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THE

HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 8.

MAY, 1865.

VOL. IV

THE STATISTICS.—It is hoped that the statistics and financial returns will be promptly attended to. It will be observed that in the blank schedules forwarded, an error occurs in the Financial Statement, query, No. 3. It should read "arrears actually due." not "arrears actually paid."

RECORD FOR JUNE.—As it is intended, if possible, to publish the statistical and financial returns in the June Record, it may be somewhat later than usual of being issued.

MEETING OF SYNOD OF THE CANADA PRESBYTERIAN CHURCH.

The Fourth Session of the Synod of the Canada Presbyterian Church will be opened in the City of Montreal, and within Cote Church there, on Tuesday, the 6th of June next, at 7 o'clock p. m.

The attention of Presbytery Clerks and of others is earnestly invited to the following Standing Orders and Notices.

Certified Rolls of Presbyteries, together with Reports of Ordinations. Inductions, Licensure, Deaths, Demissions, and Depositions, within their respective bounds, shall be sent by their respective Clerks, so as to be in the hands of the Clerk of Synod, at least eight days before the Synod meets.

(The above Rolls and Reports should be sent to the Rev. W. Fraser, Bond Head.)

There shall be a Standing Committee on Business, consisting of the Clerks of the Synod and of Presbyteries, who shall arrange all such business as may be requisite prior to the first diet of the Annual meeting of Synod: and such Committee, together with a Minister and Elder from each Presbytery, appointed by the Presbytery itself, shall constitute the Committee on Bills and Overtures; but in the event of no such appointments being made, such representatives shall be appointed by the Synod. The Synod Clerks shall be joint Conveners of the said Committee.

(The Business Committee will meet in the Vestry of Cote Church, Montreal, on Tuesday, 6th June, at 2 o'clock p. m.)

All papers for the Synod, or notification of the same, shall be transmitted to the Convener of the Committee on Business at least eight days before the meeting of Synod; and all such papers will pass through the Committee on Bills and Overtures before presentation to Synod.

(These should be sent to the Rev. W. Reid, Knox College, Toronto.)

The Conveners of Standing Committees shall give in their Reports to the Committee on Bills and Overtures, not later than the second Sederunt of the meeting of Synod.

WILLIAM REID, A. M. } Joint Clerks of Synod, and Con-
WILLIAM FRASER, } veners of Business Committees.

THE APPROACHING MEETING OF SYNOD.

The time is fast approaching when the Ministers and Elders of the Church will be called upon to meet and confer on the various important interests of the Church. In our present state with our institutions and operations still in a comparatively immature condition, many important interests must necessarily engage the attention of our annual meetings. Our home missionary operations, and our means for Theological training, intimately connected together, and forming the great work of our Church in Canada, require full and deliberate consideration. On the steps we now take may depend in a great measure, under God, the future of the Canada Presbyterian Church. Let the friends of the Church earnestly pray that wisdom, and meekness and forbearance, may be largely bestowed on all the brethren.

The meeting will, we trust, be largely attended. Arrangements are being made for the accommodation of members of Synod in Montreal, and for obtaining the usual reduction in fare from the Railway and Steamboat companies. Looking to the proposed establishment of a General Assembly and District Synods, we may regard the ensuing meeting of Synod as perhaps the last general Synod of the Body. We trust and pray that through the blessing of God it may be the means of doing much good, and of giving a fresh impulse to the cause of truth in our land.

THE ASPECT OF THE TIMES PRACTICALLY CONSIDERED.

LECTURE BY REV. DR. BURNS AT CLOSING OF SESSION AT KNOX COLLEGE.

It may be profitable to advert to the analogical relation which seems to obtain between God's special providence in regard to individual members of the Church, and the Church as a whole. As the Holy Spirit takes a gracious dealing with the one in the way of trial for purification and more abundant fruitfulness, so has He in times past dealt with the other in its more visible aspects: yea, is doing so at the present moment. The Waldensian witnesses in the valleys of Piedmont; Wickliffe and his followers in Britain and on the continent, genuine successors of the Culdees of a former age, and with a purer and steadier light; Luther, and Calvin, and the noble army of Protestant Reformers, together with the suffering band of 2,000 in England and 400 in Scotland, in the gloomy St. Bartholomew days of 1662; these were all part and parcel of "the fan in Jehovah's hand," wherewith he was winnowing his floor, and separating the chaff from the wheat. And has it not been the same in times more recent, yea, in our own day? In the earlier portion of the eighteenth century, the Churches in Britain as in Germany and France, imbibed grievous errors, and sunk into a state of great spiritual apathy: and God raised up the Frankes and the Speners of the continent; the Romaines and the Whitfields and the Wesleys in England, and the fathers of the secession in Scotland, as suitable instruments for "trying the spirits," and vindicating the truth. In our own day, the disruption of 1813 in the Scottish Establishment, brought character and principles to the test, and roused slumbering religious communities to a healthier vitality. Under our own eyes, do we not see Churches as it were only half reformed, and establishments which have proved themselves effete, filled with alarm by insidious but persevering assaults from within, and an ominous pressure from without? And assuredly, God has in view wise and gracious ends in all this. Dormant Churches will yet be roused from their slumbers. The "fire will try the gold, the silver, the precious stones, as also the wood, the hay, and the stubble:" and scriptural principles and holy practice shall gain the ascendant over pernicious error, cold formalism, and open profligacy.

There cannot be a doubt, that the most fearful of "the signs of the times," is, the unblushing infidelity which has burst forth in quarters where it was least to be expected, and by agencies which policy as well as principle, might

have been expected to have turned in a totally different direction: and yet the phenomena referred to, are not without their prototypes. The earliest assault on the inspiration of the Old Testament was from a learned Jew of the 12th century. At the revival of learning in Europe, the heroic achievements of a Wickliffe and his associates, had a melancholy set off, in the wild fire of infidelity, which overran Italy, fed in too many instances by sacerdotal hands. In more than one instance, avowed unbelief associated with lax morality, mounted the papal throne. In Germany, for two centuries past, the very worst forms of error have been put forth by men who held offices of trust in the Church or in the theological seminaries. Two centuries ago, as also within a century past, the vilest attacks on the morality of the Scriptures, and on the Miracles of the blessed Saviour, were made by Clergymen of the English Church, equally learned, but far more honest than some who have followed them in the same unholy career; for it never occurred to a Woolston, a Lindsey, or a Fellowes, that they could with any consistency remain in a Church whose doctrines they had repudiated. The battles of the faith have been fought over and over again; and, if new causes have produced new forms of unbelief, experience of the past teaches us how to deal with them. Thirty years ago, Cardinal Wiseman published one of the best treatises yet known on the "harmony of science and revelation;" but strange to say, the Tractarians of Oxford with Pio Nono and his Encyclical, have since attempted to bear down upon science in its onward march, with the simple affirmation *ex cathedra*—"Thus saith—the Church"! French infidelity was nurtured amid the corruptions and vices of a fallen hierarchy; and we have no doubt at all that Oriel College and the Vatican have been exchanging signals while the genius of infidelity stands by and smiles complacently. Superstition and scepticism are strangely allied; and Voltaire is not the only instance of hoary infidelity, when it has run its course, taking refuge amid the soothing blandishments of "the mystery of iniquity."

Thank God, the counteractives of infidelity are many. We have a Christian literature, well appointed and amply encouraged. The Episcopal Bench in England never had before such an array of intellectual and moral excellence; and eleven thousand of the Clergy have protested against error in a form that will tell propitiously. Ireland scarcely owns a hierarchical Puseyism at all; and her sturdy Presbyterianism stands high and massive, as the oak of the forest. The "Historical Theology" and the orthodox "Church principles" of the South and of the North, in our father land, are uniting their hitherto broken ranks under the one banner of "Westminster" and the "Covenants" somewhat modified indeed, but sufficiently clear and Scriptural for every practical purpose. Germany has seen hopefully an ebbing and a returning tide; while Italy has her "Presbytery of the North," and France her "free and independent" evangelical Church. These are only a few of the bright lines which mark "the bow of the promise;" but they are quite enough to aid our "sons of Issachar" in learning to "know the times": and in laying down a practical sketch of "what Israel ought to do."

In few matters of opinion has the Protestant world been more at one than in fixing the great Apocalyptic period of the Papal ascendancy to the year 606 of the Christian era; and if this opinion is well founded, the close of the 1260 years must be near at hand. There are many things in the political condition of the Papacy that tend to cherish anticipations of impending changes; and a speedy and large diminution of its relative influence. The formation of a new kingdom of Italy; the hopeful position of the realm of Sardinia; the disaffection of the people of Rome and of Italy generally, to priestly rule; the progress of liberal opinions on the continent generally, and the growing ascendancy of an enlightened moderate party in the Roman Catholic Church as opposed to the spirit of the ultramontanes; these, and collateral appearances, are all favourable to our most sanguine hopes, as to the fu-

ture of Europe and of the world. In the meantime the madness of an Encyclical letter from the reigning Pope, in which the worst specimens of an ancient and, as it appears, incurable bigotry, are incorporated, bids us recognise in all this the truth of the well known adage—"Quos Deus vult perdere, prius dementat." It is painful indeed to think that twenty years ago, sentiments substantially the same with those now announced by Pio Nono, were taught at Oxford by a learned Professor, and published in a work on "Moral Science." The Church is made supreme in all matters of opinion and of usage; and the progress of national intelligence is frowned on merely because the "high philosophy" has in some instances made it a vehicle of error. It is also painful to find Dollinger, one of the leaders of the advancing party in the Roman Church, publishing the most erroneous views of the Protestant Churches. I read lately his account of the Free Church of Scotland, and the reasons of the disruption in the Northern Establishment, with no little surprise when I knew that the author must have had under his hand at the time, the sketches of D'Aubigne, and the short but clear treatise of the talented Chaplain to his Prussian Majesty, the perusal of which would have removed at once all his fears of rebellion against the State, and of anarchy within the Church. Nevertheless, all these are hopeful symptoms. There is a tide in all things, and the world "moves still." The "Evangelical Alliance" has done much good, and will do still more, by bringing Protestants of all denominations together; by diffusing correct information regarding the real state both of the Popish and of the Reformed Communities; and in discriminating between the lesser matters on which men may lawfully differ, and the grand elements of that "faith" which was "once" and forever, "delivered to the saints."

One of the most interesting views we can take of the aspect of events is that which is suggested by the late Crimean war as it is usually termed. Nothing could have been more painful to a Christian mind than the conflict between two nations so nearly related to each other by commercial ties as Great Britain and Russia; but it has pleased the Ruler of all (in this instance as in others,) to bring good out of evil. In not fewer than three remarkable instances has this already appeared; and although our reasonable expectations may have been somewhat clouded, a great era in the previously stagnant stream of Islamitish history, has been developed. In the first place, a very important change has been effected, solely by British interference, in the Mahomedan law of religious toleration; and any change to the better in the movements of the blood-stained crest of the Moslem faith, even though but partially carried out, is something as desirable as it is beyond all question, new; and if the "old sick man" shall refuse to abide by his own enactment, Britain and Christian Europe will know how to deal with him. In the second place, a demand for copies of the Sacred Scriptures, has arisen not in the city of Constantinople only, but throughout a great part of the Turkish dominions. For thirty years copies of the Scriptures in Turkish were constantly kept in the places of sale, but, very few purchases were made; now, the agents of the Bible and other societies count the sale by hundreds in a year. The Koran, from the superhuman excellencies ascribed to it by its votaries, has ever stood as the single and everlasting miracle of the prophet of Mecca, and every Moslem was taught to look down on our Bible with ineffable contempt. It is not so now; and the eagerness on the part of the Turks to obtain even for payment, copies of the New Testament as a whole, and of the Gospels singly, has cheered the hearts of the British and American Missionaries, and led them to seek the cause of it, in a direct influence from on high. In the third place, the instances of genuine conversion from Islamism to Christianity, have been numerous and well attested. Numbers of converts have been received into the Church by baptism, and one of them is known and esteemed as a faithful and active Minister of the Gospel. Twelve centuries have rolled away since the

hegira of the false prophet; and the facts which have been presented to us, while they unfold a new thing in the earth, are richly suggestive of the hope that as the Eastern and Western Antichrists rose nearly about the same time, their fall will prove cotemporaneous and complete.

Our last illustration of the agency of God as clearly seen in present movements, may be taken from scenes more immediately under our own eye, as passing on our western continent. Many of us are old enough to remember the sad defeats sustained both in Britain and America in the struggle against the slave trade first, and thereafter, the system of slavery itself, the great feeder of the infamous traffic. A large measure of success hung over the British banner of freedom; but alas! "the thirty years war" with home slavery in the American States was just a series of distressing disappointments. The wide-spread revivals of religion in the States within the last six years were causes of great joy; and yet the evil genius of servitude sadly interrupted that "godly fellowship of the saints" in which revived Churches exceedingly rejoice, and for which Churches whether revived or not, from age to age, have given thanks. It has pleased God to make the two last Presidential elections eminently instrumental of good, in removing obstacles to universal emancipation. Thinking men long despaired of ordinary moral means making head successfully against a system of merchandise more sure in its gains than any other known among men, and a "baptism with blood" was significantly looming on the horizon; and so it has proved. Britain listened in time to the warnings given her; and by her "twenty millions" warded off the danger. Columbia, the boasted "land of the brave and the free," clung convulsively to the gilded bait, and is now paying the penalty of her madness. In the meantime, God has been working great marvels. Befitting instruments for the necessities of the case have been raised up and continued in operation. Not less than twenty-seven great public measures have been adopted by the Congress and the Legislatures of the North, all in favour of an abridgement, with the view to an overthrow of the accursed system. A marked change of public sentiment in favour of the rights of the human family, and against personal servitude, has been effected. The overthrow of the "Serf system" in Russia, by which twenty millions were set free, has made its influence felt in the farthest west; and Christian associations have carried aloft their heavenly "commission" in behalf of tried humanity. In all this, Jehovah is moving in his own mysterious way, bending to his purposes, the plans and the policy of men; and assuring us of the final triumph of universal rectitude.

We have endeavoured to give these slight sketches a practical bearing on duty and on privilege; but among the many inferences which may be drawn from the aspect of the times, we select simply the two following:—First, the duty and obligation of taking a religious view of public movements and events; and secondly, the necessity and importance of the Church keeping abreast of the age in her maintenance of a well informed, well appointed, and a decidedly pious and evangelical Ministry. God promises to give us such a Ministry; but it remains with us to avail ourselves of the means which he provides for securing it. If the learning and the wealth of this world are all to be placed under the control of the grand enemy, our "harps" may again be hung "upon the willows." Were I assured that this was the last time that it would be permitted me to address an academical and a Christian audience, my closing advice to all the Churches of the Reformation would be;—Regard elementary literature as the hand-maid to sound theology; seek for a generally well informed staff of pastors and teachers; despise not the logic and the rhetoric of the Schools; be much in prayer for the revival of religion; ever seek to strengthen the hands and cheer the hearts of faithful Ministers; and never forget that the Christian pulpit is worth far more than its price.

PRACTICAL PIETY.

THE RELIGION OF EVERY DAY LIFE.

“Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” Thus writes the apostle James when enjoining upon believers the duty of practical every day piety. The epistle seems to have been intended, for the most part, to show the relation between faith and works, and correct the erroneous views adopted by many of the Jews regarding the former, through evident misconception of the Pauline doctrine of justification by faith. Some commentators have gone so far as to assert, that the whole of the epistle was written to refute the teachings of Paul in regard to this doctrine. But so far from this, James, equally with Paul enforces the doctrine of justification by faith, and simply endeavours to raise it to its true position, and refute the erroneous ideas then prevalent regarding it. The faith of many of the Jews to whom he wrote was little more than mere intellectual belief in the truths of Scripture. With this belief there was no saving change of heart, and no corresponding change of character. They rested satisfied in a bare adherence to forms and ceremonies, and hoped by the simple possession of this barren faith to justify themselves before God, however destitute of genuine love to God or man. The great object of Paul throughout his writings is to establish the necessity of faith in the Son of God, as the only hope of salvation. Whenever such faith exists, the apostle argues, there invariably will be found a life of exemplary activity in the service of Christ. James, on the other hand, endeavours to impress upon his readers the necessity of good works, in order to prove the existence of saving faith. By the one we are justified before God, by the other before men. In other words, the sincerity of our Christian profession is manifest, God is glorified, and the beauty of religion commended to the world. However assuring to our own hearts and consciences the other evidences of saving faith may be, it is the existence of faith as developed in the outward life, that is to wield an influence upon the world. “If ye love me,” says Christ, “keep my commandments. Ye are the salt of the earth, ye are the light of the world, therefore let your light so shine before men, that they seeing your good works, may glorify your Father which is heaven.”

There are many in our day who, like the Jews of old, rest satisfied in a mere historical faith, and believe intellectually in the great cardinal doctrines of the Word of God, without any saving impression being made upon their hearts. Like the Jews, who imagined that in virtue of their relationship to Abraham, they were certain of eternal life; so, many of our Church adherents and Church members, because of their visible connection with God's house, assure themselves of their final calling and election. The apostle James cautions against any such delusion. As a tree is known by its fruits, so will a true Christian by his works. The love of God, shed abroad in his heart by the Holy Ghost, through a saving conviction of the truth, impels him to action. His efforts in the Church of Christ, and his self-denial and self-sacrifice in the field of Christian duty, are the natural result of his union to the Saviour. They are the spontaneous outbursts of his renewed nature, the necessary development of the living principle of grace in the soul. The great aim of this life is to glorify God, his meat and drink to do the will of his Father in heaven.

Believers then are sent into the world for a two-fold purpose. To evince the sanctifying power of religion in their own hearts and lives, and to prove its reality before the world, by active efforts in behalf of the sorrowing and the downcast.

Personal holiness must be the aim of every true believer. Perfect purity outwardly and inwardly, is not to be expected in their present state of being. Only at death will their be absolute and perpetual freedom from sin. But even now, the line of demarcation, between the followers of the Saviour and

the mass of ungodly men in the world, should be patent to every eye. They are commanded to be holy as Christ is holy, to have the same mind in them that was in Him, not to be conformed to the world, but transformed through the renewing of their minds, and as the beloved apostle says, neither to love the world nor the things that are in the world. A Christian is a holy man. Amusements and pastimes and objects of desire, which engage the attention and excite the cupidity of other men are to be distastful to him; several pleasures and enjoyments are to be disapproved. His whole life and conversation is to be a reflection of his Saviour's life, so that whether he mingles in society, or transacts business in the market place, or takes a part in the exercises of God's house, no man shall mistake his honesty and integrity or doubt the strength of his faith and sincerity of his devotion. Just as the fragrance of the rosebud in our garden spreads its sweetness on everything around, so the fragrance of a living Christianity and vital piety in the heart, is to be so powerful, that even ungodly men shall be compelled to magnify the grace of God, which can so exalt and purify poor sinful humanity, as to change this decaying tabernacle into a temple for the Holy Ghost to dwell in. The truths of God's word are to be so grounded in the heart, and the spirit of true religion so to permeate the whole life, that men who know nothing of experimental piety, and who scoff at the doctrines of Christianity, will be forced to acknowledge its power in the most common place transactions of life.

Perhaps the most trying duty of the christian, is to keep himself unspotted from the world. It is a life-long, constant and severe struggle. Temptations abound on every hand, enticing seducements are presented every hour, and glittering attractions meet him at every step. Those only who are called to mingle in the busy whirl of mercantile life from year to year, can understand the fearful pressure brought to bear on Christian principle. In a land, which, like the United States, is Mammon-loving above all other lands; where the desire for gold is becoming so intense as to wear out body and soul in about half the usual time allotted for man's existence; and where material good and perishing treasures are exalted and deified above and beyond eternal riches; in such a land and in such an age to be *in the world* and yet *not of the world*, to keep our garments unspotted and our souls free from its degrading vices, to maintain that consistent character and dignified bearing, that scorns each and every form of dishonesty, and pursues the path of rectitude and righteousness, heedless alike of the power or favour of the world, is the noblest testimony that can be borne to the power of true religion in the heart. But this is but one half of the Christian's duty. 'Pure religion and undefiled is not only to keep ourselves unspotted from the world, *but to visit the fatherless and widowed in their affliction.*' The life of the Christian is to be a perpetual sacrifice for the temporal and spiritual good of those around him. So far from resting contented with the enjoyment of personal comforts, so soon as the grace of God takes possession of his heart, his language should be that of the Psalmist, 'Come and hear, all ye that fear God, and I will declare what he hath done for my soul.' His whole existence is to be spent in scattering blessings around him, in cheering the downcast, comforting the mourner, consoling the bereaved, pouring joy into stricken and bleeding hearts, and drying up the tears of the widowed and the fatherless, as David says 'making wells in this Valley of Baca'. Such is everywhere throughout scripture, the representation of an earnest Christian. Orthodoxy is good, but without large-hearted charity it is worthless. That form of Christianity which is only exhibited in the house of God, and in the public relations of life where men's actions are canvassed, and their good deeds recorded, is an abomination in the sight of God. It is good to speak of Christ, to preach salvation at death-beds, to distribute tracts in the crowded lanes and tenements of our towns and cities, but let us at the same time remember that the poor have *bodies* as well as souls, and that access to the

latter, can often only be attained by kindness bestowed upon the former. It is easy to express pity and compassion, to make flaming orations, brimful of tender emotion for the sufferings of our fellowmen, but quite a different thing to exercise practical everyday Christianity, to go about as Christ did from door to door doing good, making the widow's heart rejoice, and causing the orphan's tongue to sing for joy. This according to the apostle James, is the best of all evidences of our growing likeness to the Saviour.

The same duty enjoined upon all true believers in the New Testament, is enforced by the Prophet Isaiah in the Old. After rebuking the Jews for their vain oblations, their new moons and solemn feasts, he adds, "Cease to do evil—learn to do well—seek judgment—relieve the oppressed—judge the fatherless—plead for the widow." And again, "Is not this the fast that I have chosen? to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?" And what says the Apostle Paul in writing to the Corinthians: "Though I speak with the tongues of men and of angels, and have not charity (or rather as it should be rendered love) I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have faith, so that I could remove mountains, and have not charity, I am nothing." In other words, however clear his understanding of the doctrines of Christianity, however keen his intellectual faculties and however well instructed in the mysteries of redemption, yet without the existence of love, all were of no value.

At all times there is ample room for the exercise of Christian benevolence, in the Church and out of the Church, in the circle of our own immediate acquaintances, in adjoining neighbourhoods, and out in the world at large. But there are seasons when Christians are called in more imperatively to give of their abundance to the poor and the afflicted. Such a time is the present. There has not been for many years a period, when there was greater room and necessity for the exercise of Christian charity. Stagnation of trade, caused by the political troubles of the sister nation to a great extent, the failure of crops and other causes, have produced in many localities a wide spread destitution, and driven many honest, hard-working men with dependent families, upon the mercy of the benevolent. In such circumstances what is our duty as Christians who are stewards of heaven's bounties? Not certainly to stand and deplore the miseries of starvation, without extending a helping hand. The ties of our common humanity and the sympathies of our nature, apart altogether from our profession as Christians should prompt to speedy action. We are the keepers of our broken bodies, as well as souls, in so far as our acts of kindness can mitigate their sorrow, or a generous deed cheer their hearts. Nor does it matter who they are, to what Church they belong, or whether they have made profession of faith in any Church. Whilst it is true that we are commanded to be specially mindful of the Household of faith, our hearts are to be large enough and our sympathies tender enough, to embrace the whole family of the suffering. Church boundaries and denominational differences and sectional lines, are not to render us insensible to the cry of want. On the battlefield, the soldier binds up the wounds of his dying brother, though but recently he may have been his deadly enemy. So should it be with all Christ's disciples. When the tear of sorrow appeals to your heart, when the tattered beggar or harmless orphan, or bereaved widow stands at your door, begging for a crust of bread, an old worn out garment or coverlet to protect her and her fatherless children from the chilly blasts of winter, be not insensible to the cry of pity. Do not in sectarian bigotry, or that spirit of distrust and over-cautiousness, which is so prevalent in our day, steel your hearts to the appeals of the suffering poor. Be it yours to compassionate. It is Christ-like. Thus will religion become more lovely and attractive in the eyes of the world—thus will

you enrich the soul while at the same time you clothe the body, and ensure for yourself a crown of glory which cannot fade away.

It is scarcely necessary to add, that mere benevolence or generosity, can never take the place of true religion in the heart. Many men are generous and liberal, while strangers to pity, and not unfrequently the voluntary offerings of non-professors, put to the blush the niggardly gifts of nominal Christians. But after all such benevolence springs from other than the proper motives. There are many in every community destitute of renewing grace, who through the influence of unworthy motives appear in the eyes of their fellow men as moral Christians—their charitable donations are the theme of conversation in the Church and in the world, their name and efforts wielded in behalf of every scheme that tends directly or indirectly to ameliorate the sufferings of our race, and yet after all their works and sacrifices are an abomination in the sight of God. Nor can it be otherwise. All outward acts of beneficence are of no avail without love to God. This should be the great motive in all our enterprises. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world,"—or to quote the words of the Christian poet:

"Now, thou may'st give
The famish'd food, the prisoner liberty,
Light to the darken'd mind, to the lost soul
A place in heaven. Take thou the privilege
With solemn gratitude. Speck as thou art
Upon earth's surface, gloriously exult
To be co-worker with the King of Kings."

C.

FRENCH CANADIAN MISSIONARY SOCIETY.

We have received, and examined with interest, the last Report, being the twenty-sixth, of the French Canadian Missionary Society. The operations of the Society have been again and again brought under the notice of our readers; but we regard the work of this mission as of such importance, not only to the French Canadian's but to ourselves, as fellow subjects of the same Sovereign, and fellow-citizens of the same Province, that we feel called upon to occupy a small portion of our space in adverting again to the Missionary operations carried on, and the results of these as presented in the annual Report.

The work is partly educational, and partly evangelistic. The educational department is carried on at Pointe aux Trembles, where there is a school for boys, and another for girls. The boys' school numbers 48 for the past year, a less number than that of the preceding year, although the applications were equally numerous. Of the scholars a large proportion belong to the Roman Catholic Church. The girls' school is attended by 43 scholars, most of them being Roman Catholics. In both schools the teaching is thoroughly scriptural, the Bible being a daily text-book.

In both schools a considerable number of the scholars have, during the past year as in former years, become Protestants, it is hoped not merely in name but in reality. With reference to the girls' school, the Rev. Mr. Vernon reports:—

"Hitherto, we have dwelt, with peculiar satisfaction, on the delight that our young girls have always taken in committing large portions of Scripture to memory, but this year our joy has been deeper and greater, for the holy words which they were wont to study have subdued and sanctified their hearts." Mr. Vernon continues:—"Since the departure of our excellent Teacher, Mdme. Moret, the Girls' School has been under no settled direction; and when from a human point of view, nothing of an encouraging

nature could be expected, the Lord has been pleased to show his strength in our weakness; almost all the pupils have been in a solemnized inquiring state of mind. Ten have been admitted as members of the Church. Prayer meetings have been held every day. Although, perhaps, some became after a time less ardent in seeking the truth, others were truly baptized by the Spirit, showing their faith by their works, and glorifying God by their life and conversation."

"It very frequently occurs," he adds, "that Parents and relations, while visiting the Schools, become deeply interested and often seriously impressed by conversing with the teachers and following the improving exercises of the pupils. A Roman Catholic mother who came to see her daughter, also a Roman Catholic, having been detained by unfavourable weather, was often moved to tears, by the heartiness and cheerful answers of the scholars in their recitations."

"Forty-six young girls were placed under the care of Mdme. Amaron during the past Session, whose progress in the knowledge of general house-work, sewing, &c., was constantly aimed at. Mdme. A. reports that the Sabbaths were peculiarly interesting, many were overwhelmed on realizing their state before God, and some not understanding the way of salvation continuing for weeks in anxiety and distress."

From time to time the teachers are privileged to observe or here of the good seed which they have sown bringing forth fruit to the glory and praise of God, years after the young people have left the institution. No one can estimate the amount of influence thus quietly at work in the families of hundreds of the French Canadians.

In the Evangelistic department of the work there are two ordained ministers, and one about to be ordained, beside a staff of Colporteurs and Evangelists numbering about twelve. The labours of these missionaries have been abundant, and it is believed not without marked success. They have preached the Gospel to many who would otherwise have not heard it. They have distributed during the year 1500 Bibles and Testaments, and about 9000 Tracts and books, and have held upwards of 1000 meetings for the reading and expounding of God's word.

One of the ordained ministers is Rev. Mr. Duclos, pastor of the French Mission Church in the city of Montreal. He feels greatly encouraged in his work, and in exerting a constantly widening influence in the city. Many Roman Catholics attend his services, and considerable interest is manifested in all the services. The Church has within the last year raised a much larger sum than formerly for Church purposes—\$180, instead of \$50 raised the preceding year.

The Missionaries and the Colporteurs itinerate, having a number of stations as important centres of christian influence, rallying points for those who have either received the pure Gospel or are favourably disposed towards it. The chief of those are Joliette, Ramsay, Berthier, Kildare, St. Elizabeth, Mascouche, Grenville, Belle Riviere, Buckingham, and several places in the Eastern Townships.

There are six organized Churches, united under the name of the Synod of the French Evangelical Churches. These Churches continue to prosper, and members are added to them from time to time.

Several scholarships have been established by Sabbath Schools and individuals in various parts of the country, for the education of one or more pupils at Pointe aux Trembles. When it is borne in mind that for the sum of thirty dollars a pupil is boarded and educated, we believe that many more scholarships might be obtained than are at present maintained.

It is certainly an easy and a cheap, and at the same way a most important way of doing good, and promoting the good work going on in Canada East.

We are glad to observe that there has been an increase in the receipts for

the past year as compared with the preceding to the amount of \$3,174, the total receipts for the year being \$13,772. The total expenditure has been \$15,275, leaving balance due to the Treasurer of \$1,503, being \$500 less than the balance due the preceding year.

We should be glad to transfer to our pages various extracts from the journals of the missionaries and Colporteurs, but our space will not allow of lengthened extracts. We add two extracts, one showing the favourable disposition on the part of the people in many places, and another showing the opposition which is sometimes offered to them :—

EXTRACTS FROM THE JOURNALS OF MR. RICHARDS.

¶ In the village of S. A.—I visited a family who took a great pleasure in listening to me; both husband and wife said they liked much to hear about the Gospel, and expressed their desire to visit me. While I was speaking to them, a little girl listened to me with great attention. Finding that she went to school and could read very well, I put my hand on her head and commended her diligence. To encourage her I gave her a beautiful little Testament, for which she thanked me. The husband brought a Bible to me from another room and desired me to read to them. The Cure said it was a good book but would not read it to them because it contained many things they could not understand. "But this is no reason why we should not read it," said he, "for although we are not educated people we are not yet fools." I believe those people are prepared to receive the gospel. They accepted some tracts and wished me to visit them again.

The Cure of L. strongly exhorted his parishioners lately from the pulpit to have no intercourse with us, for our intention was to overturn their religion. On going out of the church many of the people who knew us well openly testified their indignation at such a discourse on the part of the priest, saying that it would not be the priest who would prevent them from keeping intercourse with Mr. Richard's people. "Their religion is as good as ours, if it is not better."

The same Cure of L. told his parishioners from the pulpit not to accept of the books which the Colporteurs offered them, but to burn them instantly before their faces. The young girl who told me this, while wishing to follow the counsel of the priest, yet asked me to read a Tract to her, called the "Lawyer and the Merchant." She said it was very fine but she would not accept of it.

Everywhere the priests make great efforts against us and this makes the work of evangelization very difficult, nevertheless I am able from time to time to dispose of copies of the Scripture and to distribute Tracts.

In R. I found a family with whom I passed a pleasant evening, who are all well disposed to the gospel and will soon I hope leave the Roman Catholic Church.

EXTRACT FROM THE JOURNAL OF MR. AMARON.

I found myself in the house with a priest of— . On entering he shook hands with all present but myself. I believe he had cast his eyes on the books that were in my bag and knew who I was. I asked him if the Testament which I presented to him was good or not, and pressing him to show me where it was bad. He said, "Is it approved?" I showed him the approbation of Sacy. Then he said the book was not complete, that it did not contain the Old Testament. He asked me if I had the Bible. I replied that I had it not with me but at my house. He then recommended the people not to take my books, and to burn them if they had any. I said to them that the Jews had Crucified the Lord Jesus Christ and that those who burned his Word had the same spirit. He replied, "I am safe." On the following Sabbath this priest preached against me saying that there had been among the people one who pretended to preach the Gospel and to understand it, while he who had been

fourteen years studying it could not altogether comprehend it, but had to go to the Bishops and Pope for his knowledge.

BURNING TRACTS.—At—the Mistress of the first house to whom I presented the word of God, was extremely opposed, not only to the Gospel, but to all those who left the Roman Catholic Church to join us. “They are lost forever and will never see the face of God,” said she. In that same place a woman found that her husband, and a young man had taken a Tract from me, having obtained them, she opened the door of the stove and cast them into it. Madam, said I to her, how dare you burn property which is not your own. Does not your religion teach you not to take the goods of others? you must pay me for these books. “Yes I will pay you,” she replied, and took up the tongs of the stove, lifting them up to strike me. But her violence was restrained, and she ended her folly by abusing me in the grossest manner.

Missionary Intelligence.

LETTER FROM REV. D. DUFF.

WILLIAM'S CREEK, CARIBOO, }
31st. Jan'y, 1865. }

MY DEAR MR. BURNS,—A few days ago the bi-monthly Express to and from the Mines arrived here, not to disappoint us as it has sometimes done with having no eastern mail. Canadian correspondence forms no unimportant item on such an occasion, and the leading journal of that province being held in high repute is usually in great demand. I was cheered by the reception of your kind letter of Oct. 25th, and also read with much interest several numbers of the *Record* sent to me by Mr. Jamieson. There are not a few here from and belonging to the “Land of Maple,” who are as eager to peruse the contents of this latter publication as I am myself. I am glad to be able to say, that among the busy miners of Cariboo there are those who have not laid aside their concern for the Church of Christ, who often speak of the despotic nature of their employment, or more exactly perhaps of those who have to do with its control, not permitting that time and attention to higher interests which they would desire. It is rare indeed that those who are associated together as partners in a “claim” are of one and the same tongue and creed and faith, and share the same views of Christian duty and propriety. Hence it is not at all uncommon to find the unequal yoking together (not of course for a life purpose but for a time) of the professing Christian and the profane infidel, whose sentiments respecting the obligations of religion are at antipodes, giving rise to unpleasant relations in the carrying on of an enterprise which neither party on this account merely are willing to relinquish. The result as might be expected, when we consider that the opponents of the truth in such a community are usually more numerous, is that the measures adopted by the majority are carried into effect regardless of the declarations of the “voice from heaven,” if only the selfish ends of greedy ambition be answered thereby. But in this state of things or any other, our duty is before us to labour and pray that the Word of the Lord have free course and be glorified in the conversion and upbuilding of souls. No doubt at home or abroad, the Minister of Christ sees much over which he may shed tears of sorrow, yet seldom without some gleams of sunshine to encourage hope and incite a deeper trust in Him who can turn our sadness into joy. We are now well into the winter, which in my experience is not more severe than in Canada. The average depth of snow in the valley is about three feet, and a little more on the mountain tops. The cold as indicated by the thermometer has reached 25 degrees below zero, though we have had quite a spell ranging from 20 to 30 above. We are hemmed in by mountains on all sides that protect us from the blasts of boreas, and winds are rare and gentle in summer or winter. About a dozen “claims”

have been at work throughout the winter with occasional stoppages for the severe frost, but nothing very elating has been met with for some time. I make it my duty to go about as much as possible amongst the miners, and have always found them, whether in their cabins or at their work, willing to receive me with kindness and respect. In a great many of the cabins a Bible is to be seen, and that in the possession of not a few who are not in the habit of attending the ordinances of religion and not easily persuaded for their good so to do. This has been a remarkably healthy winter at the mines, there being very few cases of sickness from maladies which have formerly made their appearance during this season. Since my arrival on the Creek there have been in all five deaths, one of these that of a young woman of no reputation, the cause of whose sudden end remains unsolved. Another, that of a storekeeper from Holland, driven it is supposed by intimidation to the awful crime of self-destruction. A third belonging to Canada was crushed and life extinguished almost instantly by the falling of earth in the drift where he was at work. The next also from Canada, received a severe blow fracturing a jaw from the blasting of rock, and when the external wounds were almost healed was taken away by internal inflammation. The last of these was a native of Prussia, who while prospecting with a few others twenty miles from this, had a fall, receiving such bodily injuries as to necessitate the amputation of a leg, and after five months painful suffering in the hospital here ended his existence a few days ago, his removal leaving this institution without a patient. Upon the last two I waited from time to time as opportunity afforded, and their closing hours I sought to comfort, leaving the results to Him in whose hands are the issues from death. Several slight accidents have been met with which could hardly be otherwise where there is so much risk, yet as individuals and as a community enjoying at present such immunity from the troubles which are more or less incident to those parts, we are laid under the highest obligations of gratitude to the Almighty giver and disposer of all. On a gentle slope of the mountain which rises abruptly from the north side of the Creek, and a little more than a mile apart are two burying grounds, the first glance at which shows the on-looker that a number have found in the land of gold a last and solemn resting place. The plain and neat inscriptions on the tablets of wood erected to the memory of the departed, tell us of the remains of those who in the prime and vigour of life had encountered the last enemy far from the home and the kindred to whom they may have firmly promised and fondly hoped one day to return. In the course of six or eight weeks we may look for the return of many of those who left in the fall to escape with other things the monotony of five or six months of idleness at the mines. I had a letter from Mr. Jamieson by last mail, in which he expresses his desire to labour the coming summer in Cariboo, and that I take his place at New Westminster. I would not think of making such a proposal to Mr. Jamieson from family considerations, but since it has originated with himself I am quite willing to make this or any other change that may tend to the good of the Master's cause. We cannot predict the number likely to find their way back the ensuing summer in search of the treasure connected with the name of Cariboo, and more especially because of the power of attraction which is likely to operate in drawing many who otherwise would find their way hither, to the much talked of Kootenay. It is expected that this latter place will rise into importance as a mining field, and we doubt not will equally afford ample scope as a field of Missionary labour could we only occupy it without neglect to others. I think I may say that I have felt on the whole encouraged since entering upon my mission to this land, though I do still desire and expect that the means of grace will be more taken advantage of by those who inherit our own language and nationality, and I might even add creed. As far as I have learned the most of those who compose our meetings for worship, and are stated in their attendance thereat, have been connected with the Presbyterian Church in Canada or in the mother country, though from time to time we have the votaries of every

sect. I can truly say that I have often enough proved the need of a greater power than that which is vested in human wisdom to battle with the deep-seated errors and long cherished prejudices of the mind and heart of man. May the Lord himself be with us all, himself working and confirming the word by evidences which cannot be mistaken, and to his name be praise.

Yours in the faith.

D. DUFF.

HOME MISSION WORK—PRESBYTERY OF COBOURG.

DEAR SIR,—I forward for insertion in the *Record*, the following extracts from an interesting report of a visit paid by Rev. J. Paterson to our Mission Stations on the Bobcaygeon Road :

"I devoted the last Sabbath of January and the first Sabbath of February to the work required by Presbytery. Having written to Mr. McKelvie to make the best arrangement he could for Minden for the former Sabbath and following week days, I personally visited some of those connected with our Stations in Somerville on my way north, and made arrangements for holding services on my return. I reached Gull River (Minden) on Friday, and held a service in the School house on Saturday, announcing that the Lord's Supper would be dispensed on the following day at 11 a. m., after the usual service. Thirteen communicated. In the afternoon I held a service six miles from the village in a dwelling house, where I baptized three children. On both occasions the places were filled with worshippers. On Monday at 3 p. m. service was held about four miles distant in another settlement. Attendance good. Tuesday and Wednesday were devoted to the locality near Cushong (Lake Kushawigamog). At a meeting held here on the latter day, owing to the weather and the state of the roads the attendance was small, but in summer I understand it is large. It is contemplated to erect a place of worship here. * * * It is of importance that the Missionary sent to Minden devote every second Sabbath to this locality, preaching in Mr. Robertson's in the morning and in Mr. Blain's, four miles distant in the afternoon. It does not seem practicable, especially as dependence must be placed in boating to supply both Minden and Cushog in the same day.

On my return to the village I went to South Lake on the evening of Thursday, held a service and baptized a child in the house of Mr. Culvert.

I then came southward to Burnt River (Kinmount). On Friday I preached in the school-house in the morning to a number greater than I expected considering the storm. Preached again on Sabbath morning when the house was well filled. After service rode fifteen miles to a place six or eight miles southwest of Silver Lake, where Mr. Becket laboured during the summer. I found the place well filled, and learned that material had been already collected for the erection of a suitable church during the coming summer.

With one or two exceptions the attendance was satisfactory and encouraging, so as to furnish full proof of the people's desire to have the Gospel preached among them. I found that the services of Messrs. Becket and Reeve were well received, and that both would be readily welcomed back. As to raising money towards the support of ordinances, it is obvious that very little can as yet be realised. I cannot doubt the willingness of not a few, but the fact seems undoubted, that the crops have been so defective as hardly to furnish necessary sustenance. If then this mission is to be upheld it must be, not on the commercial principle of paying for what is received, or saying to the people, you can get no more supply unless you pay for it. The time for applying that, no doubt just and equitable law, has obviously not yet come in reference to these new settlements. In Dr. Chalmers's phraseology, the Gospel must be upheld there by voluntary efforts, not *ab intra* but *ab extra*. In other words, by the exercise of Christian kindness and benevolence on the part of

more favoured portions of the Church. This is obviously the law of Christ, and will be found when wisely and considerately applied, to be more efficient and more productive of good in the end than the commercial principle referred to.

I would only add that in course of the services above mentioned I baptized seventeen children."

The above report speaks for itself; and the closing remarks from the pen of a devoted and self-denying minister, now advanced in years, who is himself labouring in a charge which really needs supplement, may do something to awaken the sympathy and stimulate the zeal and liberality of the Church.

I am, &c.

JOHN LAING,
Convener of Pres. H. M. Com.

MISSIONS OF FREE CHURCH.

CALCUTTA.—The last annual examination of the Free Church Missionary Institution at Calcutta was presided over by Sir John Lawrence, the Governor General. It is said that this was the first occasion of the kind on which an Indian Viceroy was chairman. Upwards of a thousand pupils were in daily attendance during the year. Of the older pupils more than 400 assembled in the great hall with many distinguished visitors for the distribution of prizes. Sir John Lawrence in the course of his remarks, said that the natives of Calcutta owed a deep debt of gratitude to that great and good man, Dr. Duff, who had given them so magnificent an educational institution.

The examination of the out-stations had taken place; all of them appear to have given the greatest satisfaction.

PUNA.—The Rev. Mr. Mitchell has lately made a missionary tour in the direction of the sea coast. He preached in many places in the region through which he passed. Mr. Mitchell observed decided marks of change and advancement among the Hindus. He writes:—"When at Bassein on this occasion, I was struck with certain signs of progress among the Hindus. It is two years since I was there before, when I observed no stir among the young men; but this time, when preaching to the old men, and more religious class of the people at one of the temples, they said, 'Oh, you should not come to us, we cannot bear you—these are your people'—pointing at the same time to a house at a little distance, and calling two or three of the young men who were standing near it. I soon found out that the house was a library, and these youths with many others were those who used it, and were rather free thinkers. They invited Mr M'Donald and myself into the house, where we were soon joined by a goodly number of the sect. I then learned that they had attended the Government and other schools, had got a taste for reading and study; that so they could not do without their papers and books; that consequently, by the aid of the collector, they had opened this room.

FEMALE EDUCATION IN INDIA.—The March number of the Free Church Record contains the report of the Ladies' Society for the promotion of Female Education in India. It states that the scholars throughout India are about 2000; and the boarders exactly 200. During the year there has been an encouraging number of baptisms, and admissions to full communion. A number of those who were once pupils are now engaged in teaching.

NAGPORE.—The new Missionaries, Messrs. Dawson and Dalziel, have arrived at their destined field of labour. Mr. D. writes to the Convener giving an account of the latter part of his journey from Bombay to Nagpore. From the same station accounts have been received of an increase to the number of the native Church. Mr. Cooper says:

•• But I must hasten to tell you of other and more important tokens of the

Lord's loving-kindness, as showing, I trust, that more precious fruit is being gathered from this corner of the vineyard.

"On the 27th November, at Kampti (a military station about ten miles to the north of Nagpore), I had the privilege of baptizing eleven individuals, six of whom were adults, and five members of one family. Of these latter the particulars are interesting, as showing how God sometimes works and deals with his people. For some years the truth had been brought before the father and mother; first by their nephew, who is my servant, and latterly by their own son, a young lad of fourteen, who attended our school about two years, reading to them religious books sent to them at Bhandara, where they resided. The result was, through the blessing of God, that they resolved to follow Christ, and wrote to that effect. They were about to leave this province with their master, and halted at Kampti for a fortnight. During this time I examined them, as also did several of our Christian agents; and we were all satisfied with their sincerity, though their knowledge was not great. However, they were anxious to confess Christ before they left this part of the country, and since they professed to believe, there was no reason why the initiatory rite should be withheld. At the time of his baptism, the father was suffering from a cold, which neither he nor any of his friends considered serious; but during the week fever and bronchitis seized him, and before another Sabbath came he had departed—we trust to be with his Saviour evermore. Two days previous his wife gave birth to another son, so that she and her four children are left destitute by this sad bereavement. We are trying to do all we can for them; and who can doubt the Lord will provide?"

"The other adults—two women, respectively forty and twenty-eight years of age, and one man about twenty-four, who were baptized at the same time with this man and his family—have all been brought to a knowledge of the truth through the regular ministrations of the Word on Sabbaths and weekdays. All their cases show, I think, the fruit of the good seed that has been sown, and the great encouragement we have to persevere in the work of Him whose we are and whom we are bound to serve."

ADDITIONAL BAPTISMS AT NAGPORE.

"Again, on Sabbath last (1st January), we opened the New Year by receiving into the Church at Sitabuldi five adult females and one child. They, too, are the fruits of the simple preaching of the Word in the stated means of grace.

ENGLISH PRESBYTERIAN CHURCH—MISSIONS IN CHINA— LETTER FROM REV. W. C. BURNS.

Mr. Burns does not write frequent or long letters, but his communications are also interesting. In the last number of the *English Presbyterian Messenger* we find the following:—

Pekin, November 24th, 1864.

DEAR SIR—When I last wrote I was engaged chiefly in preaching, and, during the autumn months, had interested employment in that work. Since the winter weather set in I have been employed within doors for the most part, and am now seeking, with a Chinese teacher, to put the "Pilgrim's Progress" into Mandarin colloquial. Should this be successfully done it will make the book much more readable and interesting, especially in the northern half of the Chinese empire, where Mandarin prevails as a spoken language. I have not heard from Amoy for some weeks, and am specially anxious to get letters, as I have heard the report that Dr. Maxwell and Mr. Douglas had gone to Formosa; and also, more lately, the painful intelligence that rebels are in possession of Changchow, and are threatening Amoy. You will know the reality in regard to these things nearly as soon as I can do here, communi-

tion being sometimes tedious, and always in some degree irregular. The subject of toleration for the Chinese Christians is at present sleeping, and will now probably do so until new events call it up afresh. I made a mistake in saying in my letter, printed in the September number of the *Messenger*, that copies of the "Peep of Day" in Chinese cost ninepence a copy. I can now get them printed on good paper for about threepence half penny each (as also the hymn book). The great demand for them among missionaries is, thus far, encouraging.

I shall not add more at present, but desiring that increasing prayer may be made for this field and those who labour in it, and also very special prayer for the raising up of divinely qualified agents, both foreign and native, to carry the Gospel through the whole empire.

I am, ever yours truly,

W. C. BURNS.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

RAJKOTE.—We give the following interesting extracts from a letter from Rev. Mr. McKee, published in the last number of the *Missionary Herald*. Mr. McKee is obliged in consequence of ill health, to give up his work in India.

Rajkote, 20th January, 1865.

At the close of the year I returned from a tour of some length, in which I was accompanied by Mr. Wells and Mrs. McKee. We visited six towns, the chief of which were Jumnugger, Juria, and Dhrole. The former two are on the Gulf of Kutch. Want of sleep forced me to try a change, and as I was anxious to labour a little in these maritime towns I directed my course thither. I gained a little in health, but again I am rather sleepless and weak.

MEASURE OF SUCCESS.

I must not wait to give you a detailed account of our labours. In the towns specified it was my privilege to preach the truth fully and frequently to good audiences several days. On no occasion have I found the people so attentive and quiet, and in no case have our colporteurs been more successful in disposing of books and tracts. In a short time 900 books and tracts went into the hands of the people, for which £3 14s were received.

OBSTACLES.

True, there was opposition, but not dogged; the people were unusually willing to yield to reason. One person, for example, in a large audience maintained that "faith is everything—the object of faith nothing"—a stone, a tree, an animal is my God and deliverer if I worship it as such. I asked him—"Will that broken boat lying on the beach convey you safely across to the Kutch side simply because you believe it will? Will a poisoned cup prove to you a healthful drink because you feel assured it will?" "No, no," many replied. "Hence," I proceeded, "you must have a proper, a worthy object of faith. An omnipotent and all-merciful Saviour alone is that object—that Saviour is Jesus the Son of God."

The ever-recurring objection, that "taking away animal life is the great sin," was advanced on all occasions. To this I replied, "Then you must cease to eat grain, to wear clothing or ornaments of pearl and gold in your ears and noses, for in securing these countless animals are destroyed. If you live you cannot but kill. I then showed them the true nature and fruit of sin, and urged them to embrace Christ the Saviour.

In another audience, when urging them to accept of Christ, a hearer, pointing to the red mark upon his forehead, called out, "My Saviour is here. My priest applies this every morning, and thus saves me." "Tell me," I replied,

“does that red mark save you from covetousness, from lies, and from suffering? and does your priest never covet, or lie, or suffer, and will he not sink in death as others?” “Yes, yes,” was the answer. “Then your priest himself needs a Saviour; how can he save you?”

Another in similar circumstances called out, “We worship our priest; he is our God.” And to show his mode of worship he poured water from his drinking cup on the dirty foot and toes of his neighbour, and catching the water in his hand as it streamed from the foot drank it off; and then folding his arms across his breast, and, as if in ecstasy, he said, “Thus in worshipping we receive God into our hearts.” I endeavoured to show my hearers that this god was a poor, sinful mortal like themselves.

In India man-worship is universal. We cannot call it hero worship, for these human deities are among the most ignorant, and in mind and body the most foul to be found. The three tenets just mentioned—viz., *preservation of animal life, faith without an object, and man-worship* are the great obstacles against which we are called to contend. The hold which these have on the mind of India is so tenacious that nothing short of the Word of God applied by the omnipotent Spirit can remove them.

JAMNUGGER.

Jamnugger is a large city, with a population of 60,000. On approaching it the stranger imagines from its minarets and domes, its lofty palaces and strong walls, that it must be a well arranged city, maintained in a sanitary state, in fact an oasis in the desert; but on entering he finds much of it a desert and something worse, for a considerable portion of the enclosed ground is still jungle, and the streets are crooked and narrow, the reservoirs of the filth of the houses which line them. He sees squalor amid opulence, hovels adjoining palaces, and yet Jamnugger is a prosperous and rising seaport. It is the capital of the wealthiest and most powerful chief in Kattywar, yet he lives among his people; he never saw Bombay, indeed never moves beyond his own territories. He is approachable by all, and appears to study the welfare of his people. He supports schools in his large towns, and in Jamnugger has built and endowed a school for boys, and another (in progress) for girls. He has opened civil bill courts in his dominions, and just now he is patronising the erection of a cotton factory close by his capital.

On our arrival the chief placed at our disposal one of his finest buildings, sent daily supplies for our table, and treated us with marked kindness and respect. By appointment we visited him in open court, and had half-an-hour's conversation with him. He asked for General Lang and Dr. Glasgow; also desired to know if we drank champagne or spirituous liquors at breakfast—he probably meant at *dinner*. He appeared rather incredulous when we assured him that we drank neither. We then presented to him an elegantly bound family Bible in English. A Gujarati copy had previously been presented to him. At the same time we thanked him for his great hospitality, remarked that the highest token of respect we could show was to present him with the Word of Life, and then related the fact which sometime ago occurred in the British Court, when the African chief inquired of Queen Victoria what made England so great, the Queen holding up a Bible, said, “To this England owes its greatness.”

The last evening of our sojourn in this city, we dined with the chief in one of his gardens, two miles distant, to which we were driven over a shockingly rugged road. To do us honour, one hundred retainers, musicians, and dancing girls were present; of the latter we told him we did not approve. He avowed profound respect for Queen Victoria, asked me to remember him to General Lang, and requested me to write to him in Jamnugger. He then asked us to give him our blessing. We replied we daily beseech God to bless him and his

people, and that we hope the morning of India's enlightenment is now dawning. The chief then bade us a cordial farewell.

CONCLUSION.

I am now about to proceed on my last tour in India—to Ahmedabad, 150 miles. I take with me a catechist and a good supply of books. It is, indeed, with a sore heart I leave my work—now familiar and to me comparatively easy; and is with genuine sorrow I part from dear friends, both European and native. Even the walls of my home shall long remain impressed on my heart. To the land where the ashes of my three beloved boys repose—yes, repose in hope of India's regeneration—my heart shall ever turn with fondest recollections and with unwavering hope.

General Religious Intelligence.

UNITED PRESBYTERIAN CHURCH MISSIONARY INCOME.

We have just received the annual financial statement of the United Presbyterian Church. The total income from all sources for Foreign Missions during the year 1864, has been £20,084 15 9, and for Home Missions (including Gospel Ministry) £28,768 9 3. As compared with the income for 1863, there has been an increase for Home and Foreign Missions of £1,191. While in some of the sources of income there has been a decrease, yet the income for 1864 from ordinary sources is the largest that has ever been realized, there being no special donations.

DECISION IN BISHOP COLENZO'S CASE.—Judgment has at last been given in the case of Bishop Colenso. The decision was to the effect that the sentence of Dr. Gray, Bishop of Capetown, who assumed to be Metropolitan, was null and void. The doctrine was laid down that while the Queen had power to nominate a Bishop, it was by Parliament alone that a Diocese could be appointed and power conferred to exercise jurisdiction. This decision must create some excitement, if not surprise among the Colonial Bishops.

NEW MODERATOR OF THE FREE CHURCH ASSEMBLY.—Dr. James Buchanan having declined the appointment of Moderator of the Free Church Assembly, it is stated that the honour is to be conferred on Rev. Dr. Begg.

DEATH OF REV. W. L. THORNTON.—A melancholy event has taken place in the Wesleyan Church, the death of the President the Rev. W. L. Thornton. He was highly respected in his own Church, and in the Church at large. He visited Canada last season in an official capacity, and gained very high respect and esteem from all who formed his acquaintance.

M. GUIZOT.—The election of M. Guizot, as a member of the Consistory, or Presbyterian Council, although by a narrow majority, has been carried in Paris. This election will be regarded as a triumph of orthodox principles.

UNITARIAN CONVENTION.—A Unitarian Convention has recently been held in New York, the attendance of delegates being in all about 500. The object of the meeting was to consider measures rendered necessary by the opening of new mission field in the South. The proceedings brought out prominently the fact that there are very great differences existing among them in regard to doctrine. It was resolved to raise during the coming year, and hereafter annually, the sum of \$100,000 for denominational purposes, and to raise another sum of \$100,000 for the endowment of Antioch College.

UNITED STATES.—The deepest feeling has been called forth throughout the United States by the sad death, by the hand of the assassin, of the late President, Abraham Lincoln—a feeling of indignation at the crime committed, and of respect for the deceased. Similar feelings have been experienced and mani-

tested throughout the British Provinces, as undoubtedly they will be throughout the civilized world. We trust that God, who can bring order out of confusion, and light out of darkness, and who can make the wrath of man to praise him, and restrain the remainder thereof, will in mercy visit the mourning nation, and especially the bereaved family.

Home Ecclesiastical Intelligence.

SARNIA.—A call has been given by the Sarnia Congregation to Rev. A. Young, of English River, C. E.

PARIS.—The Rev. J. James has been inducted as pastor of the Congregation in Paris, vacant by the death of the late Rev. D. Caw.

GEORGETOWN AND LIMEHOUSE.—The Rev. R. Ewing has been ordained and inducted into the Pastoral charge of the congregations at Georgetown and Limehouse. Mr. Ewing enters on his labours with cheering prospects.

WEST WINCHESTER.—At a soiree held on 1st March there was realized, besides expenses, the handsome sum of \$100 towards the liquidation of the debt on the Church. A like sum was obtained by subscription, payable in January next. A further sum of \$150 will liquidate the whole amount of debt.

PERRYTOWN, &c.—The Rev. W. Lohead, was inducted as Pastor of the Congregation at Perrytown on the 29th March. The Rev. W. McWilliam preached and presided, Rev. J. Ewing addressed the Minister, and Rev. Dr. Waters the people. The attendance was good and the prospects are encouraging.

WAKEFIELD.—The congregation at Wakefield, in appreciation of the services of their pastor, the Rev. Joseph White, B. A., lately presented him with the handsome gift of a horse together with harness, cutter and buffalo robes. This is not the only proof which the people have given of their desire to see their Minister comfortable.

WOODVILLE.—The Woodville congregation of the Canada Presbyterian Church, at a Congregational meeting held on 8th February, presented Mr. Kenneth Campbell, Mariposa with a handsome Family Bible, elegantly bound in Antique Morocco, together with a volume of "Good Words," and a volume of "Sunday at Home," in token of their esteem, and expressive of their appreciation of his services to the congregation as Treasurer for many years, which office he resigned in consequence of failing health.

COBOURG.—The following are the contributions of the Congregation of Cobourg to the schemes of the Church for the year now closing:—

Knox College.....	\$80 00
Home Mission of Cobourg Presbytery.....	74 00
Widows' and Orphans' Fund.....	15 00
Synod Funds.....	15 00
Foreign Mission Fund.....	25 00
	\$209 00

TILBURY.—The Rev. W. Troup was inducted into the pastoral charge of the congregation at Tilbury on the 16th February. The Rev. A. Waddell preached and presided, Rev. A. McColl addressed the Minister, and the Rev. W. King the people. Mr. Troup received a very cordial welcome from the congregation. In the evening of the same day a Missionary Meeting was held in connexion with a Congregational Soiree. The Ministers who had officiated at the induction Services, together with the pastor, and Rev. W. Burgess, Congregational Ministers, addressed the meeting. Several appropriate pieces of music were performed by the choir, and the proceedings were altogether of a highly interesting character.

CLOSING OF KNOX COLLEGE.—On Wednesday 5th ult., the Session of 1864--5, was brought to a close. There was as usual a good attendance of Ministers and others. At the closing exercises the Principal of the College presided. The Moderator of Synod was present and took part in the exercises. The closing lecture was delivered by Dr. Burns. The substance of it will be found in another column. The

Session just closed has been a pleasant one, and the attendance has been more than usually large. The following bursaries were awarded in the course of the Session, after competition: John Knox Bursary, to Mr. P. Musgrave; George Buchanan Bursary, to Mr. J. A. F. McBain; 1st Gaelic Bursary, to Mr. A. A. McDonald; 2nd. do. to Mr. J. L. Murray. A prize in the Elocution class was awarded to Mr. R. M. Thornton.

CONGREGATION OF CLARKE.—The following sums have been contributed by the above congregation for missionary purposes, and to the other funds of the Church for the past year:—

Home Missions.....	\$ 80 00
Foreign Missions.....	30 00
College Funds.....	45 00
Aged Ministers and Widows.....	18 00
Synod Fund.....	10 00
Bible and Tract Societies.....	20 00
Aid to Lindsay Congregation for their Church.....	25 00
French Canadian Society.....	8 00
Also to the same Society a box of clothing valued at.....	72 00
Bank, draft and discount on silver.....	2 51

\$310 51

THEOLOGICAL STUDENTS—PREPARATORY TRAINING.—The subject of the preliminary training of our Theological Students, has been occupying the attention of not a few of the Ministers of the Church. The following overture has been pretty numerously signed, and will be submitted to the ensuing Synod:

Whereas by the decision of last Synod, the classes in Knox College are to be exclusively Theological, and thus no provision is made for the literary training of candidates for the ministry; and whereas it is desirable that there be a fixed standard of attainment in literary studies, to be required of students entering the Theological classes, and that students be advised as to the best mode of obtaining the requisite education:

The undersigned respectfully overture the reverend Synod of the Canada Presbyterian Church appointed to meet at Montreal in June 1865, fully to consider this matter and in order to further the above desirable object,

1. To establish a Board of Examination, before which all students entering the Theological classes in Knox College shall pass; and each student, prosecuting the literary studies with a view to the ministry, as the Synod may direct.

2. To reconsider and specify the various branches of preliminary study which students not matriculated in any college, shall prosecute, and the degree of proficiency to be attained before entering on the Theological course.

3. And generally to give such direction regarding the institutions, and mode in which these preliminary studies may be best prosecuted, as may by the Synod be deemed advisable.

Signed
W. ORMISTON.
J. GILLESPIE.
J. McTAVISH, &c.

PRESBYTERY OF STRATFORD.—The presbytery of Stratford at a recent meeting agreed to nominate Rev. A. Topp as Moderator of Synod, and not to make any nomination for the vacant chair in Knox College.

PRESBYTERY OF BROCKVILLE.—This Presbytery met on 7th February and again on the 28th. The Rev. Mr. Moodie an ordained minister from New Brunswick was appointed to supply Cornwall for three months. Mr. Melville tendered the resignation of his charge on account of inadequate support. Attention was given to the financial position of the Kempville congregation and the further consideration of the case deferred till next meeting, which takes place at Prescott on 1st Tuesday of May at 3 p.m.

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met on the 26th of February, when the resignation by Mr. Paterson of the pastoral charge of York Mills and Fisherville was accepted. The Presbytery at the same time agreed to record their sympathy with Mr. Paterson in the circumstances in which

he is placed, their affectionate regard for him as a co-presbyter, and their hope that the Head of the Church may make him useful in some other portion of his vineyard in advancing his cause. The Presbytery again met on the 4th and 5th of April. Mr. Aitken of Smith's Falls, was nominated as moderator of next Synod. Leave of absence for four months was granted to Mr. Topp on the ground of the state of his health. The trials of Mr. Robt. Ewing, who had received a call from the congregations of Georgetown and Limehouse, were heard, and his ordination appointed to take place on the 20th of April. Mr. Reid gave in an interim report relative to the interim financial returns from congregations. The records of various sessions were examined. The following students appeared with a view to being taken on trials for license, and underwent the usual preliminary examinations, viz : Messrs. A. Findlay, J. McColl, H. McQuarrie, J. Baikie, K. McDonald and J. Thom.

PRESBYTERY OF LONDON.—This Presbytery met on the 11th April in St. Andrew's church.

The attendance of ministers and elders was small.

Mr. A. McDiarmid gave a report of his visit to Elmira, Ill. He organized a congregation there, enrolled 39 communicants, ordained 3 elders, and dispensed the Lord's Supper.

Mr. McKinnon of Wardsville, has just returned from visiting the same locality, and gave most favourable accounts of that portion of the Home Mission field.

A moderation in a call was granted to Strathroy and Adelaide. Messrs. Fletcher and Simpson to attend to that duty on 16th and 17th May.

Mr. Scott informed the Presbytery that the session St. Andrew's Church, London, had engaged a student to assist him, in consequence of the continued illness of the pastor.

A call from Sarnia congregation to Rev. Alex. Young of Montreal Presbytery, was laid on the table and sustained. Messrs Skinner and Cuthbertson were appointed to prosecute the call before the Montreal Presbytery.

A call from Chalmer's Church, Dunwich, to Rev. John Stewart, Blythe, was laid on the table and sustained.

Mr. Clark was appointed a delegate to prosecute the call.

A call from the congregation at Oil Springs to Mr. James Malcolm was laid on the table and sustained. The call was forwarded to Mr. Malcolm for acceptance.

The Presbytery took steps to carry out the recommendation of a committee which was appointed to group the stations around the Ridgeway and Harwich.

Mr. Cuthbertson was appointed moderator of the Fingal session.

THE PRESBYTERY OF HURON.—This Presbytery met in Willis Church, Clinton, on Tuesday the 11th inst. Ten ministers and five elders were present. The committee on financial returns gave in a full report respecting the financial condition of many of the congregations of this Presbytery. A committee was appointed to take this report into consideration, and to prepare a scheme of regulations for the use of congregations in financial matters. And in order to render this step taken by the Presbytery the more effective, it was agreed to hold the next meeting of Presbytery in Kincardine, and to cite several congregations to appear at that meeting.

The Rev. Wm. Reeve declines the call from St. Helen's and East Kinloss.

The Rev. W. C. Young has withdrawn his notice of resignation of his pastoral charge. The notices of motions given at last meeting of Presbytery in reference to the nomination of a Professor for Knox College having been withdrawn, it was unanimously agreed to, that in consideration of the present state of the finances of the College, to recommend that no permanent appointment of a professor be made in the meantime, but that the chair at present vacant be filled by such settled pastors as the Synod may see fit to appoint. The remit from Synod anent the constitution of the proposed General Assembly was read and considered. After careful examination of it by item, the whole was agreed to, with the exception of the 2nd section of the 2nd head. This was amended by proposing that the commissions be forwarded to the Clerk of the Assembly by the Clerks of Presbyteries. The Rev. T. McPherson of Stratford was nominated moderator of next meeting of Synod. Messrs. Barr and Murray were appointed members of the committee on bills and overtures.

The evening soderunt was spent in religious conference, with a view to prepare answers to the questions proposed by the committee on the state of religion. The session records of North and Centre Bruce, South Bruce and Greenock, Riversdale, Enniskillen and North Kinloss, West and Knox Church Kincardine, are to be handed in for examination at next meeting of Presbytery.

THE PRESBYTERY OF HAMILTON.—This Presbytery met in Central Church, Hamilton, on the 11th April, and was attended by the average number of ministers and elders, Mr. McLenn, moderator, occupied the chair.

It was reported that the missionary meetings held during the last winter within the bounds, were, on the whole, good, and that the manifested interest taken in this noble cause was very encouraging.

The congregations which were in arrears of stipend, and which had neglected to make certain collections appointed by the Synod, were dealt with, and the Presbytery is persuaded that a spirit of faithfulness in the congregations was considerably fostered, and is encouraged to hope that they will next year come nearer the mark.

The Presbytery, looking to all the circumstances of the case, refused to sustain the call given to the Rev. John James, on the 28th March last, by Knox's Congregation, Hamilton.

The Presbytery also proceeded to consider the matters remitted by Synod.

1. They decline making any nomination of a professor for Knox College, and recommend the Synod to continue the present arrangement for another year.

2. The Presbytery could take no action in relation to the model deed, as no draft of such deed had come to them from the committee appointed by the Synod to prepare and circulate such a document.

3. The Presbytery adopted the draft of an act for a General Assembly, &c., with the exception of the following changes.

Under head II, they recommend the Synod to substitute one-third in place of one-half of the whole number of ministers and elders on the several rolls of Presbyteries, as the members who shall constitute the Assembly; and under head IV, they recommend that the Provincial Synods shall be named respectively Ontario, Huron, and St. Lawrence, instead of Toronto, London, and Montreal.

The Presbytery also considered the state of religion within their bounds, and will transmit the result of their deliberation to the Synod's committee on that subject.

The Rev. David Inglis was nominated as the next moderator of Synod.

JOHN PORTEOUS, Pres. Clerk.

PRESBYTERY OF COBOURG.—This Presbytery met at Port Hope on Tuesday the 14th March. A call from Seymour to the Rev. Mr. Simpson was laid on the table and sustained. Mr. Simpson being present, the call was put into his hand, and at his request time was given for consideration.

Messrs. Singleton, Rutherford, and Logan were appointed assessors to act with Mr. Watson in order to form a session for the Seymour congregation. Mr. Simpson being appointed moderator.

A reference from the session of Coldsprings was then taken up, when the Rev. Messrs. Laing and McWilliams, and Messrs. Riddell and Carruthers, elders, were appointed a deputation of Presbytery to visit the Coldsprings congregation, consider the matter of reference and report at the next meeting of Presbytery.

A call from the congregation of Perrytown and Oakhill to the Rev. W. Lohead was sustained. Mr. Lohead being present, intimated his acceptance of the same. The induction of Mr. Lohead was appointed to take place at Perrytown, on Wednesday, 29th March, 1865, at 11 o'clock in the forenoon. Mr. McWilliam to preach and preside, Mr. Ewing to give the charge to the minister, and Mr. Waters to the people.

The Rev. J. M. Roger laid before the Presbytery his resignation of the pastoral charge of Lakeland. On motion of Rev. Mr. Laing it was resolved that all parties, viz., the congregations of Lakeland, Peterboro', and Springville, be invited to appear for their interests at next meeting of Presbytery.

Moved by Rev. Mr. Laing and carried, 1st, That a committee be appointed to draw up a scheme for working the Home Mission field of the Presbytery; the com-

mittee to consist of Rev. Messrs. Blain, Roger, and Waters, and to report at the September meeting of the Presbytery.

2nd. That the mission committee be instructed to draw up a statement of the field occupied and in working order, of the state of the Presbytery's mission fund, and of the claims upon it.

Rev. Mr. Laing reported that he had received a reply from the Presbytery of Paris, declining to assume the working of any part of our Home Mission field; also a communication from the secretary of the Student's Missionary Society, intimating that they had determined to continue the French Canadian Mission, and therefore would be unable to work any part of the mission field of this Presbytery.

Rev. Mr. Roger handed in the half-yearly statement of the financial condition of the Peterboro' congregation, which was deemed satisfactory.

It was moved by Rev. Mr. Duncan and carried, that the Rev. J. M. Roger, M.A., be nominated for moderator.

Agreed to postpone the question of the vacant chair in Knox College until the next meeting of Presbytery.

MEETING OF HOME MISSION COMMITTEE.

The Synod's Home Mission Committee met in Knox College on Wednesday, 5th April. There was as usual a very considerable number of members present. In the absence of the Convener, the Rev. T. McPherson was called to the chair.

The first matter taken up was the appropriation of the amount sent out by the Mission Bond of the Presbyterian Church in Ireland for Home Mission purposes, viz., £250 sterling—\$1216.67. After very full consideration of the claims of all the Presbyteries, the following appropriation was made, viz. To Buxton Mission \$300; To St. Sylvester \$160; To Presbytery of Montreal for Kennebec, 150; Presbytery of Ontario, for Lindsay \$100; Presbytery of Cobourg, for Missions at Minden &c., \$100; Presbytery of Huron \$100; Presbytery of Grey \$100; Presbytery of Kingston \$75; Presbytery of Ottawa \$50; Presbytery of Toronto for Muskoka and Tecumseth \$75.

A sub-Committee was appointed to distribute any funds that may be on hand for Home Mission purposes at the close of the financial year.

The next business was the distribution of Missionaries for the Summer, including Probationers, and Theological students. The following distribution was ultimately made.

Presbytery of Montreal.—Rev. W. Scott, and Rev. J. Hume, both for six months. Rev. W. M. Christie for 2nd 3 months; with Messrs W. H. Simpson, R. M. Croll and J. Bell, Students.

Presbytery of Ottawa.—Rev. C. M. McKeracher 6 months; Messrs. Gillies, Becket and Thom S u dents.

Presbytery of Kingston.—Messrs. J. Aull, H. B. Crozier, J. Pritchard, students.

Presbytery of Cobourg.—Rev. A. Simpson 3 months; Messrs. Farries and Edmondson, students.

Presbytery of Ontario.—Rev. Messrs H. Campbell, G. Brown, G. Jamieson for 1st 3 months, Rev. Messrs. W. Reeve, J. Malcolm for 2nd 3 months: with Messrs. McInnes (1st 3 months) J. McNabb, and J. Douglas (2nd 3 months) student.

Presbytery of Toronto.—Rev. J. Martin and Rev. W. Lundie for 1st 3 months: Rev. W. Caven, and Rev. J. Hanran for 2nd 3 months; with Messrs. Fraser, Musgrave, W. Burns, N. Clark, and J. Douglas for 1st 3 months.

Presbytery of Guelph.—Rev. W. M. Christie, Rev. E. Bauld, and Rev. N. Paterson for 1st 3 months; Rev. R. Leask, and Rev. H. Campbell for 2nd 3 months; with Messrs. A. McLennan, and D. Davidson, students.

Presbytery of Hamilton.—Rev. J. Malcolm, Rev. J. Tait for 1st 3 months; Rev. W. Lundy and Rev. R. Monteath for 2nd 3 months; with Messrs. A. B. Simpson (3 months, Hastie,) Chrystal, and Archibald McLean (for 2nd 3 months.)

Presbytery of Paris.—Mr. R. N. Grant for 3 months.

Presbytery of London.—Rev. J. Hanran, Rev. W. Caven, and Rev. W. Reeve for 1st 3 months; Rev. E. Bauld, and Rev. Anthony Simpson, for 2nd 3 months; with Messrs. Little, Knowles, Sutherland, A. C. McDonald, students.

Presbytery of Stratford.—Rev. R. Monteath for 1st 3 months; with Messrs. McQuarrie (1st 3 months) R. N. Grant and D. McInnes for 2nd 3 months.

Presbytery of Huron.—Rev. R. Leask 1st 3 months; Rev. J. Martin 2nd 3 months; with Messrs. A. Findlay, J. McColl, students.

Presbytery of Grey —Rev. John Morrison, with Messrs. Reeve and Carswell students.,

Communications.

RELIGIOUS AWAKENING IN INDIAN LANDS.

To the Editor of the Record.

DEAR SIR,—In your note of the 22nd March, you ask me to give you a narrative of the Lord's gracious dealings with us as a congregation during the last few months. If I have erred in withholding this so long, it is because of my deep sense of the need of extreme caution and godly fear in speaking and writing of a work of revival, and the painful conviction often forced on me of the injury done by the unseemly haste with which many draw the details of such a work into publicity. We will seek, however, to avoid the opposite extreme: we will speak of the glory of His kingdom and talk of His praise—we will thankfully declare, "The Lord hath done great things for us, whereof we are glad."

The work of grace in its more open manifestation commenced amongst us early in last July, when the present series of daily meetings was set on foot, yet more accurately speaking, its beginnings were manifest as far back as the appointed week for prayer in Jan'y of 1862, 1863, and 1864. The meetings at these times were full, and not with a varying congregation, but the same ones, night after night, at whose wish they were continued for several weeks; the last two winters they were closed only by the breaking up of the roads in Spring. The spirit of prayer was largely given, and some abiding convictions of guilt, danger and helplessness were lodged in the hearts of not a few. As time passed on, however, these convictions were for the most part concealed, or partially stifled, and the thankful remembrance that lingered in the hearts of God's people amongst us was almost the only fruit that our eye could see, of the good time we had enjoyed. A most gracious purpose they had served, (though no other results had ever come to light) in sustaining the faith and hope of our Aarons and Hurs amidst the opposing hosts of difficulties which made those years a time of most painful discipline to this congregation.

The walls of our Church were built in troublous times, and the taunting inquiry, "What do these feeble Jews"! to which we were forced to listen, found sometimes an echo in the whisperings of unbelief within; but in that dark hour before the dawn there was a remnant watching and waiting for God more than they that wait for the morning. In this spirit a few of us agreed, as it was within a few weeks of the opening of the Church to meet daily to pray for the one thing needed, as touching which we had agreed, viz., that God would be pleased to accept the house we were about to dedicate to His

service, and that He would seal the acceptance and consecrate the house to himself by the birth of souls.

Intimation having been given of the intended series of meetings, on the first evening, July 4th, the house (the Congregational chapel) was full; on the second evening, six remained to be conversed with, and on the following night, twelve. It is interesting to remark that those who formed, as it were the nucleus of our band of inquirers and converts, were without exception members of Mrs. Gordon's Bible Class. I believe every member of the class has since professed to have found the Saviour. The meetings increased steadily in interest until the 10th, when the new Church was opened, the interesting services of the day being conducted by the Rev. D. McVicar of Montreal. On the following Sabbath the house seemed doubly consecrated by the first Communion. We were favoured in God's good providence with the presence and highly valued assistance of our venerable Principal, also of Mr. Milloy and Mr. Currie. At this time we admitted four to the Communion of the Church. We felt that God had heard us and accepted the work of our hand—it was our "morning of joy" after "the night of weeping," but God was to show us greater things than these. The door of the new Church was not to be shut, and every night through the months of July, August and September, the willing people thronged from the harvest-fields and filled the house of prayer. Here was the use of no novel means to "get up" or keep up an interest—only the accustomed voices of the Pastor and the Elders, giving the accustomed message, to which the same people had listened for the last two years, yet here night after night we met from three to four hundred, most of whom had spent the day in harvest work, sitting unwearied until ten, eleven and twelve o'clock, the solemn interest expressed in almost every countenance unabated to the last. I need not say how thrilling was the interest added to the meetings as time wore on when one and another, and another of the young men, hitherto gay and careless, stood up to lead the devotions of the congregation. The most incredulous Didymus amongst us was at length constrained joyfully to exclaim, "It is the Lord." Some time on every alternate evening after the usual exercises, was devoted to personal conversation with inquirers who for the sake of convenience were arranged in classes—the young women on one side of the Church, the young men on the other, while the elderly people occupied the middle seats.

I know, Mr. Editor, that a variety of opinions obtains among good men, in the matter of inquiry meetings and anxious seats, and I believe those of my brethren who know me best are most fully aware of my decided leanings toward conservatism in all such matters, and my constitutional jealousy of men and things that must be up to the times. If the abstract question of the propriety of inquiry meetings, &c., had been under discussion this time twelve months, I am not very sure how I might have theorized about it; but the truth is, Mr. Editor, we had no time to theorize. In a comparatively short time after the meetings began the number of those professing anxiety about salvation had swelled to nearly one hundred. All these we could not meet with at the Manse, and if we were to converse with them personally in the Church, there must be a visible portion of the inquirers from the number of old professors and mere spectators who chose to remain after the benediction, in short, the inquiry meeting was with us not a matter of reasoning, but of intuition, it was a felt and blessed necessity, and I believe that they were seasons which will never be forgotten by any who were privileged to share in them.

Up to this time there have been no week day services in any other Church in the place, and the Congregational and Established Churches were pretty fully represented in the meetings principally by the young people. I need not here enter into the details of the movement by which private night

meetings were appointed and for a time held in the Congregational Chapel; suffice it to say that in the spirit manifested by our people on the whole we felt cheering evidence that God was amongst us of a truth. Along with a general feeling of disapproval of what had the appearance at least of mere party zeal, there seemed to be a deeply prevailing fear lest the Holy Spirit should be grieved away, and an earnest desire after His continual presence. As the autumn advanced the roads became almost impassable, yet it did not occur to any one that the nightly meetings could be discontinued. It was with even renewed astonishment that I saw what numbers of young men and old, through darkness, rain, and mud, found their way to the house of prayer. The scene often presented at the close of the meeting was both picturesque and interesting, as in different directions the eye could trace the progress of the various groups of pedestrians by the blaze of the burning torches carried by the young men to guide them safely through the darkness.

The first Sabbath of the year was fixed on as our Communion Sabbath. Were it not that this paper is already by far too long, I would be tempted to dwell on some of the details of that season of charming interest and solemnity. Suffice it to say, we had the valuable and highly appreciated assistance of Mr. Anderson of Lancaster. We were privileged to admit sixty new members to our communion. Among these were fathers and mothers with their adult children, making the same blessed profession; the majority of them, however, were young people—the children of the Church. It was a day much to be remembered, such a day as Indian Lands had never seen.

About this time my health became seriously impaired, though still able to attend the meetings, I was obliged to curtail my share of the work and throw more of the burden on my faithful Elders and the beloved band of youthful Witnesses which the Lord had raised up around me. Here again we could sing, Jehovah-jireh. He sent us help in our time of need. Mr. McDonald of Winslow for a few days, and again Mr. Whyte of Osgoode, who laboured most unweariedly amongst us for nearly a fortnight. May he know to the full extent the blessing of "him that watereth" in being watered himself. More recently we have received valuable help from Mr. Cameron of Lochiel; and thus having obtained help of God we continue unto this day, encouraged to hope that the Lord's work is still progressing amongst us, a considerable number of inquirers being yet in our midst, from among whom one now and one then, professes to find the Saviour. Another encouragement in this hope we find in the earnestness He still puts in the hearts of his people for the coming of His kingdom. As yet they have not forsaken the assembling of themselves together, no twenty-four hours having yet passed since the opening of the church in which its walls have not resounded with the voice of praise and prayer.

In conclusion I would wish, if I have not already far exceeded the limits both of your patience and of your space, to mention one or two features of the work of God in Indian Lands, which make me hope well of its solid character. One feature on which I may perhaps lay more stress in this respect than some of my esteemed brethren may be disposed to do is the exclusive use and intense appreciation "of the good old Psalms of David." No one could listen to the soul stirring strains of that "grave sweet melody" without the conviction "it is revival singing," and yet we felt no need of revival hymns, sweet and refreshing as we find these, as we use them at the fire side. Again I have observed that the distinguishing doctrines of the Gospel—the doctrine of total depravity—the imputation of guilt—man's utter helplessness—God's electing love—the Spirit's sovereignty in the work of Regeneration—and kindred doctrines, were those most manifestly owned of God in carrying on His work.

Apologizing for the great length of this communication,
I remain, dear sir, yours very truly,

D. GORDON.

Manse, Indian Lands, April 6th, 1865.

KNOX COLLEGE LIBRARY—VALUABLE DONATIONS.

MR. EDITOR,—At the close of the Session of Knox College it may be interesting to notice, that during the year a large accession to the valuable stock of the Library has been made by the kind liberality of friends. The donation of Mr. Henderson of Park, formerly adverted to, has enabled us to supply for the use of Students all the classical Dictionaries of Dr. William Smith, the critical works of Dean Alford, Bishop Ellicott, Ebrard, Kurtz, and other learned writers, on the criticism of the Scriptures; with a large collection of works in miscellaneous literature. The well-furnished library of the late lamented Mr. Maclean of Puslinch, having been announced for private sale, an esteemed young friend of literature and of the Canada Presbyterian Church, Mr. Isaac H. Macquesten of Hamilton, has generously purchased and presented to us the entire publications of the "Parker Society" of England, embracing in fifty large and handsome volumes, with a most minute and comprehensive index, nearly all the works of the Cranmers, the Riddleys, the Hoopers, the Bradfords, the Jewels, the Becons, and other Calvinistic Divines of the reforming age of Edward VI; embracing also the works of the learned Bullinger, and the two volumes of the "Zurich Letters." For such gifts as these the cordial thanks of the Board and Senate are respectfully tendered.

When on my "Huron Mission" last autumn, I received various tokens of interest in our seminary from different friends: as for instance from Mr. Tolmie of Southampton, and Mr. Ross of Brucefield, several works on the Popish Controversy; from Mr. Macpherson of Stratford, three volumes of "Farewell Sermons" by the ejected Ministers of 1662, with curious portraits; from Mr. Chisholm, merchant, London, C. W., a copy of Bishop Hall's "Cases of Conscience"; from the Rev. Walter Inglis at Kincardine, the "Caffre Hymn-book," and a copy of a large Greek Testament, with the autograph of the late learned Professor, Dr. John Brown; and from Mr. Graham of Egmondville, a volume by "Marshall," on "Planting." By the Rev. Thomas Wightman of Innisfil, has also been handed to us an original copy of "Henry on Prayer," 1710, from Mr. McConky, Gilford. If I omitted to notice before, I beg to notice now a copy of the original, "Say Brook Confession;" printed at "New London, Connecticut," a century and half ago, from Rev. Mr. Norton, St. Catherines.

R. B.

Knox College, April 13, 1865.

Select Extracts.

NOTHING IS LOST.

Where is the snow?

'Tis not long ago

It covered the earth with a veil of white,
 We heard not its footsteps soft and light,
 Yet there it was in the morning bright;
 Now it has vanished away from sight.

Not a trace remains
 In the fields or lanes.

Where is the frost?

They are gone and lost—

The forms of beauty last night it made,
 With pictures rare were windows arrayed;
 "Be silent," it said; the brook obeyed.
 Yet silence and pictures all must fade.

At the smiles of the sun
 All was undone.

Where is the rain ?
 Patter it came,
 Dancing along with a merry sound,
 A grassy bed in the field it found.
 Each drop came on the roof with a bound.
 Where is the rain ? It hath left the ground.
 What good hath it done,
 Gone away so soon ?

Ever, ever,
 Our best endeavor,
 Seemeth to fall like the melted snow.
 We work out our thoughts wisely and slow ;
 The seed we sow, but it will not grow.
 Our hopes, our resolves—where did they go ?
 What doth remain ?
 Vexation and pain.

Nothing is lost—
 No snow nor frost
 That came to enrich the earth again ;
 We thank them when the ripening grain
 Is waving over the hill and plain,
 And the pleasant rain springs from the earth again.
 All endeth in good—
 Water and food.

Never despair,
 Disappointment bear ;
 Though hope seemeth vain, be patient still ;
 Thy good intents God doth fulfil.
 Thy hand is weak ; his powerful will
 Is finishing thy life-work still.
 The good endeavour
 Is lost—no, never !— *Exchange Paper.*

Book Notices.

THE BIBLICAL REFERTORY AND PRINCETON REVIEW.—We have received the April number of this well-established Review. It contains the following articles, all able and instructing : 1. The Structure of the Old Testament ; 2. An account of Extreme Unction ; 3. Census of 1860 ; 4. Herbert Spencer's Philosophy ; Atheism, Pantheism, and Materialism ; 5. Principles of Church Union, and the Reunion of Old and New School Presbyterians.

We trust the circulation will increase from month to month.

THE PRESBYTERIAN HISTORICAL ALMANAC.—An annual Remembrancer of the Church. By Joseph M. Wilson, Philadelphia, for 1864.

We are glad to welcome this volume, although it makes its appearance at rather a late date. It contains, like its predecessors, an immense amount of information with reference to the various branches of the Presbyterian family. We trust that the compiler will be encouraged to continue the work from year to year.

UNITY OF MANKIND.—A Lecture delivered in the Village of Caledonia by the Rev. James Black. Caledonia: Printed at the "Sachem" office.

We have read this pamphlet with much pleasure and satisfaction. It was written to meet the views propounded by a lecturer, who in an address to a

Young Men's Association, had advanced opinions thoroughly infidel in their character. The lecture before us contains a well arranged statement of the facts and arguments in favour of the "Unity of the Human Race."

MONEYS RECEIVED UP TO 20TH APRIL.

COLLEGE FUND.		Knox's ch., Toronto, adl. 94 00	
Durham Road.	\$ 1 00	FOREIGN MISSION.	
Galt, 2nd.	28 00	Durham Road, 2.45; Artemi-	
Galt, Knox's, Female Assoc'n	50 00	sia, .92.	\$ 3 37
Wakefield	46 95	Caledonia, 11; Allan Set., 9..	20 00
Caledonia, (Rev. T. Wilson's)	3 00	Galt, 2nd.	25 00
Osnabruck.	12 00	" S. S.	15 00
Bomanton, 4.44; Alnwick, 4.	8 44	Galt, Knox's.	23 00
Chesterfield.	42 50	W. Winchester, 2.50; North	
Kin., (Rev. J. Adams).	12 00	Do., 2.50.	5 00
Thornbury, 1.18; Williams		Wakefield	11 30
town, 1.26; Griersville, 1.55;		Caledonia, (Rev. T. Wilson's)	10 35
Meaford, 2.11.	6 00	Colborne.	3 00
Beverly	35 00	Osnabruck.	5 00
Chippewa.	4 00	Medonte and Flos.	4 00
Hamilton. Central ch.	180 00	Chesterfield.	5 00
Norwichville	11 00	King (Rev. J. Adams).	12 00
London, St. Andrew's.	70 00	Hibbert.	10 00
Chatham, (Rev. A. McColl's).	6 45	Camden and Sheffield.	5 50
Port Dalhousie.	10 00	Essa, 1st.	42 50
Elma and Molesworth.	7 00	Lagauchetiere st., Montreal, S.	
Biddulph, 3.00; Fish Creek,		S., Red River.	10 00
1.40; Nissouri N. 2.25; Do.		Vankleekhill.	6 00
South, 3.67.	10 32	Ancaster E., 7.65; Do. West,	
Norval and Union.	36 05	6.18; Do. village. 6.40;	
North Pelham.	8 00	Miss Robb's class in S.S.,	
Shakespeare	12 00	6.00; Mrs. Streets do, 6.62.	32 85
Brantford, Zion ch., adl.	16 25	Beverly	21 77
Ayr, Knox's.	72 09	" S.S.	2 23
Woodville	19 22	Hamilton, Central ch.	100 00
Burns' ch., West Essa, 2.65;		" " S.S.	70 00
Town Line, 3.00; Carluke		Dunbarton and Canton.	20 00
3.00; Alliston, 1.50; An-		Norwichville.	2 00
gus, 1.40.	14 45	Port Dalhousie.	8 50
Brucefield	40 67	" S. S., for Red	
Oro	4 46	River	13 30
Richmond Hill & Thornhill.	24 00	North Easthope.	6 00
Blenheim.	36 75	Nissouri N., 14.27; do. S., 10.09	24 36
East Oxford, St. Andrews.	6 00	Norval and Union.	12 00
Belmont, 17; Yarmouth, 13..	30 00	Brantford, Zion ch., adl.	5 00
Lagauchetiere st., Montreal.	60 00	Ayr, Knox's.	13 00
Scarboro	66 00	W. Essa, Burns' ch., 2.36;	
Port Elgin.	9 00	Town Line, 4.00; Carluke,	
McNab st., Hamilton, adl.	5 00	3.50; Alliston, 1.50; An-	
N. and Centre Bruce.	3 00	gus, 2.57.	13 93
Florence	5 00	Oro	3 00
Walkerton.	8 00	Richmond Hill and Thornhill.	8 00
Paris, River st., adl.	4 00	Blenheim.	7 00
Innisfil.	15 00	East Oxford, St. Andrews.	3 00
Woodstock, Erskine ch.	16 00	Osgoode	9 40
Belleville.	100 00	Sarnia	13 49
Bristol	31 10	Caledon.	3 50

Jarvis.....	6 25	Blenheim.....	1 58
{ St. Louis de Gonzague.....	5 48	East Oxford, St. Andrews....	2 00
{ Valleyfield.....	5 52	Paris, River st.....	10 00
Walkerton.....	8 00	Markham.....	6 60
Paris, River st.....	12 00	Woodstock, Erskine ch.....	3 45
Glenallan.....	8 00	Dunnville S.S.....	3 50
Innisfil.....	15 00	BURSARY FUND.	
Duff's ch., Dunwich.....	5 00	Mrs Spark, Craigie Park, Aber-	
Woodstock, Erskine ch.....	5 00	deen, on ac. of Henry Esson	
Dunnville S.S.....	3 50	Bursary.....	\$ 10 00
Emily.....	10 00	SYNOD FUND.	
HOME MISSION.			
King (Rev. J. Adams).....	8 00	Caledonia, (Rev. T. Wilson's)\$	3 00
Innisfil.....	30 00	Chesterfield.....	4 00
Barrie.....	7 00	Vankleekhill.....	4 00
Woodstock, Erskine ch.....	8 00	{ English Settlement.....	7 35
Bristol.....	9 00	{ Proof Line.....	4 10
Paris, River st.....	14 00	N. Easthope.....	12 00
Presbytery of Hamilton.....	100 00	Elma and Molesworth.....	4 00
Scarboro.....	56 00	Blenheim.....	6 00
Caledon.....	3 50	E. Oxford, St. Andrews.....	2 00
East Oxford, St. Andrews...	5 00	Sarnia.....	8 50
Caledonia, (Rev. T. Wilson's)\$	10 35	Emily.....	4 00
Osnabruck.....	4 00	SCHOOL AT KILDONAN.	
Chesterfield.....	6 00	Galt 2nd. S.S.....	\$ 5 00
Vaughan, 30; Albion, 20...	50 00	Dunbarton and Canton S.S....	6 75
Hibbert.....	10 00	Avonbank S.S.....	5 00
Lagauchetiere st., Montreal..	5 00	MISSION TO AMERICAN INDIANS.	
Essa, 1st.....	42 50	Friend.....	\$ 5 00
Norwichville.....	3 00	Friend.....	2 00
St. Mary's.....	20 00	WIDOWS' FUND.	
Oakville.....	13 00	Rocky Saugeen, 3.10; Durham	
N. Easthope.....	7 00	Road, 1.80; Artemisia, 1.15.\$	6 05
Biddulph.....	13 25	Ancaster West, 12.00; Do.	
Norval and Union.....	35 60	Village, 14.00.....	26 00
{ Chinguacousy 2nd.....	7 10	St. Gabriel st., Montreal, spec.	12 00
{ Mr. Walker's sub.....	1 50	Vankleekhill.....	8 00
Brantford, Zion ch.....	5 00	N. Easthope.....	11 00
W. Essa, Burns' ch., 2.70;		Brucefield.....	8 00
Town Line, 7.00; Carluke,		Oro.....	1 50
5.00; Alliston, 2.36; Angus		Blenheim.....	8 00
5.00.....	22 06	East Oxford, St. Andrews....	4 00
FUND FOR AGED AND INFIRM MINISTERS.			
Chesterfield.....	\$ 2 50	Sarnia.....	10 39
Brantford, Zion ch., adl.....	10 00	N. and Centre Bruce.....	3 00
FRENCH CANADIAN MISSION.			
Vaughan, 6.88; Albion, 6.22,\$	13 10	Glen Allan.....	5 00
Hibbert.....	10 00	English River.....	4 50
Beverly.....	10 00	King (Rev. J. Adams).....	2 00
" S.S.....	2 00	With rates from Rev. Joseph White;	
Norwichville.....	2 00	Rev. J. Rennie; Rev. J. McTavish;	
N. Easthope.....	45 00	Rev. G. Smellie; Rev. J. Ross; Rev.	
Town Line, 2.00; Carluke		W. McLaren; Rev. J. Lees; Rev. J.	
1.50; Angus, 2.00.....	5 50	Skinner; Rev. P. Greig; Rev. W.	
		Park; Rev. T. Wilson; Rev. D. Cam-	
		eron; Rev. Dr. Taylor; Rev. John	
		Eadie; Rev. W. Coulthart.	

RECEIPTS FOR RECORD UP TO 20TH APRIL.

Mrs. F., T. L., J. M., G. E., Rev. T. W., Seneca; Rev. A. F. McQ., J. R.

McK., J. C., J. McP., Skye; Rev. W. McW, Bomanton; Rev. W. C., J. C., Valleyfield; per Rev. D. C., Kirkhill, 7.52; P. R., Hamilton, 5.60; A. T., Dromore, 2.00; W. R., Albion; J. G., Ormiston; A. M. & Co., Montreal, 56 00; per T. J. M., Baltimore, 14.00; J. H., Elderslie, 1.00; A. McC., Griersville; E. C. Meaford; R. S., Sandhurst, 2.00; J. J., Mrs. N., T. W., Newburgh; R. W., Acton, 2.00; N. McL., Tiverton; D. McL., J. L., J. M., H. B. C., Knox College; per E. A. McN., Cobourg, 3.50; R. G. Tyrconnell; per Rev. P. C., Vankleek Hill, 5.00; Rev. J. L., Ancaster, 7.00; A. McG., Montreal, 5.50; G. D., Plympton, 2.00; J. B., Cornabus; W. G., T. G., Mrs. L., Miss McP., A. McG., R. McL., Laguerre; J. D., Beninck, 1.00; Rev. J. S., Birr, 28.80; R. H., Binbrook, 1.00; per Mr. S., Acton, 11.55; H. McK., 2.00; R. G., 1.00; F. B., Georgetown; Rev. J. P., Brampton, 8.84; A. R. 3.00; J. T., 2.50; T. McL., 1.00; C. D., 1.00; A. S., 2.00; Brantford; J. A., D. Y., Brucefield; Mr. F., East Oro; Rev. J. W., Osgoode, 15.00; J. C., 1.50; W. D., 1.00, Port Hope; J. P., M. F., Knox College; Rev. W. McL., J. K., Belleville; per Rev. J. G., 6.50, Princeton; J. C., Woodville, 1.00; A. L., Sarnia; R. M. C., Farnham Centre; J. C., Walter's Falls, 1.00; D. McT. Tavistock 1.00; Mr. F., Dundalk; J. L., Limehouse; M. S., Essa, 1.00; J. McL., Trafalgar; J. McD., 1.50; Capt. M., Oakville, 2.00; D. F., Bowmanville, 1.50; Mrs. G., Mrs. O., Mrs. W., Thorold; N. A., Cornwall, 2.00; Rev. G. S., Fergus, 2.50; Mr. McD., G. C., Scarboro; C. E. McL., Kirkfield; Subscribers at Smith's Falls, 6.00; J. G., Jarvis, 2.00; J. Y., Hastings; W. B. & Co., Hamilton, 7.94; Mr. R., Newtonbrook, 1.00; per Rev. H. G., Gananoque, 7.00; T. M., 1.50; H. M., 1.50; D. H., 1.00, Trowbridge; J. A. Elmira, U. S.; J. T. Brooklin, 55c; W. S., Innerkip, 4 00; J. R., Saugeen, 2.00; J. C., Melbourne, 75c; P. McL., Shakspeare; W. C. Lefroy, 1.00; J. B., Claude, 1.00. E. J. B., Gresham; Principal G., Richmond; W. McN., 1.00; J. H., 55c; J. W., 55c, Cartwright; A. L., Oilsprings, 1.50; M. A., J. Y., Almonte; W. M., 1.00; H. McK., Seneca, 60c; Rev. W. B., Harpurhay, 11.20; J. McL., Stayner, 1.50; G. A. P., Oakwood, 1.00; A. McL., Rosemount; Rev. J. D., W. S., H. McL., T. R., T. T., Glenmorris; T. B. F., Limehouse; W. M., R. B., M. B., J. B., J. B., Avonton; A. McK., Canfield; T. T., Mrs. T., Mono Centre; Mrs. M., Mrs. F., Mrs. K., Rev. J. S., 1.50; J. B., D. F., T. G., J. C., A. S., A. B., A. F., A. J. R., G. S., W. W., J. T., J. F., 1.00; H. S., D. C., C. G., 1.00; A. McL., G. McL., J. G. McL., A. D., W. B., London.

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