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THE
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RECORD

OF THE

Canada Presbyterian Church.

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THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 1.

NOVEMBER, 1863.

VOL. III.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Ministers are respectfully reminded that their rates, (if not previously paid,) fall due on 1st November. It is of importance that as great punctuality as possible be observed in remitting these rates.

THE RECORD.

Ministers, elders, and agents in congregations, are earnestly requested to use such means as may be found most expedient and efficient in promoting the circulation of the *Record*, and sending forward subscriptions for the ensuing year, as well as arrears due for the past. The amount of arrears is very large, and it is absolutely necessary that means be adopted to collect and remit them. Occasionally subscribers, who have been receiving the *Record* for years, send notice of discontinuance without paying the arrears due. This is neither honourable nor honest, and it is to be hoped that few will think of acting in this way.

Efforts will be made to render the *Record* more useful and interesting as a vehicle of missionary and religious intelligence, both in regard to Home and Foreign Mission Work. As much space as can be spared will be filled with articles, original and selected, of a practical character.

TERMS.—Attention is specially called to the terms, which will be as formerly 50c. per annum, for single copies; \$5 per dozen; and 40c. each per annum where fifty or more are taken by a congregation. It is understood that prepayment is required. When this is not the case there can be no reduction.

POSTAGE.—The postage on the *Record*, when paid by subscribers a half-year in advance, is only 3c. per half year; when not paid in advance, 1c. a number will be demanded. When subscribers instruct the publisher and remit the amount, the *Record* will be prepaid by stamp. This will cost 5c. per annum for each copy. When parcels of the *Record* are sent by mail, this will be the cheapest and most convenient way; but it is only when they are pre-paid, that we can send them in this way. Parcels of 50 or more will be sent free by express.

It is scarcely necessary to explain that new arrangements, in connexion with the printing and getting up of the *Record*, have delayed, for some days, the issue of the present number.

DAY OF THANKSGIVING.—OFFICIAL NOTICE.

The Synod of the Canada Presbyterian Church adopted an overture on a day of Public Thanksgiving, and agreed in the following terms :—

“ That the Synod, impressed with the duty of recognizing the hand of the God of Providence, appoint, prospectively, exercises of thanksgiving to the bountiful Giver of all good, for the fruits of the field, and empower the Moderator, when it shall appear seasonable, to call on the congregations of this Church to engage in such exercises, or to aid, by correspondence with others concerned, in securing a general recognition by the community, of the good hand of God.”

In accordance with the above deliverance of Synod, I respectfully call on the Sessions and congregations of the Canada Presbyterian Church, to engage in such exercises, on Wednesday, the 11th day November ; and I would also suggest, that besides thanksgiving for the fruits of the earth, we should tender thanks for the peace we enjoy, while other nations are visited with all the calamities of war.

JAMES DICK, Moderator of Synod.

Richmond Hill, 16th Oct., 1863.

 THE WORD OF GOD. No. 2.

The question of inspiration, in its bearing upon the efficacy of the Scriptures, is a most essential one. We have sought to illustrate the important difference between a mere human statement of the doctrines and institutions of the Gospel, and a revelation which is in truth the Word of God, and which is received by us as such. The more important question of our inquiry still remains : Are the various writings contained in our Bibles to be received by us as a divinely inspired revelation—as the Word of God ?

The Scriptures are divided into the Old and New Testaments, and it may be well to state, first of all, on what ground we receive the various writings contained in them as embraced in our present enquiry.

I. The writings contained in the Old Testament were collected into one book before the days of our Lord's earthly ministry, and the collection was acknowledged by Him and His Apostles as the Word of God.

We shall never, in all likelihood, ascertain when or by whom these writings were collected and published as one book. It is enough for us to know that at least three hundred years before our Lord's day, they were gathered into one volume, and that this sacred collection of Scriptures corresponds to our Old Testament, and was acknowledged by the whole Jewish nation as the Book of God. Its contents were well defined as divided into three parts, styled in the New Testament the Law, the Prophets, and the Psalms ; and according to this division it was read in their synagogues. It is cited and referred to as a complete whole ; though the writers were various, it was yet regarded as one book, of which God was the Author. To this book, as a whole, the Lord refers, and we have, consequently, His attestation of the Old Testament, and that is sufficient for us, without going into a separate enquiry as to the credentials of each of the writings composing it. This is the very book to which He refers when He says, “ Search the Scriptures,” and which is referred to when it is said, “ And beginning at Moses, and all the prophets, He expounded unto

them, in all the Scriptures, the things concerning Himself." To make His endorsement still more definite and pointed, He refers to the volume in its well-known division into parts: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me." The Old Testament comes to us, therefore, with the most perfect and unequivocal endorsement of the Saviour. After this it is unnecessary that we should quote the frequent references of the Apostles, to the same volume, as the Word of God.

II. The New Testament comes to us as a collection of the writings of the Apostles and their associates, which were placed on the same footing of authority under the Christian dispensation, that the Scriptures of the Old Testament occupied under the former dispensation.

It is not necessary in this case, any more than in the case of the Old Testament, that we should be able to shew when and by whom these writings were collected into one volume; nor can we, in a concise statement like the present, take each book separately and adduce the ever abundant proof that it was written by the person whose name it bears. That they were collected at a very early period we have evidence, reaching from the testimony of Ignatius, who was Bishop of Antioch, within forty years of the ascension of our Lord. They were spoken of as the Holy Scriptures, and were regarded as on the same footing of authority as the Jewish Scriptures. We have evidence, from the earliest period, that they were read and expounded in the religious assemblies of the early Christians. Different sects, however they might disagree on other points, received these Scriptures as authoritative, and appealed to them in their controversies. The early adversaries of Christianity, from Celsus, who wrote near the middle of the second century, assailed these Scriptures as the recognized standard of faith and practice in the Christian Church. In the writings of the earliest defenders of Christianity we have formal catalogues of authentic Scriptures, and these catalogues gives us the titles of the books which now comprise the New Testament. But it may be asked—Do we certainly know that the books we now possess are the very books enumerated in these catalogues? We answer, that, in addition to the ancient manuscripts, the early translations into different languages, and the ancient commentaries which have come down to us, the ancient Fathers, some of them men who were instructed by the Apostles personally, were in the habit of quoting largely from these Scriptures, and we find them quoting the very language of the books we now possess—in fact, so extensively do they quote them, that, as has been virtually shown, if the New Testament were lost almost every word of it might be recovered from the writings of the Fathers. From the same source we can shew not only that the books we possess were thus acknowledged by them, but that we possess all that they did so acknowledge. Many other writings, indeed, appeared at an early day claiming Apostolic origin; but the Church exercised a most scrupulous jealousy in admitting books into the volume of Scripture; and a comparison of the books which they admitted with the books which they rejected shows that they were guided to a wonderfully correct discrimination.

In our Bibles, then, we have first a collection of writings styled the Old Tes-

tament, which comes to us with the endorsement and attestation of our Lord Jesus and His Apostles ; and, secondly, a collection of writings styled the New Testament, of which the Apostles and their associates whose names they bear, were unquestionably the authors, and which from the earliest times were received as on a level with the Old Testament Scriptures.

This much being settled, we return to the question—In what light are we to regard this book as a whole ? In answering this question it is necessary that we should state, at the outset, what we mean by inspiration. We mean by it an infallible guidance of those who are commissioned to declare the mind of God—a guidance so perfect that what they write is as truly the Word of God, as though their instrumentality had been dispensed with, and it had been written by the finger of God, or proclaimed by a voice from Heaven. These books might have been written by those whose names they bear, the history they contain might be authentic, and the doctrines they inculcate might be true, and yet they might lay no claims to inspiration—just as uninspired men, who have been instructed from the Scriptures, have made their own statements of the facts and doctrines of the Gospel. But, if this were the case, it is evident that their writings could not be appealed to as an infallible and conclusive authority ; they would necessarily be tainted by human imperfection and could not demand unreserved and unhesitating belief ; they could not be received as in truth the Word of God. But if we have confidence in the Divine mission of the Lord and His Apostles, the most simple, certain and direct mode of determining in what light we are to receive the Scriptures is to go to their own testimony. What do the Lord and his Apostles teach us regarding the inspiration of the Scriptures ?

I. Here, for obvious reasons, we take the question regarding the New Testament first. The chosen Apostles of the Lord were chosen by Him to be His witnesses of the facts, and teachers of the doctrines and institutions of Christianity. He sends them forth as His ambassadors to declare His will in such a way that He binds Himself to their declarations, and intimates that to reject them was to reject Him. Were they, in all this, left to their own judgment and resources ? So far from this, the Lord promised to send the Holy Spirit, who, even with reference to these things which they had seen and heard while their Lord was with them, should guide them into all truth, and who should shew them things to come. They were forbidden to commence their public ministry until they received this supernatural power. When received, its effects were so complete that it could be said, “ It is not ye that speak but the Spirit of your Father which speaketh in you.” Accordingly when they began their official proclamation of the Gospel, they were said to be filled with the Holy Ghost. They regarded themselves as but feeble instruments, and declared that in their very feebleness the excellency of the power was seen to be of God and not of man—how must we suppose that the office of the Spirit was limited to their instruction in the truth, leaving them unguided in the method of communicating it to others ; it extended also to their words, “ Which things also we speak, says the Apostle Paul, “ not in the words which men’s wisdom teacheth.” This does not imply that the instrumentality of the Apostles was reduced to a mere mechanical one. God, in making use of intelligent creatures as His in-

struments, uses their intelligence, and calls forth all their powers in His service. Each inspired writer retains his own style, indicative of his own special mental powers and characteristics. But this is quite consistent with the fact that inspiration extends not only to the truths declared but to the very words used to convey these truths, so that in the fullest sense it could be said, "He that despiseth, despiseth not man, but God, who hath given to us the Holy Ghost." We say, therefore, that the New Testament is composed of writings of men who were commissioned to declare the mind of God, and who, in doing so, were so inspired that what they wrote is as truly the Word of God, as though it had been written by the finger of God, or uttered by a voice from Heaven.

At this point our space compels us, reluctantly, to break off, and we must leave the remainder of this enquiry for another number.

THE NEW TESTAMENT PLAN FOR FILLING THE LORD'S TREASURY.

Whatever God requires of man, he teaches him how effectually to perform; and it is man's sacred obligation to obey his instructions therein. When patriarchs were permitted to worship, they must do so by a sacrifice to the extent of a tenth of their income. Compare Gen. iv. 4; xiv. 20; xxvii. 22. When worship was instituted in Israel, a tenth of the nation's produce was to be set apart for the sustenance of the tribe which ministered at God's altar (Num. xviii. 21-24; Deut. xii. 11-19;) and forty-eight cities, with each its three-quarter mile belt of pasturage (Num. xxxv. 1-8;) besides a second tithe to furnish sacrifices and other requirements of public service; the firstling males of their flocks; the half shekel of ransom; with first-fruit, passover, ingathering, and various other offerings (Ex. xxii. 29, 30; Lev. xxiii. 5-21; v. 2-10; xix. 5, 10.) These offerings demanded by God required a full fourth, at least, of annual income, as homage due to his sovereignty; and their detention was accordingly thus resented, "Will a man rob God? Yet ye have robbed me in tithes and offerings" (Mal. iii. 8.) When a tabernacle was to be erected, God bade his people bring whatever each one pleased for the work (Ex. xxxv.) Nor is the Christian left without definite instruction, if not binding command, on this important point. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. xvi. 2.)

With all this light of scripture on this subject, how strange it is to find Christians generally clinging so tenaciously to mere human devices, which are so wanting of power to train in holy principle, and which together prove incapable of producing needful supplies; while often savouring more of the mart of business, or of vanity-fair, than of the cause of the divine Saviour and Lord of the Church. The palpable failure of all these methods to meet the urgent and growing calls of the age, imperatively demands a more excellent, if attainable, a heaven-taught way. Such a way we have in the apostolic teaching, to lay by in store on the first day of the week; a way manifest to reason and proved by experience to be the easiest to obtain the highest amount—from the largest number of contributors—by willing self-assessment, in joyful consecration to God!

This method is profoundly wise and effective, proving that, in providing for one or many objects, a weekly self-assessment of gains at our own command is more pleasing to God, more beneficial to the giver, and more productive in supplies, than less frequent gifts prompted by habit, example, or appeal. Its instruction bears chiefly on the cultivation of conscientious principle in the measure, and of judicious system in the mode of giving. Principle is essential to there being any value in the gift before God. Method is also needful to secure the fullest results. Whether in a kingdom, an army, a factory, or a

church, to obtain the best results, system is indispensable. Principle working out its highest results by system, is what is taught—the principle of proportionate offering practised by weekly system, as enjoined in the same verse, by the self same Spirit. Forms often conserve realities—the shell preserves the egg. Sabbath ordinances nourish the soul's inner life. This method was first applied to an act of humanity and religion conjoined—the relief of suffering saints—before present organizations existed; discovering, however, one simple easy plan of effectually providing for every future need, which tends to benefit man and glorify God; including—

1. The season of performing the act of dedication—"On the first day of the week."

This particular period unites the two principles of frequent offering, and its devotement to God in sacred worship, on the day specially consecrated by the resurrection of Christ, to the promotion of his kingdom and the commemoration of his love—"the Lord's Day." Large portions of man's earnings arise from weekly toils. How easy and suitable for each to present a part of his gains to God on his holy day, thus sanctifying the whole to his glory, and thus presenting to the Lord of all a tribute of love on his own court-day, to advance his honour and enlarge his empire. Where gains are not realized weekly, it is well for the benefits experienced by the act of presentation to ascertain, as nearly as convenient, the weekly proportion of the income as lived upon. The first fruits, tithes, and firstling cattle of an agricultural and pastoral people having but a limited coinage, involved the same principle of instant devotion on all occasions of receipt. Frequently as gain is realized, God's portion is to be set apart, before man appropriates the rest. The suggestion of this plan for the fulfilment of one sacred object commends its suitableness for all, having its vitality and expansive power in numberless frequent offerings, and in the exhaustless springs of grateful love.

In the six days of toil man plies his energies in the workshop of industry. On the Sabbath he is permitted to ascend to the Pisgah heights of holy worship, that from the watch-tower of domestic sanctity he may consider, how he may most effectively scatter the seed corn of benevolence won by the past week's toil, and in the sanctuary get his heart warmed to its liberal and cordial dedication.

2. Universality of offering—"Every one of you."

Religion is a power in the individual heart. In its benefits and obligations it is personal to all and every one, irrespective of station. The largest aggregates are formed of units; nations, of families; families, of individuals. The world itself is but a vast cluster of atoms. Britain's £70,000,000 income is her universal people's taxation. The task of life is the result of the combined labour of millions. As all are participators in the good of life, all should contribute their quota to its benefactions. All who, deriving benefit from the ordinances of the Gospel, have any personal means, should contribute to their support. All who are above absolute want should aid those who are in that condition, as their resources allow. God dishonours none by exempting them from giving. The gifts of the rich are needed in proportion to their possessions, to constitute a princely fund at the command of the King of Heaven, who gave them their treasures. The cultivators of art and literature, and of art and merchandize, are likewise required to present a liberal per-centage of their gains. The mechanics, artisans and labouring multitudes must also bring each man his love-offering, or the full supply will not be obtained. The domestics and children should join in this Sabbath tribute, placed at the feet of Christ, man's Redeemer-king.

The exhortation of Paul was, "Let every one of you." Some doubtless were wives, some domestics, and some children. Some poor and independent, and some wealthy; and yet He said, "Let every one of you." The thousand offerings of the rich, and the millions of the poor, are all demanded and accepted by Him, whose treasury in earlier times was replenished by the costly gifts of the affluent, and the mites of the widow. If in heathen worship "the child-

ren gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods" on festive days, shall not kings and subjects, princes and peasants, masters and servants, parents and children, all join in a Sabbath offering to the Lord of the universe and the Saviour of mankind!

3. The method for providing needful resources. "Let every one of you lay by him in store.

A clear definition is needful, the term Weekly Offering being often applied to two distinct processes. Primarily, it signifies the offering to God in Sabbath worship a due proportion of realized income, placed away in a separate treasury, or entered in a private account book, ready for use as occasions demand. This was the Original Pauline Weekly Offering. Secondly, it imports the dedication of some part of this fund at the house of God, towards ministry, worship, mission and kindred objects. This also has Scriptural authority, "Bring an offering, and come before him; worship the Lord in the beauty of holiness (1 Chron. xvi. 29), and was generally practised in, and long after, apostolic times. The primary, personal method, is essential to the satisfactory and permanent practice of the secondary method. Together these two practices would furnish a full treasury for joint-Church purposes, besides large balances for private distribution. Fitful occasional gifts can never reach the ever-swelling demand. An ever-replenishing treasury, fed from myriads of private stores, alone can meet such necessities. Only such a process is likely to make Christians generally earnest and faithful in their stewardship for God. Is not the want of a store in hand a chief cause of frequent refusals to give? Men discern the need for and wisdom of laying by in worldly matters. Is not a store practicable for spiritual interests? Does the process involve any special difficulty with him who is as determined to meet religious, as he is social claims?

4. Proportion in the measure of giving. "As God hath prospered him."

By constituting man the assessor of his own gifts according to the amount of his means, God honours his fidelity and love. The proportion to be devoted depends upon his position and means, under a due sense of mercy and responsibility, and of the value of immortal souls, not in the atmosphere of the counting-house, but of the cross and sanctuary. Different social positions justify different proportions from the same income. An increased income should constrain a higher ratio of offering.

Many Christians have given a tithe to religious and benevolent objects, believing that a tithe of the Jews' annual income was his full required offering. It is palpable that it was nearer a fourth, or a third, than a tenth of his income. Can then a tithe of an affluent Christian's income be sufficient? If persons devote a tenth, as regarding a Christian's obligation as at least equal to a Jew's—and who that admits the superiority of the Christian to the Jewish dispensation, and the wider range of Christian than Jewish beneficence, can doubt this?—ought they not to consecrate more than a tenth to objects so commanding and momentous? "Pastor Oberlin, happening to read one day with more attention than usual, the account of the tithes in the books of Moses, was so struck with some of them, as to resolve from that moment to devote three tithes of all he possessed to the service of God and the poor. The resolution was no sooner made than put into execution. From that moment he scrupulously adhered to the plan, and often said that he abounded in wealth." A tithe must be manifestly below the obligation of the rich, of the principle of estimating a gift by the amount retained, rather than by the amount given. Tithe, a patriarchal measure, should be at least a Christian minimum, except with the very poor.

One conspicuous feature of the times is selfishness. This also is a plague-spot and heart-cancer in the church. Few Christians retain equal ardour of piety with increase of wealth. Mr. Wesley once said he knew four who did; subsequently he affirmed he knew not one. This selfishness dishonours God, besides causing its possessor to miss the true enjoyment of property, alleviating others' woes, and winning them to heaven.

The lessons of the Saviour's teachings and life were embodied by the Pentecostal Church, as by a natural prompting of the Spirit of love. Of cordial choice the early Christians surrendered what they possessed, to honour their Saviour's cause, and to succour his needy followers. The lessons thus taught are, that Christians should not chiefly aim to grow wealthy; and that where they are so, they should practice frugality, to have the more to dispense for the honour of Christ. When a million host of true hearts, under a revived "first love," shall in the spirit of cordial sacrifice cease from self-indulgence, and joyfully devote opulence, business, and toil, to augment the means of honouring Christ among men, the term, "As God hath prospered," will bear a sense of which the present mammon-loving age has no conception. God alone prospers us; then to devote to him a due share of his gifts is both the dictate of reason and the delight of love.

5. The reason furnished for enjoining this method. "That there be no gatherings when I come."

Being anxious to train these believers in conscientious beneficence, the apostle, taught by the Holy Spirit, urged the practice of this method, frequently to affect their hearts with a lively remembrance of others' privations and their own mercies, and thus to cherish the practical sympathy and love which he so strongly commended to them (1 Cor. xii. 31; xiii.; 2 Cor. viii. 7). Beyond this, it would secure a larger supply for the different sufferers in Judea, accumulating under each one's care by frequent dedication, till the apostle should call for it on his way, than any appeal he could make to their feelings, or than they would otherwise be able then to spare. "That the same might be ready as a matter of bounty." And further, he desired that on visiting them he might receive the amount, as the long-fostered and prayed-over provision of their tender sympathy; all being ready provided of conscientious purpose, and exceeding in measure and moral worth the combined results of all possible methods, while he himself would not need to make any appeal to them on this behalf, but might concentrate all his energies during his stay among them to the grand theme of the cross, and might rejoice with them in the evidence of its power over their hearts, and of "the proof of their love," furnished by their Christian bountifulness! (2 Cor. ix. 13).—*From Paper in Free Church Record, by Rev. John Ross.*

THE WORK TO BE DONE.

The great work to be done by the Church of God is, through the blessing and power of the Spirit, to evangelize the world, and to subdue to the sway of the Saviour's sceptre all the families of the earth. It is well to take a glance at the magnitude of the work, not that we may be discouraged, but that, viewing the real nature of the mission assigned to the Church, all her members may be led to realize their individual responsibility, and to consecrate their services with greater earnestness to the Lord. The following view of the work to be done is given in a late number of the *Home and Foreign Record* of the Free Church:—

"John Wesley, in his sermon on the "Great Assize," calculated the population of the earth, in his day, to be about 400,000,000, evidently a calculation falling much below the reality. Dr. John Dick, of Glasgow, eminent both in science and religion, calculated the number to be just double that of Wesley, namely, 800,000,000. One more recent than Dr. Dick computed it at about 900,000,000. The most reliable computation, however, is that of M. Dietrici, General Director of Statistics in Berlin, who, availing himself of information derived not only from the most recent and authorized statistics of the world, but also from large acquaintance and correspondence with home and foreign state ministers, has calculated during the last year, that the existing population of our globe numbers one billion, two hundred and eighty-three millions of souls—1,283,000,000!—estimating a billion at a thousand millions, according to the

French method of enumeration in use on the continent of Europe and in the United States, and not a million of millions according to the English method. Of this number there are in Europe, 272,000,000; in Asia, 720,000,000; in America, 200,000,000; in Africa, 89,000,000; and in Australia, 2,000,000.

“And what proportion of this vast multitude, these twelve hundred and eighty-three millions of souls, are Christians? There are in the world, according to the most probable and reliable computation, Jews, 8,000,000; Mohammedans, 120,000,000; Pagans, 880,000,000; and nominal Christians, 275,000,000. This last number, we must bear in mind, includes all the Greek Church, all the Armenians and Nestorians, all the Roman Catholic Church, all the Protestant denominations, orthodox and heretical, and the entire population living in those countries which are nominally Christian, as distinguished from the heathen—England, Ireland, Scotland, America, France, Germany, Russia, Spain, Portugal, Italy, etc.—making in all not quite one fifth of the world’s population.

But what proportion of these 275,000,000 persons in nominally Christian lands are the true disciples of Christ? Of Romanists there are 135,000,000; of Greeks, 50,000,000; of Armenians and Nestorians, 5,000,000; and Protestants, 85,000,000; this last number including all, whether professing religion or not, those of some religious faith, true or false, those of no religious faith, sceptics and infidels. How many of these are truly the disciples of Jesus Christ? If we say one-twentieth of the whole number (and this seems a large allowance) then there are not quite 14,000,000 of real Christians in existence. And how many of these are cold and inactive in the service of Christ! But if we believe the declaration of the Scriptures, then Judaism, Mohammedanism, Paganism, Popery, and Infidelity are all to give way before the power of the cross of Christ, and a time come when the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea. So that, according to the present population of the globe, there are altogether, including unbelievers in Christian as well as heathen lands, twelve hundred and seventy-four millions—1,274,000,000—of souls yet unconverted to the truth as it is in Jesus. And for the accomplishment of their salvation, instrumentally, there are, according to the liberal allowance of one-twentieth just made, 14,000,000 of truly converted persons, three-fourths of whom certainly are lukewarm, uninterested, or idle in the work, leaving about three millions—3,000,000—in all the world to engage actively in advancing the kingdom of Christ and leading sinners to the Saviour! Nevertheless, “As I live saith the Lord, the whole earth shall be filled with my glory.” Here is God’s oath, and heaven and earth shall sooner pass away, than one jot or tittle of what he has said shall fail. To Jesus Christ every knee shall bow, and every tongue confess.

Missionary Intelligence.

OUR HOME MISSION WORK—PRESBYTERY OF GREY.

Abstract of the Report of the Home Mission work in the Presbytery of Grey, embracing a period of at least eighteen months.

The above Presbytery embraces not only the County of Grey, but some townships in that of Bruce. The population of the district is largely Presbyterian. The Presbytery’s Mission Committee have had in charge eight stations; and, besides, have done something for Bruce Mines, which, though not formally within their bounds, is yet more accessible to them than to any other Presbytery. The Rev. Mr. Cameron reports the following stations as at present under the care of the Presbytery’s Home Mission Committee:—

1. Collingwood Mountain and Craigeith, opened only last summer, and embracing three points of operation. The district thus occupied is a very destitute one, its moral cultivation being much neglected. Sabbath desecration is re-

ported as largely prevalent. The Rev. J. Stewart has been labouring there the most of last summer, and the improvement manifest is encouraging.

2. The township of Proton has a large Presbyterian population, and while some adhere to the Church of Scotland, a large majority look for ordinances to the Canada Presbyterian Church. The locality suffers from summer frosts, and the people have not been able to do much for the support of a missionary. They have, much against their will, been a burden on the Central Fund. Messrs. Stuart and Forbes have both been successively labouring here, and with encouragement.

3. Egremont—which includes three stations. Mr. Ferguson, who has been labouring here, reports favourably; so much so, that though but lately opened, there is a near prospect of its being ready to secure a settled minister.

4. Carrick—is a large and prosperous field, and has recently obtained Mr. Hay as minister, which, it is reasonably expected, will advance it more speedily than merely missionary labour could.

5. Brant has not been so prosperous as most of the other stations; but has greatly improved under the ministrations of Mr. Forbes. During the past summer the Lord's Supper was dispensed to from eighty to one hundred communicants. This field is also expected to be able, ere long, to obtain a settled ministry.

6. North and South Sullivan. The latter is a very weak station; but the former has always paid its missionaries in full, and is thus even prepared for a settled minister, if the other stations were only more advanced. S. Sullivan and Proton are instanced as the most expensive of all these stations to the Central Fund; but, it is to be observed, that this is not regarded as the "fault of the people."

7. Tara and Derby. Mr. Hay laboured here, with success, for four months, at the special request of the people.

8. Keppel and Sarawack, lying in the Indian Peninsula, north of Owen Sound, form quite a new country. They have not yet been supplied by any of the Synod's missionaries, but, it is expected, next summer, such may be obtained; and thus secure the moral cultivation of the new district, as its external improvement advances.

In connection with the above mission field, Mr. Cameron remarks, first:—That only two or three of the stations now claim aid from the Central Fund, though, hitherto, fully one half required more or less assistance. Second:—Many of the stations are in a fair way of becoming pastoral charges. Increase in the number of such charges, in the Grey Presbytery, has been very marked within the last five years; an increase likely to continue should the times be anything prosperous. Four or five of them could now call could they find suitable men for the field.

The above Presbytery deserves credit for the zeal and efficiency with which the mission work, in the very large sphere in which they labour, has been prosecuted; and, also, for the anxiety with which they have been labouring to get their stations advanced to a self-supporting position. Such a wide and necessitous field has surely claims upon the Church, for a general effort to sustain the Central Fund; and from which the Presbytery of Grey thankfully acknowledges.—"Without which," it has been said, "such has been the state of the district since the Union, mission operations must needs have been suspended to a great extent. But should Providence prosper the district, less will be demanded each year from the Central Fund, until, ultimately, instead of asking, assistance will be given."

Such is the necessary result of attention, on the part of the Church, to the Christian duty, on the part of the "strong," of helping those that are "weak."

[This forms the first part of a general view of our Home Missions, published in accordance with the deliverance of Synod. The remaining portions will appear in due course.—EDITOR.]

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

INDIA—ANOTHER CONVERT GATHERED IN.—Dr. Duff, in a letter contained in the October number of the *Home and Foreign Record* gives an interesting account of the baptism of a young man at the Missionary Institution on the 14th June. He had been originally trained in the *Culna Branch School*, whence he was removed by his friends to another school at Burdwan. There he joined a class of young men, engaged in studying the principles of the Brahmin faith. But the seeds of Divine truth had been implanted in his heart, and the impressions which had been already made were soon deepened. We give the account of his subsequent course in the words of Dr. Duff:—

“Wholly dissatisfied with the Brahminic teachings, he escaped from Burdwan, returned to Culna, and sought refuge in the Mission House.

“When the pressure upon him became too heavy to be any longer borne, he and two others in the school, came with one of the Culna teachers to Calcutta. Friends who followed them thither, and others already there, plied them in the ordinary way with importunate entreaties, luring promises, and, when these failed, with revengeful threatenings.

“For a time all the three stoutly held out, but at last the firmness and courage of two of them gave way, and they returned with their friends. But the youth who had been at Burdwan, evidently benefited by the siftings and the shakings to which his incipient but growing convictions had been there exposed, remained resolute in his determination to cling to Christ and his great salvation.

“Accordingly it was arranged that he should be publicly baptized in the hall of our Institution, on the morning of Sunday, the 14th June. Whilst some of us saw a good deal of the young man, it was mutually agreed that Mr. Don should take him in special charge, in making suitable preparation for the solemn ordinance of baptism.

“Every Sunday morning, (except the first of every month,) the elder classes of our Institution assemble in the hall for sermon, lecture, or address, on some Bible theme—to the average number of between two and three hundred. But on Sunday morning, 14th June, the number present could not be less than between four and five hundred—many having come from other schools and colleges, and some who have long since left both, and are now engaged in government and other offices.

“After the regular service of prayer, praise, and sermon, Mr. Don proceeded to administer the baptismal ordinance, furnishing a brief preliminary statement of the leading circumstances of the case, putting the usual questions to the neophyte, and concluding with an address to him and to his heathen and non-believing countrymen then present.

“In the early stages of our mission, we were wont sometimes to send home summaries of these more special proceedings, that the friends and supporters of the great enterprise might have a clearer and fuller apprehension of the solemn ceremonial observed in admitting an adult, on a profession of his own faith, into the visible Church of Christ.

“But, so far as I remember, for many years back this has not been done, on the supposition that our people had become familiar with the procedure. A new generation, however, is fast rising up, and can have no remembrance of these things. On this account, it occurred to me to ask Mr. Don for a copy of what he delivered after sermon on the solemn occasion—the first on which he has been called to administer the sacred rite to an adult convert from heathenism—with a view of its being published in the *Record*.

“Would that the eyes of all our people could have been fastened for only a few minutes on the intelligent and deeply attentive audience of four or five hundred educated youth, young men, and men of maturer years, whom Mr. Don so fervently and faithfully addressed, in his sermon and concluding remarks, on the morning of the Sunday already named! My decided belief is, that in the whole Gangetic valley, with its *seventy* millions of human beings, such an

other native audience could not be found. And yet there are some that would tell us that ours is not a preaching or evangelistic system at all. The Lord forgive them in their seven-fold ignorance and blindness!"

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

The missionary intelligence contained in the October number of the "Missionary Record," is more than usually interesting. It announces the accession of no less than thirty-one converts from heathenism—three in India, four in Calabar, nine in Caffraria, and fifteen at Glenthorn, Cape Colony.

The four in Calabar who have been received into the Church were adults, who have been in the class for candidates for four years. Besides these, two children, twins, were baptized. There has been a strong prejudice against twin children among the heathen in Calabar. It is one evidence of the waning influence of heathenism when twins can be presented and publicly baptized.

The missionary at Emgwali, Caffraria, gives the following account of the baptism of nine adults there:—

"JULY 7.—Day before yesterday was with us a memorable day; it was our quarterly communion. On the previous day the sky was lowering, and towards evening a gentle rain began to fall. This made us apprehensive that the next day would be wet, and thus debar many from coming out. But our hearts were rejoiced when Sabbath morning dawned upon us with a cloudless sky; and when the hour of service came, and the great bell sounded forth its summons, the people flocked in numbers, and our church was crowded to the very door. I preached to a most attentive audience from the words, 'The Master is come, and calleth for thee.' There was indeed a great congregation, the people came from far; and all around were the waggons which brought the worshippers to the house of prayer. At the conclusion of the service, I baptized nine adults, and admitted them to the fellowship of the church. They have been a long time inquirers; four were members of the same family—a mother and three sons. Five of these persons belong to the Bolo. Are not these cheering tidings? The work is advancing; the murky clouds of error are passing, the twilight begins to appear, the day is approaching. The Caffres now feel the power of Christianity; they see that it alone is the great engine which is fast crushing their heathenish customs. Let us hope and pray that Ethiopia is beginning to stretch out her hands to God.

"The communion was a time of refreshing; upwards of 120 persons sat down of the table of the Lord. At the close of the service, I gave out the grand old hymn of Ntsikana, 'O thou great covering we wear,' and it was truly affecting to see one old man, who has been a faithful follower of Christ for many a long year, bursting out into tears and weeping bitterly. I felt as if the old man realized yet more fully his nearness to the end of his earthly pilgrimage. With the words of the hymn, 'That glorious place of rest above, have we sought it?' uttered by our lips, and with the benediction of the Three-one God upon us, we parted one from another, one communion-season less on earth—one communion-season, let us hope, nearer heaven."

Of the fifteen received into the Church at Glenthorn, four were Hottentots, and eleven were Caffres. The Rev. W. Cumming says, with reference to the admission of so many: "It was a deeply interesting sight to see so large a portion of the area of the Church occupied by members drawn from most of the tribes around. I thought that if their numbers were to increase at the rate which has been going on for some time past, either the building must be greatly enlarged, or some movement to other stations must take place, otherwise the house will be too small to contain all who come."

MISSIONARY WORK OF ESTABLISHED CHURCH OF SCOTLAND.

The following is given as an approximate estimate of the missionary work carried on by the Church of Scotland:—

In India the Church has, in all, 13 European missionaries and teachers, 10 native missionaries, and 21 native teachers. There are 2,561 scholars; 3 orphanages, with 166 inmates; 4 congregations of native Christians, with 192 communicants. Among the Jews there are 22 agents, male and female; and in the Colonies there are 40 missionaries, supported in whole or in part by the Committee of Assembly.

The missionary revenue is estimated at £127,158, supplied from the following sources:—Ordinary collections, £21,595; collections for Home Mission, £23,000; for Education, £25,811; for Endowment, £38,694; for Foreign Missions, £13,770; Royal Bounty Supplements, £2,000; Propagation Society Supplements, £2,288; in all, £127,158.

MISSIONARY OPERATIONS IN PATAGONIA.

Many of our readers will, no doubt, remember the sad fate of a former Patagonian mission, under the superintendence of Capt. Allen Gardiner, whose life was sacrificed, under most painful circumstances, on the dreary shores of Terra del Fuego. Sad as was the result of that enterprize, the work has not been abandoned. A son of Capt. Gardiner, the Rev. A. W. Gardiner, has established himself, with a catechist, at Sota, in Chili, where he has gathered around him a congregation, many of whom have been converted through his instrumentality. On the Falklands there is a mission station at Keppel Island. There are eleven natives of Terra del Fuego under the care of a missionary and two catechists in Cranmer. The missionary also superintends two other stations in Patagonia—Santa Cruz and El Carmen—at each of which places there are two brethren. There is a missionary ship—the “Allen Gardiner”—employed in connexion with the missions. Former impressions, as to the low and degraded state of the Fuegians, have been removed, or modified, and many of them are found to be quiet and well-conducted, fair in their dealings, and modest in their behaviour. An interesting account is given of a young man who was under the care of the missionaries. The superintendent of the mission, the Rev. W. H. Stirling, says. “Full of gentleness and good nature is this Fuegian lad, as far removed from a savage as I am. Not a man in the “Allen Gardiner” but likes him; not a man but has expressed surprise—not at the degradation of the boy, but at his good qualities, his docility, his willingness to oblige, his quick accommodation to his new circumstances, his good looks and cleanly habits. The fact is, I went to Terra del Fuego, screwed tight upon my prejudices, or pride, or both, to view my own superiority with as much humility as possible and to exercise a very large charity towards a people belonging to the far end of the human race. To my surprise, I found myself wondering at the evident resemblance to myself which these savages presented, and then struggling to convince myself that they must be worse than they seemed to be.”

The above particulars we gather from a communication in a late number of “Christian Work.”

MADAGASCAR.—BRIGHTENING PROSPECTS.

The Rev. W. Ellis, writing from Madagascar, under date the 6th of June, gives the following encouraging account of the state of things in the Island:—
 “Our congregations now assume their former appearance in respect to numbers, while considerable additions have been made to the churches during the church meetings of the past week. If the nobles and best friends of the country are true to themselves, and the compact between the sovereign and the nobles be maintained, I cannot but think there is a better prospect for the temporal and spiritual prosperity of Madagascar than there has ever been before. There are naturally difficulties enough to tax the wisdom and energy of any Govern-

ment, and there are probably numbers who do not regard the change with favour; but the best and most intelligent and influential part of the community are satisfied and hopeful, especially as they wish to maintain the existing friendly relations with foreign Powers. Among the Christians there is an appearance of greater earnestness to spread the knowledge of the Gospel among the indifferent or heathen portions of their countrymen, with a greater degree of circumspection in all their public conduct, as at present the Government is much more vigilant than any time since the close of the late Queen's reign. Our congregations in the temporary churches in the East and at the South are gradually increasing, and their influence for good is already apparent in the adjacent village. Indeed we have very much to encourage us. My health is remarkably good. I am surprised at the amount of work I get through, although my head has been a little affected since the events connected with the change in the Government. The mornings and evenings are sufficiently cool; and I go about a great deal more than I was formerly able to do. Don't give yourself any trouble about Jouan's calumnies. They have done me good and no harm, either here or at Mauritius, and they have done the priest's party great injury. My time for more complete vindication will not fail to come. We (the missionaries) are all at peace and harmonious among ourselves here. Our work is prospering. Additions are made to our churches every month. The people in general becoming settled, things are resuming their ordinary course. I enjoy the entire confidence of all members of the Government, and every assistance and encouragement they can give; and a day or two I am able to see the Queen, and to state our circumstances and proceedings to churches, schools, books &c., and the extension of the Gospel."

AMERICAN BOARD OF COMMISSIONERS—ANNUAL MEETING.

The Annual Meeting in connexion with the American Board of Commissioners for Foreign Missions, was held, last month, in the City of Rochester.

The entire income of the year amounted to \$397,079. The expenditure, for the same time, was \$392,161. The year began with a debt of \$11,103, and closed with a debt of \$6,184.

The following summary will shew the work done through the agency of the American Board.

MISSIONS.	
Number of Missions.....	20
“ “ Stations.....	114
“ “ Out stations.....	209
LABOURERS EMPLOYED.	
Number of ordained Missionaries (8 being Physicians).....	151
“ “ Physicians not ordained.....	6
“ “ other Male Assistants.....	5
“ “ Female Assistants.....	180
Whole number of labourers sent from this country.....	342
Number of Native Pastors.....	36
“ “ Native Preachers.....	233
“ “ School Teachers.....	268
“ “ Other Native Helpers.....	200-737
Whole No. of labourers connected with the Missions.....	1,079
THE PRESS.	
Number of Printing Establishments.....	3
Pages printed last year, as far as reported.....	16,351,300
THE CHURCHES.	
Number of Churches (including all at the Sandwich Islands.....)	154

Number of Church Members, do., so far as reported	•22,952
Added during the year, do., do.....	1,138
EDUCATIONAL DEPARTMENT.	
Number of Training and Theological Schools.....	8
“ “ other Boarding Schools.....	13
“ “ Free Schools, (omitting those at the Sandwich Islands.....	344
“ “ Pupils in Free Schools (omitting those at Sandwich Islands).....	8,961
“ “ Pupils in Free and Theological Schools.....	271
“ “ Pupils in Free Boarding Schools.....	302
Whole number of Pupils.....	9,534

*The falling off in the reported number of Church members, as compared with last year, is occasioned by the taking of a new and more accurate census at the Sandwich Islands.

General Religious Intelligence.

MEETING OF EVANGELICAL ALLIANCE.

The Annual Meeting of the Evangelical Alliance was held in Dublin, on the 23rd September, and following days. The Earl of Roden took the chair, and the Rev. Mr. Davis read the 17th Annual Report. The report presented a favourable view of the finances of the association, the debt having been reduced from £192 11s. 7d., to £49. It referred to the death of the President, Sir Culling Eardly, and of several leading members. Encouraging communications had been received from France; Naples, where prayer meetings are held every day in the week; St. Petersburg; and Barmah. The Report recorded the liberation of Matamoras and his companions in Spain, through the influence of a joint deputation, consisting of members from England, France, Prussia, Switzerland, Holland, Austria, Denmark, and Sweden.

The Right Hon. Lord Calthorpe was appointed to fill the vacant office of President. Various papers were read during the sittings of the Alliance, including one by W. B. Scott of London, on "The Week of Prayer;" one by Rev. Dr. Kirkherbert, on "The Results of the Revival in Ireland;" one by Captain Berger, on "Sweden;" one by Professor Gibson, on "The Progress of Evangelical Religion in Belgium;" and one by Rev. John Hall, Dublin, on "Lay Agency." Several topics also were spoken on by members of the association. The Rev. T. Carme, Vicar of Sandfied, Oxon, spoke on "The Progress of Christianity at Home." "The Progress of Christian Union Abroad," was to have been spoken to by Rev. W. Monod of Paris, but in consequence of the serious illness of his brother, the Rev. F. Monod, who was believed to be dying, he was unable to attend. Col. Walker and the Rev. Dr. Steane gave interesting information with reference to their visit to Spain, in connexion with Matamoras.

There were sermons preached, and religious meetings held in several churches.

THE GOSPEL IN ITALY.

Whatever difficulties may be experienced in connexion with the spread of the truth in Italy, it is pleasing to find that there are now so many centres of light and of Christian influence. The Rev. Mr. Moorehead, a missionary of the American and Foreign Union, gives interesting information with reference to Elba. Writing under date of 5th July, he says:—

"I will give you an outline of the work and prospects here. The Island of Elba, as you are aware, lies to the south-west of Leghorn, and is forty-five or fifty miles distant from that place. It has a circumference of some sixty miles and contains a population of about 20,000. There are three missionary stations in the Island, in the three principal towns, viz. : Portoferaiio, Rio and Longone, all of which are supported by the American and Foreign Christian Union. At Rio Marino, the work of evangelization has made more rapid progress than in the other places named, and in fact a greater progress in proportion to the population than in any other part of Italy. They are now building a neat little church, and are most heartily devoted to the diffusion of the truth among their bigoted and superstitious Catholic brethren. I have never seen such perfect harmony, such a bond of brotherly love, such zeal and devotion as is found in the little company of evangelicals at Rio. In Portoferaiio the work is advancing steadily. The most backward, and in some respects the most difficult, is Longone, the station in which I am at present located. I arrived here the last week of June, and although, as you know, but illy prepared to begin so important a work, having been in Italy but eight months, and having a very partial acquaintance with the language, still the way seemed open and my duty clear, and in three days after arriving I tried to preach my first sermon in Italian to a little congregation of seven men. Since that time I have been labouring on as God gives opportunity, scattering tracts, talking, explaining and preaching constantly. Yet the timidity, the actual fear of the Protestant is remarkable. These poor people think, many of them, that the Evangelical, as they call him, is almost an embodiment of Satan. I can truly say that in this little town of, perhaps, 2,500 souls, I am almost perfectly alone, for I am cut off from any fellowship with Catholics; and those who are well-disposed towards the Gospel have such fear of the others, of their little business, or of persecution, that when I go into the streets, for example, they shun me as if I were the subject of some mortal, infectious disease. However, there are two or three poor, but noble men, who have openly professed the evangelical faith, who fear not to talk with me in any place or under any circumstances. This feeling of fear is easily accounted for; it is chiefly the fruit of the teachings of the priests, who are the declared and eternal enemies of all evangelical teachers, and who persuade the poor, ignorant people that the Protestant and Satan are synonymous terms, that he believes nothing, teaches lies, and all who belong to the "new law," as they style it, are lost, lost forever! Then you know that the superstitious element largely obtains in the Catholic character, and hence they are surpassingly suspicious and fearful.

"Notwithstanding all this, I have never yet talked with one who spoke well of the priests. On the contrary, it is evident that almost the universal laity of the Catholic Church in Italy denounce the priests in those intensely bitter and appalling words in which the language so greatly abounds. The general feeling of hatred to the priests (I can call it nothing else) is expressed in terms like these: "We know them, these priests; they have desolated Italy; they have corrupted our brethren; they have ruined our men and women; you care only for our quattrini (our little money;) O, the birbanti! the birbanti!" (a word that seems to gather into itself all that is fearful and wicked.) But for all this intense hatred toward the priests, they are exceedingly fearful of the Protestants.

"We hold our little meeting for worship every Sabbath evening—this is our regular worship. Then we have started a little Sabbath School of four—one man, two girls, and a little boy. But to me the most hopeful and the most interesting is a meeting for women, which I hold every Sabbath afternoon in my own room. Last Sabbath afternoon six came—one of them exceedingly bigoted, she came stealing into my room—arranged themselves along in a row, in front of a little table where I was sitting reading. One of them said to me: "We have come to hear you talk of the Gospel; we are very ignorant, and we want to hear something of this new law." I talked, perhaps, an hour and a half, giving them,

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as well as I possibly could, an outline of the free salvation of the Gospel. With these poor people, who knew nothing of the Gospel, it will not do to attempt controversy or a refutation of their Catholic ideas. No; they will leave you immediately. The Gospel, the love of Christ, the free offer of salvation, is that which reaches them sooner than aught else. They listened, gazed, nodded, and gave approbation one to the other, saying sometimes, "Lo credo! Lo credo!" (I believe it! I believe it). After praying with them, I asked them if they had any question they wished to ask me. Immediately one said, "What about the Madonna?" (the Holy Virgin.) I merely read the birth of Jesus, the marriage of Mary and Joseph, &c., as contained in the 1st of Matthew and 1st of Luke, and remarked in conclusion, "The Virgin certainly was a holy woman, worthy of being the example of all women; but she cannot save us—Jesus only can." I gave some little tracts to those who could read, and they went away apparently satisfied. From these little meetings already begins to arise quite a conversation and we sincerely hope it will increase even to persecution, if such be the will of God; for it is almost the only way to interest the people who care for no religion.

"But I must close, but with the earnest request of your assistance by prayer. You, dear brother, who have seen our missionaries in their fields of labor, know something of their difficulties, of their weakness of their discouragements and of their often dejections. Strengthen them by your prayers."

PICTURE OF A DUTCH SYNOD.

In the year 1834, there was organized, in Holland, the Reformed Secession Church. It has now 177 ministers, 273 congregations, and about 60,000 connected with it. It has a Theological Institute at Kampen, in the Province of Overysse. Connected with it are three Professors, and about 41 students, 24 of whom are studying Theology. The Church is strictly orthodox, and is supported by the voluntary contributions of the people. The Synod, which appears to be of a representative character, is composed of 40 members,—20 ministers and 20 elders,—and meets once in three years. The Rev. Drs. Thomson and Somerville, of the United Presbyterian Church, attended, as Deputies of the Synod of their Church, the last meeting of the Reformed Secession Church in Holland, which took place at Francken, in the Province of Friesland, in August last. An interesting account of the visit of these Deputies is contained in the last number of the Missionary Record of the United Presbyterian Church. We subjoin the account which they give of the mode of conducting business in the Synod, and the reception of the Deputies. In some respects—we specially allude to the prevalence of smoking—they are somewhat in advance of us:—

"THE SYNOD ENGAGED IN BUSINESS.—It was arranged that the deputies were to be formally received at four o'clock on the afternoon of Monday, the 24th; but they deemed it respectful to visit the Synod in the forenoon, and they were present for more than two hours. The chairs on which the women sit were removed, and two long tables, one across and one down the floor, with seats on both sides, occupied their place. The president sits at the middle of the cross table, with the vice president at his right hand, and the three professors on his left; and opposite the president, a little to the left, is the clerk of the court, who is the minister of Amsterdam. Near the moderator, a little to the right, was a neat article containing a stalk of clean pipes; and all along the tables, in the midst of papers, pens, ink, and books, were dishes filled with cut tobacco, lucifer matches, and an iron vessel full of hot peat ashes. All the members, with one exception, had long pipes, to the contents of which, often replenished, they did ample justice. The moderator, a very respectable-looking man, who wore a Calvin cap, had a huge, long-shanked Meerschaum pipe, which he did not allow to go out all the time that we were there; and the

clerk wrote his minutes with the bowl of the pipe resting on the table and the other end in his mouth. The women were in the gallery; and the men who were present as spectators stood on both sides of the Church, all smoked vigorously. Coffee was at intervals kindly handed round by the female servant of the minister. But the business proceeded—"ex fumo dare lucem"—with great order, decorum, and apparent intelligence. The president has a wooden hammer (a thing which might with advantage be imported,) and when a member is about to speak, he gives a knock on the table and announces the name. When a question of importance is under discussion, or a vote is to be taken, the President calls the names in succession, accompanying each call with a knock of the mallet. When this is the case the members rise and deliver their opinions. But when the President does not knock with his hammer and call the names, the members speak sitting, carrying on the discussion in a conversational way. The president speaks much oftener than is allowed in our moderator; and it seems to fall to him to gather up the sense of the court, and to propose the deliverance. The impression which was produced upon the minds of the deputies, as to their mode of doing business, was exceedingly favourable. The members seemed to attend to the matter before them, to speak their minds frankly and fully—elders as well as ministers, and to be anxious to maintain the truth and the purity of discipline. There is obviously life and vigour among these men. They have the cause of Christ at heart; and if guided and blessed, they will yet do great things for a pure gospel in Holland.

"THE FORMAL RECEPTION OF THE DEPUTIES.—At four o'clock on the afternoon of Monday, the three professors came to the hotel and conducted the deputies to the Synod, who were warmly welcomed, and placed on the right hand of the vice-president, all the members standing. The church was again quite filled. The 133d Psalm having been sung, Dr. Thompson addressed the Synod. He specified the links which, in an ecclesiastical and literary point of view, formerly connected Scotland with Holland, and which still induce us to take a special interest in them; adverted to the similar origin, character, and aims of the two churches; urged the value of an educated ministry, to which he was glad to learn they were attending; dwelt on the importance of preaching the doctrines of free grace, as has been done in all our pulpits; spoke of our independence of State control and disapproval of State endowments; intimated how thankful he was to know that they were resolved to uphold the entire Sanctity of the Sabbath, 'the fence and bulwark which has been placed around the church of God;' and concluded by reference to the contemplated union between the Free and the United Presbyterian Churches. Another psalm was then sung and Dr. Somerville addressed the Synod. The aim of his address was to show that the church of Christ, set up by God on earth, is intended to be 'the light of the world'—the source of spiritual life and riches to all classes and kindreds of men: that with this its diffusive character is connected the special promise of Christ's gracious presence: that in order to answer its end, the Church must hold and teach the truth 'as it is in Jesus!'—must have love, that love which is the fruit of faith, love to Christ love to Christian brethren, and love to all men, and must have the true spirit of prayer—the source of its strength and success: that where these three things exist, the Church is a light and a blessing, and there will ever be growth and expansion; that the Lord will prosper and enlarge the Church just in proportion to what it does for the ignorant, whether at home or abroad; that as commerce enriches nations, so does giving to the destitute multiply the resources of Christ's people; in proof of which assertions the missionary experience of our Church was described; and the brethren were called upon, in reliance on divine aid, to fill Holland with a pure gospel, and at the same time to take their place, as means and opportunities offered, among those evangelical agencies that in obedience to Christ's parting command are seeking to enlighten the dark places of the earth. The addresses—which we have every reason to believe were faithfully translated, were heard

with great attention and apparent interest. A few questions of practical a kind, connected with the business that had been before the Synod, were asked by the deputies; formal thanks were, in the name of the Synod, given by Professor Van Velzen; and the interview, which was so pleasing to all parties, was brought to an end. The addresses have been published in Dutch in a news paper, conducted by the professors; and our prayer is, that the Lord may bless them for the encouragement of those esteemed brethren, who, amidst many difficulties, have lifted up a banner for the truth, and are contending for the faith once so prevalent in Holland.

MINISTERS FROM SCOTLAND.—Two missionaries have lately arrived from Scotland, under the auspices of the Colonial Committee of the Free Church, viz., Rev. Mr. McDonald, now in the bounds of the Presbytery of Montreal, and the Rev. W. Wright, at present in the Presbytery of Hamilton.

DEPARTURE OF THREE MISSIONARIES.—Three missionaries of the United Presbyterian Church have just departed for India.—Rev. Messrs. G. Martin, Jas. Gray, and Dr. Andrew Shields, together with Mrs. Martin and Mrs. Gray. A free passage was generously offered by Messrs. George Smith and Sons, of Glasgow.

THE ESTABLISHMENT OF EPISCOPACY IN SCOTLAND.—Bishop Wordsworth, apparently led on by the avowed episcopalian tendencies of a few ministers in the Scottish establishment, has, in a recent charge, promulgated the idea of union between the Established Church and the Episcopal Church. We apprehend that such a proposal will find but small favour among the Presbyterians of Scotland.

DAY OF THANKSGIVING IN THE UNITED STATES.—President Lincoln has issued a Proclamation appointing the last Thursday of November as a day of thanksgiving and prayer, and inviting all the citizens to observe such day. The proclamation speaks of the year just drawing to its close as having "been filled with the blessings of fruitful fields and healthful skies, to which other blessings have been added."

DEATH OF EMINENT PERSONS.—Intelligence has been received, from recent papers, of the death of Lord Lyndhurst, the oldest British statesman, and also of the death of Dr. Whately, Archbishop of Dublin. Dr. Whately was well-known for his eminent talents, and the works which he published on various topics. As a leading Bishop of the Church of England he was liberal in his views. He was long a zealous and steady supporter of the National System of Education in Ireland.

SOCIAL SCIENCE CONGRESS.—The annual meeting of the Social Science Association opened on the 7th ult. The meeting was largely attended, and its proceedings were of an exceedingly interesting character. Various topics connected with the social and educational interests of the country were discussed. Lord Brougham took a prominent part at the meeting, and, as President of the Association, delivered the opening address. Many will dissent from the terms of eulogy employed by Lord Brougham with reference to the Sisters of Charity.

ORDINATION AT VICTORIA TOWN, JAMAICA.—The novel spectacle of an Ordination was witnessed at Victoria Town, on the 17th June. The missionary ordained was the Rev. Joseph Hannah, who, after having acted as a catechist and teacher, was lately licensed to preach the Gospel. Mr. Hannah has had upwards of 20 years experience in missionary work in Jamaica. At Victoria Town there is a church with sixty members and four elders, and an attendance of about two hundred. The population of the place is very considerable and is increasing.

DR. DUFF.—Dr. Duff, who has been suffering anew from severe illness, proposed to visit the missions in the different Presidencies in India, and thereafter to return by the Cape of Good Hope visiting the Caffre missions, and reaching

Britain, D.V., by *midsummer* next year. Recent accounts state that Dr. Duff has left India with his health so enfeebled, that he had to be carried on board the vessel. It is said that the Bishop of Calcutta, Sir C. Trevelyan, and other friends and admirers of Dr. Duff are taking steps to obtain funds to raise a "Duff Testimonial Hall," as a suitable memorial of the great philanthropist.

DISCOVERY OF HEBREW MANUSCRIPTS.—It is stated that the Russian Government has just purchased a celebrated collection of Caraitic writings. The Caraites reject the Talmud and the traditions of the Rabbins, and adhere exclusively to the letter of Scripture. The collection was made by two brothers Firkowick—Jews. The collection embraces 124 Hebrew copies of the Old Testament, more ancient than any that can be found in all the European libraries. There are 25 manuscripts written before the 9th century, and 20 before the 10th. According to the opinion of Messrs. Tischendorf, Doren, Becker, and others, no European library contains Hebrew manuscripts of so ancient a date.

RE-UNION OF PRESBYTERIANS IN THE SOUTH.—A Union is in course of being effected between the New and Old School Presbyterians in the South. Committees were appointed at the last meeting of the Supreme Courts of these Churches, and these committees have been since seeking to carry out the object of their appointment. A draft of a Basis of Union has been drawn up. It embraces the following points:—1. Doctrinal Basis of Union; 2. The Church, an organic Body for the work of Missions; 3. Union of Synods; 4. Union of Presbyteries and Churches; 5. Missionary Agencies. As to the Doctrinal Basis, it is proposed to receive and adopt the Confession and Catechisms of the Presbyterian Church, as containing the system of doctrine taught in the Holy Scriptures, and approve of its Government and Discipline. The Basis enters with considerable minuteness into the points which had been held somewhat differently by the two bodies.

ROMAN CATHOLIC PREFERETS.—A Roman Catholic paper of Ireland gives a list of persons, belonging to the higher classes in England, who have been received into the Romish Church. The list embraces 867 names of laymen and 213 clergymen. In the list we find the name of the Duchess of Kent, mother of the Queen; the Duchess of Hamilton, the Duchess of Atholl; the Duke and Duchess of Leeds, and many others of the nobility. In the list we find also the name of the late Sir Allan Macnab. We apprehend that the list is not trustworthy, and that the Romish Church claims not a few as members on very unsatisfactory grounds. Many of those who have really gone over to the Church of Rome were not sincere Protestants, and will do less harm now, than if they had remained within the pale of the Protestant Church. The unceasing energy and zeal of the Romish Church, in adding to its numbers, should stimulate the adherents of a purer faith.

REPLY TO AN ADDRESS OF THE CLERGY OF THE CONFEDERATE STATES OF AMERICA.—A reply to the Address of the Clergy of the Confederate States has just been issued, signed by leading ministers in Scotland. The reply refers solely to the subject of slavery. The writers of the Reply say: "We are reluctant to abandon the hope, that upon re-consideration, and in the view of the sentiments now unanimously held and expressed on this subject everywhere else all over Christendom, our American brethren may yet be induced to take up a position more worthy of our common faith than that which they at present occupy. But, at all events, the obligation lying upon upon us, as things now stand, towards them, towards ourselves and towards the Church and the world, towards the Bible and the Gospel, is to record, in the strongest possible terms, our abhorrence of the doctrine on the subject of slavery which the Southern Clergy teach and upon which they act; and to testify, before all nations, that any State, Empire, or Republic, constituted or re-constructed in these days of Christian light and liberty upon the basis of that doctrine, practically applied, must, in the sight of God, be regarded as founded on wrong and crime, and as deserving, not His blessing, but His righteous wrath."

Home Ecclesiastical Intelligence.

CALLS, ETC.

MILLE ISLES.—The Congregation at Mille Isles have addressed a call to the Rev. John Irvine.

KINCARDINE, KNOX'S CHURCH.—The Congregation of Knox's Church, Kincardine, have agreed, we understand, to give a call to the Rev. Jno. McFavish.

TILBURY.—The Rev. P. Goodfellow, of Bosanquet, has received a call from the congregation at Tilbury. Mr. Goodfellow, however, remains at Bosanquet.

DELAWARE.—The congregation of Delaware have given a call to the Rev. W. Lohead.

ONEIDA, ETC.—The congregations of Oneida, Indiana, and Seneca, have given a call to the Rev. A. Grant.

REV. D. DUFF.—The Rev. D. Duff, appointed to British Columbia as a second missionary, has proceeded to Britain. Mr. Duff will, D.V., proceed to British Columbia in the Spring.

WEST CHURCH, TORONTO.—The congregation of the West Church, Toronto, have agreed to petition the Presbytery to appoint the Rev. Anthony Simpson to supply the congregation in the meantime.

SPENCERVILLE.—The Rev. Mr. Gardiner, lately received as a minister of this Church, has received a call from the congregation at Spencerville. He has also, we understand, received a call from Winchester.

REV. J. NISBET.—The Rev. James Nisbet arrived safely at Red River on the 11th September. Rev. J. Black gives a good account of the meetings at the different stations during the summer. The prospects of a mission to the Saskatchewan country are not very encouraging or bright at present.

KNOX COLLEGE—NEW SCHOLARSHIP.—Mrs. Gibb, of Woodfield, Quebec, whose husband was a liberal benefactor to the College, has paid over the sum of eight hundred dollars for establishing a new scholarship, to be called the "Gibb Scholarship," for the encouragement of Sacred Rhetoric.

GEORGETOWN AND LIMEHOUSE.—Mr. John Burton, Student of Divinity, who has been labouring during the past summer at Georgetown and Limehouse, was, before leaving, waited upon by a deputation from the ladies of those congregations, who presented him with an address expressive of their respect and attachment, together with a handsome writing desk. His Bible classes, also, presented him with handsome and appropriate tokens of their attachment.

ERIN.—We are glad to learn that the Erin congregation have lately found it necessary to make a considerable addition to their church accommodation. Four years ago the church was not three-fourths full. now the more spacious edifice is already pretty well filled. Other things also indicate progress outwardly. We trust there will be also advancement in regard to spiritual strength and holy zeal for the glory of God.

KNOX COLLEGE—MISSIONARY SOCIETY.—The annual meeting of the Missionary Society of Knox College was held, within the Divinity Hall, on Oct. 23rd, when the following office bearers were elected for the year:—President—Mr. Bauld; Vice President—Mr. McQuarrie; Corresponding Secretary—Mr. McColl; Recording Secretary—Mr. R. N. Grant; Treasurer—Mr. Findlay; Committee—Messrs. G. McLennan, Hubbert, Forbes, Hastie, and Roger; Auditors—Messrs. Davidson and Becket.

EASTERN SENECA—OPENING OF CHURCH.—The congregation of Eastern Seneca was for several years a part of the Rev. George Cheyne's pastoral charge—

and under his charge increased, from seven families, until it became a flourishing congregation. About eighteen months ago, Mr. Cheyne resigned this part of his charge, and it was united with the congregations of Oneida and Indiana. The people have hitherto met for worship in a school-house, and the want of a church was felt to be a serious drawback to its prosperity. An acre of land was presented to the congregation by Mr. William Brown, elder, for a church and burying-ground, and on the spot where a few months ago, the forest was unbroken, a neat and commodious church has now been erected. This church was opened for public worship, and solemnly dedicated to that purpose on Sabbath, the 25th of October. The Rev. David Inglis, of Hamilton, preached in the morning from John xvi. 7., and in the evening from John xix. 17, 18. In the morning the church was crowded to the door before the hour of worship, and it was again filled in the evening.

On Monday a soiree was held in the church, presided over by the Rev. George Cheyne, and addressed by Messrs. Black, Montgomery, Wright, Rennie and Inglis. The proceeds of the soiree and the collections of the Sabbath, amounted to about \$110.

KNOX COLLEGE.—OPENING OF SESSION.

The Session of Knox College opened at the usual time,—on the first Wednesday of October. There was, as on former occasions, a good attendance of ministers from the country, as well as of friends from the City of Toronto.

Dr. Burns delivered the opening lecture, and chose, as its subject, "The Modern Aspects of the Deistical Controversy." He began by selecting a few aphorisms, or useful practical observations from the works of Bacon, Pascal, and Arnold, showing their bearing on the great questions at issue, and on the best method of illustrating and vindicating religious truth. In replying to some popular objections, he showed also, that, though strict and rigid demonstration may not be had on such subjects, the evidence of analogy, of historical proof, of mental consciousness, and of ordinary experience and observation, may be amply sufficient; and, indeed, that such evidence is more in harmony than any other with man's condition as a moral being under probation. He stated the principal changes that had of late years taken place in the evidences of natural and revealed religion, and particularly in the departments of Scripture criticism, and extended natural science. On the second of these topics in particular, he laid down and illustrated four leading facts or principles to be kept in view in all such investigations. One was to attend to the distinctive features of each class of proofs, and to guard against confounding one with another, so as to neutralize or diminish the force of each. A second was, to remember that there never was a time when the language of men, and their practical habits of thought and of action, were in perfect harmony with the real facts of science. The third was, that the language of the sacred writers seems to be often in harmony with matters of discovery in the system of things quite beyond their own age; and the fourth was, that the ultimate harmony of science and revelation may be anticipated from the numerous instances in which apparent discrepancies, betwixt the representations of Scripture and natural phenomena, have been explained or removed by later discovery. The subject was applied, first, in connection with the maintenance of a distinct order of suitably qualified teachers in the Church; and, secondly, in behalf of a department in Theological Colleges for the instruction of young men in natural science, and its harmony with revelation.

We are glad to say that the attendance in the various classes is good, the total number of students in attendance being 53, not including the students in University College who are preparing to enter Knox College at a future time. Everything promises a harmonious and pleasant session.

Communications.

MISSION AT BRUCE MINES.

To the Editor of the Record.

DEAR SIR,—According to your request I send you a brief sketch of my labours in that distant part of the Home Mission field, namely, the Bruce Mines.

It was in the early part of the month of May last that I started in the steamer *Ploughboy* for this place in accordance with the appointment of the Presbytery of Grey. Our voyage being all that could be desired, we reached our destination in safety and in good time. The wharf, as we approached, it was crowded with the miners, who had left their work to bid us welcome, and this they did most heartily, for they made the air resound with the three good cheers which they gave us. No wonder, we may say, that such a sensation is created by the steamer's first visit for the season, when we consider the isolated nature of the place, and particularly the fact that during the whole winter the people are in a measure cut off from all communication with the busy world lying hundreds of miles beyond them.

It was on Saturday that I arrived, and on Sabbath, the following day, I preached to a congregation numbering about 300. It was an encouraging thing to see such a goodly gathering as this in such a place. It was particularly so to me, for I was not prepared to find so large an audience after the discouraging accounts I had received of the Bruce Mines before I left Toronto. From 250 to 300 was the average attendance throughout the summer, and these consisted of hearers of all denominations of the place, namely:—Presbyterian, Episcopalian, and Methodist? In connection with the Church, there is a Union Sabbath School, which is well attended; the usual number being about 100, while there are upwards of 200 on the roll.

At present there are about 40 Presbyterian families resident in the place. These I visited, and was very kindly received by them all. There are also a few Presbyterians settled as farmers on the Island of St. Joseph, which is miles opposite the Bruce Mines. To these I preached once a fortnight, when weather permitted. I also took a trip during the summer to the village of Sault Ste. Marie, which is distant from the Bruce about 10 miles. While there I ascertained that several Presbyterian families lived 4 miles inland from the river, consequently I directed my steps into the country to pay them a visit. It was very pleasant to meet with the warm greeting with which they received me. They were 7 in number, I found, and settled on good farms; a circumstance which somewhat surprised me considering that the most part of the surrounding country is nothing but a barren rocky wilderness. I remained a few days with my Presbyterian friends, and often preaching to them on the last evening of my visit. I bade them good bye; commending them to the Great Shepherd who is nigh unto the sheep of his fold wherever they may be scattered throughout the earth. To return to the Bruce Mines. I may make a few general remarks in addition to what I have said respecting the moral and religious state of the people of that locality, as well as the prospects of the place as forming part of the mission field.

In regard to the former I must say, that my present opinion, after a sojourn of some months at the mines, does not accord with the impressions which I was at first led to entertain. The reason is obvious. It requires one to spend some time in any community, and to mingle amongst the people, in order to ascertain rightly their condition in a moral and religious point of view. This I have done during the summer, amongst the miners and their families, I have daily come in contact with them, and have, therefore, had opportunity of judging accurately of the true state of things. In stating what I think of the religious character of the place, I must acknowledge that I never met with such

deadness to the true spirits of religion as I witnessed there. Many there are, believe, who can look back to the days when in Scotland, their fatherland, they witnessed, it may be, a good profession, but who are now gone back, having sunk into cold formality, or even worse—immorality itself; for there is the sin of drunkenness which prevails to a most deplorable extent. And here I would notice what I feel certain of, namely, that the drinking customs form the great curse of the place. This is what has so demoralised the people, and until an effective check is put upon the evil habit of low tipping, and drinking to excess, which is carried on, we cannot hope to see a reformation take place. I am, indeed, happy to mention that a Total Abstinence Society was organised shortly before I left, and I understand, it promises to work well. It numbers between forty to fifty, not a few of whom are intelligent, well-doing young men. They made application to me, requesting that I should deliver a lecture on the subject of Total Abstinence. Their request I complied with a few days before leaving the mission field, and I am glad to say we had a large meeting, although many of the miners could not be present on account of being employed on what is called the "night shift."

There are evidently some reasons which may be assigned for the low state of religion and morals at the Bruce mines—one is the isolated character of this part of part of the Province. It is removed from all the restraints of society, so that vice has crept in, and as it were, leavened the mass. There are, however, exceptions to this general description which I give, some men who shine as lights in a dark world. They are few, however, as far as my observation has gone. Another reason we would notice, for the irreligion that prevails, is the want of Presbyterian services in the place for so many years. The Methodists have been labouring there for some time, but they have been little countenanced by the Presbyterians, and consequently the latter have been little influenced by their efforts.

As to the prospects of missionary operations in the future, I would say that they are such as would warrant the church to direct her efforts to the forming of a regular mission station at the Bruce mines. There is material enough in the Presbyterian population now there. It is, however, of an uncertain, fluctuating character, and it is this in particular that places a great obstacle in the way of establishing a station at the present time. If the mines, however, prosper as it is expected they will, the number of miners will increase, so that in a year or two there will be, I have no doubt, a standing population sufficiently numerous to form a self-supporting station.

With this in view, then, I think it advisable that the place should be attended to for a year or so, by a missionary laboring amongst the people. The need for such a thing is great, as may be seen from what I have said. It is also the desire of many, who long for better things, to have preaching kept up amongst them. Could this be done I have little doubt but in a year or two things would wear a different aspect. We know that it is the Gospel, and the Gospel alone, that will raise the fallen or bring them back from error's way. All other agencies are good enough in their own place, but the true reformation of man is effected only by the truth taking a saving hold of his heart. Thus it is that we look to even the Gospel of Christ for lighting up many a dark spot in this and in other lands. Let it be our prayer that its blessed light may be more and more diffused throughout the world, that by its benign influence the wilderness and the solitary place may be glad, and the desert rejoice and blossom as the rose.

I am, yours, &c.,

E. BAULD.

OBITUARY NOTICE—JOHN LAWRIE, SEN'R.

John Lawrie, senior, Elder of our Church at St. Catharines, was born in the Parish of Oldhamstocks, County of Haddington, Scotland, on the 26th Sept.,

1786, and died, in the Township of Grantham, County of Lincoln, on Sabbath, the 13th September last.

His ancestry were pious. They belonged to the seven thousand of the Scottish Israel in those days when the word of the Lord was precious, and there were few—the faithful few whom the mother Church shook from her lap—who kept the lamp of truth, when it was like to go out in the temple of the Lord.

Mr. L. was a man of sterling integrity, and sturdy independence, of which a practical illustration was supplied in the very occasion of his coming to this country. In 1837, he voted against the wishes of a despotical Laird, and got notice to quit. He was alternately coaxed and threatened, but he was proof against all such influences. He left his native shores amid the sincere regret and heartiest good wishes of all whose good opinion was worth having, and bearing with him a handsome testimonial of the sense entertained by the general community of his practical protest against aristocratic oppression. Mr. Lawrie was eminently social in his disposition. He loved to go back into the past, and to recal the scenes and companions of his early days. He was a shrewd, sensible, intelligent man. Always a diligent reader, he made good use of what he read. He was public-spirited, though, from a constitutional diffidence, he shrank from taking any part in public affairs. He noticed with interest all that was going on in the Province and the world, and felt an honest pride in the advancement of his sons, one of whom is Warden of the county of Lincoln, another an honoured elder of our church, and the remaining two excellent and useful members of society.

Mr. L. was a sound Calvinist and a strict Presbyterian, but free from bigotry, and bearing out the Apostolic character of "lover of hospitality—a lover of good men." He was well versed in the history of our Church. He was one of the founders of our cause in this quarter, and was all along a firm and faithful supporter. He was, what might be termed a "stiff voluntary," when that old Church War raged, but no one longed more earnestly than he for the halcyon days of peace, or felt happier when the parties in that fierce feud mutually laid down their arms, and resolved to study war no more. He showed his love for union by falling in with the movement here six years before the general union of the Churches was accomplished.

The negotiations he watched with the deepest interest, and when the gladsome consummation was realized, there was not one in the united Church who joined more heartily in the prayer, "Peace be within thy walls," &c. He attended the first meeting of our united Presbytery, along with his devoted son Robert, and our Synod at Toronto, in 1862, and it rejoiced him to see the old party lines obliterated, and the elements which had been before apart, under the baptism of fire and alchemy of love, fused into one. The 128th Psalm was verified in his experience, especially the closing stanza, "Thou shalt see thy children's children, and peace upon Israel."

His sufferings, and the malignity of Satan taking advantage of them, for a season drew a cloud over his soul. "Something keeps whispering in my ear," said he, "false hope, false hope." With much earnestness, as if wrestling with principalities and powers bending all their energies to relax his hold, he cried, "If I perish, I will perish there. I'll cleave unto him. I'll not let go the skirts of his garments. At last the cloud floated away, and the light returned. Truly that light was sweet. "Oh," said he, vehemently, "I would not give up my hope, my hope in Christ for thousands of worlds." On the day he died (our common Sabbath) it seemed as if, to his clearing vision, the gate of heaven stood open, and he could see the radiant forms and hear the celestial music. "Oh what a glorious sight!" was his sudden outburst, "what a bright light I have. I never saw Jesus in such a way before. Oh, it was good." He tried to sing the 23rd Psalm, which was specially precious to him, but failed. We sang two verses, beginning, "Yea, though I walk." He waved his hands and seemed to catch the echo of the "harpers harping with their harps."

Then, calmly, he gave commandment concerning his bones, saying expressly

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among other things, as he glanced at her who sat beside him, the old disciple who was born on the same day with himself, and had proved his faithful and attached companion for over 52 years, "Leave room at my left hand for your mother, *mind that, mind that.*" He sent two messages to the congregation, "Whatsoever thy hand," &c., and "Be ye also ready," &c.

Though he drank not again with us of the fruit of the vine, he was privileged ere our evening service was over, to drink it new with the blessed Master of the Feast in our Father's kingdom. Thus he "gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people."

R. F. B.

Proceedings of Presbyteries, &c.

MEETING OF BOARD OF KNOX COLLEGE.

The meeting of the Board of Management of Knox College took place in the College on the 7th ult., Rev. J. Dick, Moderator of Synod, in the chair.

The financial state of the College gave rise to a long conversation, which ended in the appointment of a sub-committee, to carry out the decision of Synod, in preparing a statement of the amount which may be expected from each of the Presbyteries, in providing for the current expenses, and liquidating the debt which now exists. It was agreed that the members of the Board of Management, in the several Presbyteries, should be requested to give particular attention to this matter.

Principal Willis reported that Mrs. Gibb of Woodfield, Quebec, had presented to the College the sum of \$800, for the purpose of founding a Scholarship in Sacred Rhetoric. It was agreed to record the thanks of the Board to Mrs. Gibb for her generous gift.

Principal Willis also read a letter from Rev. Dr. Irvine, of Hamilton, with reference to a bequest, by the late W. Fisher, Esq., of \$2,000, to assist in the training of Young men in Knox College. Principal Willis was authorized to correspond with Dr. Irvine on this subject.

After appointing a sub-committee, and attending to some other business, the Board adjourned.

MEETING OF HOME MISSION COMMITTEE.

The Home Mission Committee met in Knox College on the 7th ult. The Roll of Probationers was made up. It embraced the following Probationers, and students who have completed their course of study: Rev. Messrs. J. Hume, J. Ferguson, J. Tait, George Murray, J. Scott, J. A. F. S. Fayette, G. Jamieson, P. Mc. Dermid, J. Stewart, J. Martin, A. McColl, E. McLean, R. D. McKay, H. Gracey, G. Grant, A. Grant, T. McGuire, J. B. Taylor, W. Laudy, J. Morrison, T. Sharp, W. Lochead, R. Ewing, J. G. Carruthers, A. McNaughton, A. Brown, W. M. McKay, E. Graham, J. Davidson.

Statements, as to the number required by each Presbytery, were laid before the committee, and the following allocation was then made:—

To Presbytery of Montreal.—Messrs. J. Hume and John Scott.

“ “ Ottawa.—Mr. J. Tait; Mr. J. Stewart, for 1st 3 months; Mr. G. Grant, 2nd 3 mos.: Mr. Sharp from 1st Nov.

“ “ Brockville.—Mr. Martin, 1st 3 mos.; Mr. Ewing 2nd 3 mos.

“ “ Kingston.—Mr. Mackey, 1st 3 mos.: Mr. McGuire, 2nd 3 mos.

“ “ Cobourg.—Mr. Lochead, 1st 3 mos.: Mr. McNaughton, 2nd 3 mos.

- The Presbytery of Ontario.—Mr. Davidson, 1st 3 mos.; Mr. Mackey, 2nd 3 mos.
 “ “ Toronto.—Mr. Ferguson. mos.
 “ “ Guelph.—Messrs. A. Brown and A. McNaughton, 1st 3
 Messrs. Martin, Stewart, and Graham, 2nd 3 mos.
 “ “ Hamilton.—Messrs. Ewing and Graham, 1st 3 mos.: Messrs.
 Brown and Jamieson, 2nd 3 mos.
 “ “ Paris.—Messrs. McGuire and Grant, 1st 3 mos.: Messrs.
 Fayette and Gracey, 2nd 3 mos.
 “ “ London.—Messrs. Gracey and G. Grant, 1st 3 mos.: Messrs.
 McDermid, Davidson, Lochead, and A. Grant, 2nd 3 mos.
 “ “ Stratford.—Mr. McDermid, 1st 3 mos.; Mr. J. B. Taylor,
 2nd 3 mos.
 “ “ Huron.—Mr. Morrison, 6 mos.; Mr. J. B. Taylor, 1st 3
 mos.
 “ “ Grey.—Mr. G. Jamieson, 3 mos.; Mr. Howie, 6 mos.
- After disposing of some other business, the committee adjourned.

PRESBYTERY OF TORONTO.

This Presbytery met on the 6th ult. A call from Streetsville was put into the hands of the Rev. W. Lundy, who craved time to consider it. Reports were presented as to the dispensation of the Lord's Supper in several congregations and mission stations. Applications from several stations for supply of missionary service were received and handed to the Presbytery's Home Mission Committee. Mr. John Thompson, after passing the usual trials in a very satisfactory manner, was licensed to preach the Gospel. Mr. Thompson, for whom several call were being prepared, has accepted the position of teacher of mathematics in Morin College, Quebec.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met at Bowmanton, on the 22nd Sep. The committee appointed to confer with the petitioners for a separate congregation at Port Hope reported. The result of the conference was that "The committee felt at one on the improbability of anything like a reconciliation." By a vote of eight to three it was agreed that the circumstances did not warrant the Presbytery in establishing a second congregation in Port Hope. Against this decision Mr. Andrews protested, and appealed to the synod. The moderator, Rev. J. Ewing, joined in the protest.

Mr. Scott's resignation of the charge of Perrytown and Oakhills, was allowed to lie over until next meeting.

The students within the bounds were examined, and arrangements were made for holding missionary meetings throughout the bounds.

PRESBYTERY OF KINGSTON.

The Presbytery of of Kingston met on the 6th ult. The Home Mission business engrossed to a large extent the time and attention of the Presbytery. The report as to the Home Mission work of the Presbytery was of an encouraging character, the only thing unpleasant being the failure of some of the stations to assist the Presbytery as they might in bearing the expense. In connection with the Home Mission Report, Mr. W. Campbell, elder, Madoc, was highly commended for his labours as a catechist in Huntingdon. Arrangements were made for the supply of the mission stations, and also for holding missionary meetings in all the congregations during the winter.

Messrs. E. Reeves, and Hubbert, students, were examined and certified for their several classes in Knox College. Mr. W. Reeves also underwent a lengthened examination and delivered with approbation several exercises previously prescribed.

PRESBYTERY OF HURON.

This Presbytery met at Clinton on the 13th ult. The business was not of any special interest. The resignation of the Bervie congregation by the Rev. W. Inglis was accepted, and Mr. Forbes was instructed to give as much supply to that congregation as he possibly could.

The Presbytery having, at a former meeting, called the attention of some congregations that had failed to report as to the amount of stipend paid to the minister, it was agreed, that at the regular meeting held in July, the financial returns of congregations shall be examined, with a view to stimulate congregations neglecting to support the ordinances of God's house.

After the usual examinations, Mr. John Morrison was licensed to preach the Gospel.

A special meeting was appointed to be held in Clinton on the last Tuesday of November, at 11 a.m., to consider the remits sent down by synod. It is hoped that that there will be a full attendance of members.

PRESBYTERY OF ONTARIO.

This Presbytery met at Oshawa on the 5th October. On the report of Committee previously appointed, it was unanimously agreed to recommend to the Synod, for reception into the Church, Mr. Lumsden, who had applied to the Presbytery to be received.

The students within the bounds passed a satisfactory examination, and received certificates accordingly. A committee was appointed to confer with Mr. Peter Musgrave, who proposes to enter on a theological course.

With reference to memorials addressed to the synod by Messrs. Sharp and Ferguson, containing reasons of protest and appeal against the decision of Presbytery at its last meeting, it was agreed to defer the disposal of them till next meeting. In the view of Mr. Sharp's resignation taking effect on the last day of October, Mr. McArthur was appointed to preach on the first Sabbath of November, at Ashburn and Utica, and to declare the congregations vacant.

A committee was appointed to make arrangements for missionary meetings within the bounds.

PRESBYTERY OF HAMILTON.

This Presbytery held a meeting on the 30th September. The Rev. M. Y. Stark laid on the table his resignation of the charge of Dundas. A special meeting was appointed to be held on the last Wednesday of October to dispose of the case.

A congregation was organized at Port Colborne. This congregation, and that of Welland, were specially recommended to the attention of the Home Mission Committee.

The committee appointed to visit the congregation of Knox's Church, Hamilton, in connexion with the memorial of Mr. James Walker, presented a report setting forth the steps which they had taken, and stating that in consequence of there being no appearance on the part of the congregation or managers, they had resolved to adjourn and report to the Presbytery. The Report was received. Mr. Bethune, elder, and Dr. Irvine protested against the reception of the Report, and appealed to the synod. It was then resolved to cite the congregation of Knox's Church, at the next ordinary meeting, with reference to the matters contained in Mr. Walker's memorial.

The Presbytery licensed Mr. A. Grant to preach the Gospel; and examined Mr. James P. Baikie as a student in the second year in the preparatory course. The Rev. Mr. McGlashan received leave of absence for a few months. The Home Mission Committee was appointed to prepare a scheme of missionary visitations of the congregations and stations within the bounds during the winter.

PRESBYTERY OF LONDON.

This Presbytery met at London on the last Tuesday of September. Of the busi-

ness transacted the following are the most important items. In the view of Mr. Duff's proceeding to British Columbia as a missionary, on the appointment of the Foreign Mission Committee, the Presbytery prescribed to Mr. Duff subjects for trial discourses. A call from Florence and Bothwell, in Mr. Duff's favour was laid before the Presbytery, but, in consequence of Mr. Duff's acceptance of the appointment to British Columbia, it was not prosecuted further.

Calls in favour of Rev. P. Woodfellow, from Tilbury and from Mitchell, were laid before the Presbytery. All parties were cited to appear at next meeting.

Mr. Proudfoot was appointed to moderate in a call in the congregation of Delaware.

Students, within the bounds, were examined, and were certified for their several classes.

The Rev. W. Bennett laid on the table a letter demitting his charge of the congregation of Windsor. The name of Rev. W. Troup, lately inducted as pastor of the congregation at Napier, was added to the roll.

The Presbytery bounds were divided into five sections, for the purpose of holding Missionary Meetings. These are.—1st. Kent and Essex, Rev. W. King, convener; 2nd. Lambton, Rev. D. Walker, convener, 3rd. Wardsville, E. Aldboro, Mosa, Ekfrid, Napier, Chalmer's Church, Strathroy, and Adelaide, Rev. W. R. Sutherland, convener; 4th. W. Aldboro', Wallacestown, Duff's Church, Fingal, St. Thomas, Belmont and Yarmonth, Rev. J. McMillan, convener, Zorra, Thamesford, N. Dorchester, Winchester, London, English Settlement, Proof Line, Lobo, Delaware, Carlisle, W. Scott, convener.

PRESBYTERY OF MONTREAL.

This Presbytery met on the 4th ult. We can only note some of the more important items of business. The minutes of a former meeting, with reference to Rev. D. Anderson, was reserved for reconsideration on the grounds that he had petitioned for restoration to the ministry of the Church. The matter having been reconsidered, and Mr. Anderson having been heard, and having expressed regret and sorrow for the error into which he had been betrayed in seeking connection with the Episcopal Church, and having been admonished by the moderator, and having again assented to the formula of the Church, it was agreed again to receive and acknowledge him as a minister of the Church.

A Committee was appointed to correspond with congregations that are in arrears for stipend, and to report at next meeting.

The following overture was submitted by Mr. Femp, and was ordered to lie on the table till next meeting:

"Whereas many congregations of this Church conduct their financial affairs by means of Deacons' Courts variously constituted, and whereas no specific rules have yet been enacted by the Synod for constituting such courts, or regulating their procedure, Be it therefore resolved, by and with the consent of Presbyteries:—

"1st. That any congregation having a Deacons' Court, and at any time deeming it necessary to alter or amend the constitution of such Court, or the method in general of managing their temporalities, shall first, before any such alteration or change be made, refer the whole matter for the consideration and advice of their Presbytery, and such Presbytery shall take order, while not interfering with existing conditions of trust, or with the just control of the congregation over their temporal affairs, that yet all things in the premises shall be done with a due regard to the peace and welfare of the congregation, and be in accordance with the laws and principles of this Church.

"2nd. That it shall at any time be lawful for any congregation having a Deacons' Court, to determine, if they see cause, and without reference to their Presbytery, by a majority of votes of those present at a meeting called for this special purpose on two Sabbath days previously from the pulpit, by order of the Church Sessions; or by any other way of voting now in use in any congregation, that a proportion of the Deacons shall retire from office annually, or after any longer term that may be agreed upon. such retiring deacons to be, nevertheless, eligible for re-election, and if re-elected shall resume office without any formal induction.

"3rd. That while appeals to higher courts, in regard to matters temporal and financial, are to be discouraged, yet if at any time such appeals be deemed necessary for the interests of religion and the welfare of the Church, then and in the case of Deacons' Courts, appeals shall be taken directly to the Presbytery; but in the case of committees, by whatever designation known, having charge of the temporal affairs of congregations, appeals shall be taken first to the Church Session; provided always, that such appeals be decided without prejudice in either case to lawful conditions of trust, or to the right of congregations to regulate their financial affairs by a majority of votes.

The Home Mission accounts were submitted and approved. Mr. Kemp reported that he had received \$40 from Mrs. Gibb, of Woodfield, Quebec, for mission aid at Richmond, and \$50 from James Gibb, Esq., Quebec, for the Home Mission Fund of the Presbytery. For these donations it was agreed to tender the thanks of the Presbytery.

The Presbytery licensed Mr. Edward Graham, and examined and certified the students within their bounds.

Poetry.

OUR ONE LIFE.

BY BONAR.

'Tis not for man to trifle. Life is brief,
 And sin is here;
 Our age is but the falling of a leaf—
 A dropping tear.
 We have not time to sport away the hours,
 All must be earnest in a world like ours.

Not many lives, but only one have we—
 One, only one.
 How sacred should that one life ever be—
 That narrow span!
 Day after day filled up with blessed toil,
 Hour after hour still bringing in new spoil.

Our being is no shadow of thin air,
 No vacant dream;
 No fable of the things that never were,
 But only seem.
 'Tis full of meaning as of mystery,
 Though strange and solemn may that meaning be.

Our sorrows are no phantoms of the night,
 No idle tale;
 No cloud that floats along a sky of light,
 On summer gale.
 They are the true realities of earth,
 Friends and companions even from our birth.

O life below! how brief, and poor, and sad—
 One heavy sigh.
 O life above! how long, how fair and glad!
 An endless joy!
 O! to be done with daily dying here!
 O! to begin the living in your sphere!

O day of time, how dark! O sky and earth,
How dull your hue!
 O day of Christ, how bright! O sky and earth
 Made fair and new!
 Come, better Eden, with thy fresher green!
 Come, brighter Salem, gladden all the scene!

Book Notice.

THE PRESBYTERIAN HISTORICAL ALMANAC, FOR 1863. Philadelphia: Jos. M. Wilson.

We have received a copy of the Presbyterian Historical Almanac for 1863. We presume that the interest of its appearance is owing to the circumstances of the country and church in the United States. This volume is even fuller than its predecessors of statistical and general information connected with the several branches of the Presbyterian Church in America and Europe. Much useful information is given on the subject of mansees, to which Mr. Wilson's attention has been largely given. As a book of reference for ministers, and for those who take an interest in the prosperity and increase of the Presbyterian Church this volume is exceedingly useful. We trust that the compiler and publisher will meet with the encouragement which he deserves. We shall be glad to obtain copies for those wishing to procure them.

MONEYS RECEIVED UP TO 22ND OCTOBER.

Written receipts will be sent when asked. Parties remitting moneys are requested to communicate with the Agent for the Schemes of the Church, Rev. W. Reid, Knox College, should there be any omission in the acknowledgments in the Record.

COLLEGE.		WIDOWS FUND AND FUND FOR AGED & INFIRM MINISTERS.	
Ingersoll, Erskine Church.....	15 00	English Settlement, 9 70, Proof	
SYNOD FUND.		Line 7 53.....	17 23
Rockwood.....	2 00	Paris, River Street.....	10 00
Ingersoll, Erskine Church.....	8 00	Ancaster Village.....	14 00
Bradford, 1 19, Scotch Settlement,		Ancaster West.....	12 00
3 10.....	4 29		
English Settlement.....	8 80	————special.....	26 00
Paris, River st.....	5 00	Peterboro.....	17 90
Sullivan and Glenelg.....	8 00	Storrington and Pittsburg.....	5 25
Windsor.....	3 00	Woodstock, Erskine Ch. special.....	20 00
Sarnia.....	9 45	Melrose and Lonsdale.....	10 00
Huntington.....	4 00	Ingersoll, Erskine Ch special.....	40 00
Emma Centre.....	2 20	“ “ collection.....	6 00
Moesworth.....	1 70	Egmondville.....	8 50
Listowell.....	1 30	Thorold, 635, Drummondville, 7 83.14	19
	5 20	Mandawmin.....	2 12
LaChute, Henry's Church.....	5 52	Mount Forest.....	9 40
Shakespeare and Grant's Corners..	8 00	With rates from Rev. John Lees, Rev.	
Ekfrid.....	6 27	A. Drummond, Rev. R. Hamilton, Rev. J.	
Fularton.....	3 00	McKay, Rev. A. Cross, Rev. P. Currie.	
King (Rev. J. Adams).....	7 00	FOREIGN MISSIONS.	
Colingwood.....	2 00	Ki'donan, Red River.....	27 00
Beckwith, 4 64, Ashton 2 35.....	6 99	Little Britain, “.....	14 62
Leeds.....	5 00	Fairfield.....	4 38
Wallacetown.....	6 75		46 00
Caledonia, Rev. T. Wilson.....	3 00	Brantford, Zion Ch.....	13 45
Wakefield.....	4 30	Ingersoll, Erskine Ch.....	10 00
St. Louis 8 00, Valleyfield 3 00.....	11 00	Port Burwell.....	1 50

Duff's Church, Dunwich	4 00	P. Morrison, Vankleek Hill	5 00
Flora, Knox's	11 00	HOME MISSION.	
Mandawmin	3 00	St. Marys	31 00
Vankleekhill	7 00	Ingersoll, Erskine Ch.	18 00
FRENCH CANADIAN MISSIONARY SOCIETY.			
SCHOOL AT KILDONAN.			
Hastings	2 50	Bradford, Collected by Miss C.	
Fingal	8 00	Sutherland	11 21
Lachute, Henry's Church	4 00	J. Bell, per Rev. A. Frazer, Pt. Elgin.	8 00
Nairn Church	4 04	Ingersoll, Knox Ch.	6 00
Osgoode	5 00	Peterboro	20 00
Fularton	7 00	Smithtown	2 80
King, (Rev. J. Adams,)	6 00	Otonabee & Asphodel Bib'e Class.	2 05
Binbrook, 4 80, Salfleet, 3 35, ...	8 15	Beckwith, 4 53, Ashton 2 11.	6 64
Widder, 3 49, Lake Road, 1 03, Ar-		STUDENTS' MISSIONARY SOCIETY.	
kona, 1 50	6 02	Keene & Westwood, per J. Becket,	
Wakefield	12 70	student	20 00
Erskine Church, Ingersoll,	10 00	Durham, C. E., per S. Young, do.	2 25
Erskine Church, Ingersoll, for sup-		Chalmers Church, Dunwich, per J.	
port of Pupit at Pointe aux		Ferguson, do.	9 25
Trembles	6 00	Aldborough, per do. do.	7 00
Warrensville and Francistown.	12 00		—16 25
Milbank	6 00	Burns Ch. East Zorra, per A. Find-	
Port Burwell	1 00	lay, do	4 00
Beaverton	10 00	Mosa per J. M. Munroe, do.	7 51
Westwood	3 50	Bruce Mines, per E. Bau'd, do	10 10
Egmondville	7 00	Beachville, per W. Cavan, do	6 72
Mandawmin	2 00	J. FERGUSON,	
		<i>Treasurer.</i>	

RECEIPTS FOR THE "RECORD" UP TO 22nd OCTOBER.

A. T., Lloydtown; Rev. Dr. B., Prescott; H. W., Edwardsburgh; E. M., Mrs. S. M. D., J. F., G. K., \$1; Prescott; A. F., Lancaster; W. P., Red River; W. McA., Belleville, \$1; J. R., D. D., W. McF., Strabane; Rev. W. C., Brantford; P. F., Athol, \$3; J. McK., Cheltenham, \$1; J. McE., Mount Joy; Messrs. G. R. & H. St. George; Rev. A. McL., Rosemount; Rev. A. McL. Freclton; J. J. F., Ingersoll, \$10; Rev. W. D., G. M., Stratford; N. I., Linton, \$1; D. McC., Nobleton; J. McL., Unionville, \$1 50; J. P., Toronto; Rev. J. F., A. F., Oro East; A. McC., Aldborough, \$1; Mr. S. J. P., Brampton; D. Y., Copetown, \$1; W. M., York Mills, \$1; J. M., D. McP., Napier; Mrs. J. F., Rev. T. S. C., Inverary; J. B., T. McK., D. D., J. C., W. C., J. F., Rev. T. McG., A. F., H. McQ., Knox College; Mrs. F. Morningdale, \$1; M. B., Belmont, \$2; J. E., Sonya; W. S., Mrs. McM., J. F., Port Perry; Rev. R. M., J. McG., T. C. F., F. R., J. W., R. McK., A. T., A. G., Dr. A., Prince Albert; G. J., R. S., J. P., P. W. W., Mrs. W., Uxbridge; P. McN., Glencoe; J. H., Blytheswood, \$1; Mrs. M. Cartwright; W. G., West Flamboro; J. S., Milton; A. M., Scarboro; A. M., Linton; H. C., Exeter; A. C., Fisherville; T. Y., Scarboro; K. C., Rev. W. W., \$1 50; Chatham; T. R., Fairfax; Mrs. C., S. C., Harpurhay; Rev. W. G., Egmondville; A. W., Stanley Mills; H. C. F. B., Aberfoyle; Mrs. D., Paris, \$2; D. C., Puslinch, \$5 52; G. B., Nelson; J. B., M. D., J. B., J. R., M. T., F. B., J. H., D. H., J. L., Wellington Square; per W. K., Bristol, \$3; J. P., T. S., Orchardville; Mr. S., Toronto.

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