the extent of \$100 per annum for two years. The next meeting was appointed at Napanee on 2nd Tuesday of May at 10 a. m. Sessions Records will then be called for.

**PRESBYTERY OF PARIS.**—The quarterly meeting of this Presbytery was held in Dumfries street Church, Paris, on Tuesday the 5th inst., when there was an attendance of fifteen ministers and seven elders.

A communication was read from the Presbytery of Cobourg, requesting the cooperation of this Presbytery in working their mission field, when the following motion was agreed to, viz: That this Presbytery cannot entertain the proposal contained in the communication, inasmuch as they have already approved the principle of a central fund, to which any surplus funds should be sent in the meantime.

Petitions were read from the Kirk sessions of Dumfries street Church, Paris, and from Wellington street Church, Brantford, praying for the moderation of calls on an early day. The prayers of both petitions were granted, and moderations appointed to take place in both churches on Tuesday the 21st current, at 2 o'clock, p.m. Mr. Beattie to preside in Brantford, and Mr. Cochrane to preside in Paris.

A committee appointed for the purpose, reported the following minute anent the death of the Rev. George Irving, which was approved and ordered to be engrossed, viz: "The Presbytery would devoutly recognise the hand of God, in the removal by death of their youthful brother, the Rev. George Irving. The death of a junior member of this court, following so closely on the death of the father of the Presbytery, reminds us forcibly of the shortness and uncertainty of life. Along with this feeling is one of sorrowing regret, that the Master, in his infinitely wise, but mysterious Providence, has removed a minister in the very flower of manhood; at a time too, when he was giving evidence of becoming increasingly qualified for his very responsible position in the vineyard of the Lord. The Presbytery would put on record their sense of Mr. Irving's brotherliness of feeling, his readiness to oblige, and his assiduous attention to duty, as manifested in his regular and punctual attendance at the meetings of this court. The Presbytery would express strong and sincere sympathy with the widow of their departed brother. They would affectionately commend her to Him, who in loving adaptation to His people's wants, has revealed himself as the 'Husband of the widow.' To the bereaved flock, the Presbytery would address words of consoling sympathy. Their loss is acknowledged to be very heavy, inasmuch as their beloved pastor has been taken from them so soon after they had been committed to his care, but the Church has the great happiness of knowing, that while its ministers are being removed, God is still the same and his years shall have no end. The old men may fail, and the young men may be stricken down, but Jesus ever lives and reigns."

The Committee on contributions to the ordinary fund of Knox's College gave in an interim report, and were continued, with instructions to take such steps as may be necessary to bring the present effort to a successful termination within the bounds.

The subject of the vacant chair in Knox College received considerable attention. After due consideration the following motion was unanimously agreed to, viz: That in view of the whole state of the question of Theological Education, the Presbytery deem it inexpedient, in present circumstances, to proceed to a nomination for the vacant chair in Knox College.

The Presbytery, with a view of being able to make out full and satisfactory answers to the queries sent down by the Committee on State of Religion, instructed each of its members to send written answers to said questions to Mr. Cochrane of Brantford, in sufficient time to enable the committee of Presbytery, of which Mr. Cochrane is the convener, to prepare suitable answers, before next ordinary meeting.

The Presbytery then adjourned to meet in Dumfries street Church, Paris, on Tuesday 28th current, and was closed with prayer.

JOHN GILLESPIE, Pres. Clerk.

**PRESBYTERY OF MONTREAL.**—This Presbytery met on the 24th and 25th of January last. There was a good attendance of ministers, but very few elders. Mr. Crambie was appointed moderator for next six months.

The petition of certain parties in Glengarry, asking to be formed into a station of the church at Notfield was considered, and the Presbytery agreed not to grant the prayer of the petition. Mr. Scott's resignation of the pastoral charge of St. Sylvester was accepted, and Mr. Clark appointed to preach at St. Sylvester and declare the congregation vacant, not later than the third Sabbath in February. On application from the congregation at New Glasgow, the Presbytery agreed to continue the pecuniary aid heretofore given. The Rev. Dr. Hamilton, formerly of Picton, C. W., presented a certificate from the Classis of Orange, of the Protestant Reformed Dutch of North America, and was received as a minister of this Church.

The Presbytery took up the consideration of the Home Mission field within its bounds. It was agreed to apply to the Synod's Home Mission committee for the following sums out of the grant made by the Presbyterian Church in Ireland to the Home Mission of this Church. For Kennebec, \$200; for St. Sylvester, \$150; and for Mille Isles, \$100.

It was moved by Mr. Kemp, seconded by Dr. Taylor, and agreed, That the Presbytery would present a memorial and petition to the Colonial committee of the Free Church of Scotland, for a grant of £100 sterling for the missions of this Presbytery, and that a like memorial be sent to the Mission Board of the United Presbyterian Church in Scotland, for an annual grant of £50 for the same purpose. Also, that a memorial and petition be sent to the next meeting of Synod, that said Synod should call the attention of the Allied Churches in Scotland to the wants of this Church, and that such aid be granted to our Home Missions as may be in their power to grant.

The following missionary appointments were made, viz: Mr. Scott to Farnham and vicinity till next meeting of Presbytery. Dr. Hamilton to Sherbrooke for two months, and Mr. John Davidson to St. Sylvester for two months.

Messrs. Kemp and McVicar were appointed to represent the Presbytery at the next meeting of the Synod's Home Mission Committee.

The remit of Synod ament a General Assembly, sent down to Presbyteries, was unanimously approved of.

It was agreed to leave the matter of nominating a person to the vacant Professorship in Knox College in the hands of the Synod.

Mr. Aitken of Smith's Falls was nominated as moderator of next Synod.

It was unanimously agreed that the name of the Theological College in Montreal, be, The Presbyterian College, Montreal.

Mr. McVicar reported that he had received answers to circulars addressed to members of Presbytery, regarding students &c., and that twenty-six had been reported as ready to begin their studies. It was agreed to receive the report, thank the committee for their diligence and remit them to classify said students.

The Presbytery took up the consideration of a circular issued by the Board of Management of Knox College, and agreed to send it to the Committee on Finances of the Presbyterian College, Montreal, to report on it at next meeting of Presbytery.

Mr. Kemp brought before the Presbytery the subject of Education in Lower Canada. It was unanimously agreed to petition the Legislature in terms of suggestions and considerations, prepared by the Educational Association of Lower Canada. The petitions to be signed by the moderator and clerks.

The attention of the Presbytery was called to the efforts put forth by the Episcopal Church to have the issuing of marriage licenses in their hand. Dr. Taylor Messrs. Kemp, McVicar, and Gibson were appointed a committee to watch this matter before the Legislature.

The Presbytery appointed the sessions of the congregations in Montreal to make arrangements for the next meeting of Synod to be held in that city, Mr. Warden King, couvener.

The Presbytery adjourned to meet in Cote Street Church, Montreal, on the second Wednesday of May, at 11 o'clock, a.m.

A. YOUNG, Joint Clerk of Pres.

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### Select Extracts.

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Translated for the Christian Instructor.

#### DE SPIRITU SANCTO.

The following is the translation of the beautiful old Latin hymn commencing *Veni Sancte Spiritus*. It is of royal origin, having been written by Robert, King of France, about the commencement of the eleventh century. It is a perfect gem of its kind, and has ever been held in high estimation by the admirers of Latin poetry. Throughout it breathes the spirit of the true child of Christ :

Come, Holy Spirit, heavenly dove,  
Thy rays of light send from above,    \*  
    Make darkness to depart.

Come, Father of the poor, opprest,  
Come, Giver of all that is blest,  
    Come, glory of the heart.

O, great Consoler ! first and best,  
Thou art the mind's most welcome guest,  
    Sweet balm for mortal grief.  
In trouble a firm stay and sure,  
In storms a refuge most secure,  
    In sorrow blest relief.

O, central source of life and light ;  
My heart stamp with Thine image bright,  
    It fill with love and fear.

Without Thy aid and righteous will,  
There is no joy, there's nought but ill,  
    There's nought but weeping here.

O, wash Thou all my filth away,  
Make fruitful that which doth decay,  
    The wounded make thou whole ;  
All that is crooked make Thou straight,  
All that is lifeless re-create,  
    All that is wrong control.

Give to thy chosen ones and tried,  
Whose trust in Thee doth ever bide,  
    Thine ordinances blest ;  
Give them all needed courage here,  
Give them a death bed free from fear,  
    Give them eternal rest.

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#### WORKING AND WAITING.

All are, or should be, workers. In the world's busy hive, there is no proper place for drones. Labor is the normal condition of mankind. Necessity with stern voice, cries, "Work!" Interest, with persuasive accent says, "Work!" Pleasure, if her voice be rightly understood, repeats the injunction, and whispers, "Work!" And in obedience to one or another of these monitors, the multitude are toiling on. Every where are seen the evident effects of the hands of labour. Behold the city, with its

interlacing streets, commercial halls, domestic roofs, and lofty spires! Not a brick was laid in its place nor a nail securely fixed, but by the hand of toil. See hill and valley clothed in verdure, fields yellow with their luxuriant product, and tree and vine richly laden and drooping to the earth. Call it not the work of accident or chance. Labor, by the blessing of Heaven, did it all.

But all the work is not done in the manufactory, at the store-room, on the farm, along the highway. Nor is the most important work done there. Heads as well as hands must work. In the manufactory of mind, principles, systems must be produced and fashioned. From the stores of thought, treasures must be brought for the enriching of the world. Many a moral field needs culture, in order that it may be made to yield its proper fruit.

But in any department of labor, it is *one thing to work, and another to secure results*. Sowing is not reaping, nor is it always immediately followed by reaping. The harvest may be so long delayed as to seem in danger of never coming. Trees cultivated with care may be barren so long, as to make the planter almost despair of ever eating their fruit. Especially is this the case with those whose work is intellectual, moral, spiritual. Wise counsel, therefore, did he give, who said:

“Learn to labour and to wait.”

He has learned a most important lesson who, when his work is done, knows how to wait, and does wait patiently, expectantly.

There is beauty in the faith and patience of him who, having cast his seed into the prepared soil, goes his way, trusting, even in mid-winter, to return after many days to gather from that ground, now cold and frozen, the reward of his toil. There is sublimity in the spectacle of a man toiling on in the sphere where Providence has fixed his lot, faithfully doing his duty in spite of discouragement, or even in the face of positive opposition, seeing as yet in small measure the desired results. Heroic soul, stand firmly, work manfully, for assuredly “ye shall reap in due season, if ye faint not.” The snows of Winter may settle in the furrows ye have made, but there comes a season when the sun will dispel them all. Pay-day may be long delayed, but will arrive at last.

To those who aim to do good, there is great encouragement in the thought that they may set in motion influences which may accomplish large results when they themselves have passed from the scene of action—results which they never see unless with the eye of anticipating faith, and never shall see, except by retrospective glances taken from the shores of immortality. A seed may lie in the ground, and spring into vigorous life long after the parent stalk from which it fell has gone back to its native dust. Gather hence a lesson, son of toil, and “be not weary in well-doing.” Work on—work and wait.—*Pres. Banner.*

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### WHERE ART THOU ?

This question may be properly addressed at any time to every communicant member of the visible Church. In a period like the present, while excitements, strong and many, are all tending to withdraw the eyes of believers from the person of their Lord, the question, Where art thou? has a special pertinence. It ought to be heard, heeded and answered, by all who remember the vows they have taken and the professions they have made. Are you, Christian friend, with Christ? Are you openly, warmly, and boldly on his side? Do you give his work your best affections and untiring services? Or are you forsaking him at a time when you should be found faithful and loyal? These are questions which concern every conscientious confessor of the faith. A few hints thrown out here, may, perhaps, aid in determining the answers they should receive.

They who will be with and follow Christ do not neglect secret and private devotion. They enter into their closets and pray for wisdom, strength, courage, and every other quality needed for the daily fight of faith. They study their guide-book—the Holy Bible—with an earnest desire to know and keep his precepts, and with sincere resolution to conform their conduct to the will of their divine Saviour.

As heads of families, they do not forget nor omit the duty of gathering the household daily to hear the words of truth, and invoke the Great Parent to bestow upon all that blessing which maketh rich and addeth no sorrow.

And as members of the Church, they do not neglect the assembling of themselves together for social prayer and exhortation, nor refuse to aid the Sabbath School, nor content themselves with a listless hearing of the Word preached.

All who are really and truly on the Lord's side, zealous for the spread of truth, the conversion of souls, and the upbuilding of Zion, testify by their habits and conduct that their profession stands in something better than words. They are wide-awake Christians. They pray, and work, and give, agonizing in soul, with constrained desire to see the cause of Christ triumph.

The cold, the indifferent, the lukewarm members of the Church are many. They have a name to live, and are dead. They feel and show little or no zeal corresponding with the magnitude of the interests they have espoused.

Can nothing be done to arouse church-members of this sort to a sense of their duty? Can they not be made to see that they are professing Christ with words they are denying him in deeds? Have our pulpits no notes of warning, clear and loud, and long enough to waken the sleepers and sluggards who choose to slumber even while their Lord is being betrayed into the hands of sinful men?

These are days in which the world is calling for an earnest ministry. Iniquity abounds, popular infidelity is on the increase, worldliness reigns well-nigh supreme. And yet the Church and her ministry have power with God to prevail over all foes. Why is it not put forth? Why do the ways of Zion languish? Why are advances of the Christian army arrested?

"O Israel! to thy tents repair,  
Why thus secure on hostile ground?"

—*Christian Intelligencer.*

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## Book Notices.

### NOTICES OF PUBLICATIONS.

*The Church of Christ: its Constitution and Order; a Manual for the instruction of Families, Sabbath Schools, and Bible Classes.* By the Rev. S. J. Baird, D. D. Philadelphia: Presbyterian Board of Publication. Canada: D. McLellan, Hamilton, and Rev. A. Kennedy, London.

This manual, or catechism, for it is in the form of question and answer, is full of most useful matter. It has been prepared on the principle that the Word of God is the only safe guide as to the constitution and order of the Church. The constitution of the Old Testament Church receives special attention, because, the Church being in reality one in all ages, it is necessary that her organic principles should be specially studied, as stamped upon her at first, and developed during the time of her minority. Pastors would find this manual exceedingly useful for their Bible Classes.

Melbourne House: by the author of the "Wide, Wide World." New York: R. Carter and Brothers. Sold by D. McLellan, Hamilton.

The writer of these volumes is well and favourably known in the literary world. She has succeeded in producing another work which will no doubt add to her popularity and reputation. The story is well conducted, and its

tendency is highly beneficial. The book will be read with interest by the young, and we believe by some old people too.

God's Way of Holiness: by Horatius Bonar, D. D. Author of "God's Way of Peace." "Hymns of Faith and Hope." New York: R. Carter and Bros. Sold D. McClellan, Hamilton.

Dr. Bonar's new volume is a most delightful and useful one, and forms a good accompaniment to the preceding volume, "The Way of Peace." All who really desire to grow in grace and to advance in true holiness will find good counsel in Dr. Bonar's book, as well as encouragement and comfort amidst the trials and conflicts connected with the Christian life. We might transfer to our pages many extracts, as specimens of the book. We give the following passage, no less beautiful than important and true in regard to its statements: "Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, and reckon it small dishonour to turn back in such a conflict. But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom; make up the true Christian life. The little constant sun-beam, not the lightning; the waters of Shiloah, 'that go softly' in their meek mission of refreshment, 'not the waters of the river great and many,' rushing down in torrent noise and force; are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudeneies, little foibles, little indulgencies of self and of flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifferences to the feelings and wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity—the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements; to little words, and looks, and tones; little benevolences or forbearances, or tenderesses; little self-denials, and self-restraints, and self-forgetfulnesses; little plans of quiet kindness and thoughtful consideration for others; to punctuality and method, and true aim in the ordering of each day—these are active developements of the holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; but he who will acknowledge no life as great, save that which is built up of great things, will find little in Bible characters to admire or copy."

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