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THE HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 12.

OCTOBER, 1864.

VOL. III.

COLLECTION FOR THE WIDOWS' AND ORPHANS' FUND, AND THE FUND FOR AGED AND INFIRM MINISTERS.

By appointment of Synod, the collection for the Ministers', Widows', and Orphans' Fund, and the Fund for Aged and Infirm Ministers will be made throughout the Church on the third Sabbath of the present month. The objects are most important in themselves, and from increased claims on both funds, in consequence of the death of some ministers, and the impaired health of others, who have borne the burden and heat of the day, they are assuming a growing magnitude and importance. Since the last collection was made, there are four additional annuitants on the Widows' Fund, and at least one more annuitant on the Fund for Aged and Infirm Ministers, the whole number of widows on the Fund being 12, and of ministers 5.

We have abundant cause of thankfulness on account of the success of the Widows' and Orphans' Fund; but its present position, in view of the large and yearly increasing number of annuitants, must not induce a feeling of security and negligence. Whatever difference of opinion may exist among the friends of the Church, as to the relative importance of the two funds, or the relation in which they have hitherto stood to one another, there is no difference of opinion as to the urgent necessity of more being done for the fund for aged and infirm ministers. It is most desirable that there should be a capital fund for this special object. But in the absence of such a fund, it is all the more necessary that the annual collection should be liberal, and that it should not be overlooked by any congregation. This fund is really as much for the benefit of congregations as of ministers, and it is trusted that there will be no unwilling or grudging response to a call in behalf of an object of such importance to the Church generally.

[Another minister has been suddenly removed—the Rev. J. McDowall.]

PRAYER FOR KNOX COLLEGE.

We beg to remind ministers and missionaries of the appointment by the Synod, of a day for special prayer for the College. The day is the second Sabbath of the present month. It is, we are persuaded, altogether unnecessary to urge attention to this important matter.

SETTLEMENT OF CONGREGATIONAL ARREARS.

We are glad to find that the matter of arrears has not been lost sight of. In all the Presbyteries, we believe, the matter has been under consideration, and steps have been taken to stir up congregations in arrears to do what they can to wipe them off or reduce them, and to prevent, if possible, their accumulation for the future. The Presbytery of Brockville at its late meeting, besides adopting a Committee to visit congregations in arrears, in accordance with the suggestions of the Synod's Committee, adopted the following resolutions:

"1. That the Presbytery shall see that a good efficient organization exists,

and is maintained in each congregation for the collecting of the minister's stipend.

2. That congregations be required to send a quarterly statement to the Presbytery of the sums raised for the minister's support.

3. That when, at the expiry of the financial year of a congregation, any arrears are due to the minister, special steps, suitable to each case, shall be taken by the Presbytery to have such arrears removed by the congregations.

4. That in no case shall arrears to a minister be allowed to accumulate for a longer period than two years, when a final settlement of the same must be effected.

5. That the Presbytery resolve to employ the pastors of defaulting congregations in convenient missionary duty for a limited time, so that they may receive adequate support."

Similar action has been taken in other Presbyteries, and the result will no doubt be most beneficial. Presbyteries will take a more careful oversight of the financial affairs of the congregations within their bounds, and thus prevent the accumulation of a burden of arrears, crushing to the minister, and no less detrimental to the interests of the congregations.

Presbyteries have not completed their inquiries so as to ascertain the amount really necessary to be raised in order to stimulate congregations to clear off all old arrears. But when this has been done, arrangements will be made for carrying out the plan sanctioned by the Synod. It is hoped that when the proper time comes, the brother, who has undertaken the task of bringing the matter before the wealthier and more able congregations of the Church, will find abundant encouragement in his good work.

STATE OF RELIGION.

ARTICLE I.

No subject is more comprehensive in its import, or important in its bearing than the "STATE OF RELIGION." It has a claim upon the attention of each member of the community—the most cogent claim—and not merely, as too many appear to think, upon the interest and activity of the office-bearers of the Church. A soul in which religion has been planted and is prospering is the safest and happiest; a family in which it is cherished and cultivated is a partaker of the blessings of the household covenant, and these pertain to both time and eternity; a congregation in which it flourishes draws forth upon it the approbation and complacent delight of the Great King and Head of the Church, and diffuses around it a spiritually healing and ennobling influence; and a nation in which it is the ruling power has an exalted character, and will be blessed in all its affairs.

Personal Religion begins with union to Jesus Christ—that first of graces with which God blesses the people of his choice and covenant. It cannot be possessed till there is the gift of pardon and of the Holy Ghost, who renews the soul after the divine image. No man can be in the state, nor possess the character of a Christian, till he has been made one with the Head of the new creation. The first question, therefore, for each person to propose to himself is, "Have I been united to Christ in effectual calling?" Of all other questions this is the most momentous. It is the first that should be proposed after a person has reached the time of life when he can hold communion with his own heart; and children should be instructed by their parents to give it the first place in time and importance among the workings of their budding intellects.

Personal religion advances by a cultivation of intercourse and friendship with Christ, by the constant and effectual working of the Holy Ghost, and by the faithful observance of the ordinances of grace as instituted and administered

in the Christian Church. Religion is progressive, for "the path of the just is as the shining light which shineth more and more unto the perfect day." Paul's principle was to forget the things that were behind, and to reach forth to the things that were before, pressing towards the mark for the prize of the high calling of God which is in Christ Jesus our Lord. And believers are exhorted to grow in grace and in the knowledge of our Lord and Saviour. This can be realized only through cherished communion with Him in the fulness which it has pleased the Father should dwell in him, a fulness of official as well as of personal grace. Transformation by the renewing of the mind results from looking unto Jesus not merely as an example, but as a fountain of supplies. Accordingly it is the great concern of every believer to "abide" in Christ, that there may be progress in life, vigour, and fruitfulness.

Yet it must not be overlooked that the Holy Ghost is the Agent by whom this advancement is effected. He guides into all truth, purges out the old leaven of depravity, causes to increase with the increase, and in due time, fills with all the fulness of God. If it is from the contemplation of "the glory," it is no less true that it is by "the Spirit of the Lord," that believers are changed into the Divine image. It was by him that form, and order, and beauty were given to the natural creation, and it is by the power of his working that the souls of the regenerated are made perfect even as their Father in heaven is perfect. It is on account of this fact that the solemn exhortation is addressed to believers not to "quench" nor "to grieve" the Spirit, and their great duty is to abstain from every thought, desire, and action which might provoke him to withhold his assimilating influence from their souls. Undue prominence should be refused to the demands of the world. The heart should be kept with all diligence. Fleshly lusts should be abstained from. Privileges should be improved, and the truth received in the love of it.

The statement must not be omitted that it is by the means of grace that the Spirit works in the hearts of men, both the unconverted for their conversion, and the converted for their edification in the privileges of the kingdom. He who expects to make progress in religion, or to be brought to feel its power and possess its principles, while he neglects the *ordinances* of religion, is guilty of the greatest presumption, for he has no warrant for any such expectation and it is only by a spiritual miracle that it could be fulfilled. He must come to the wells of salvation, if he would draw water with joy. He must wait upon the Lord and keep His Word, if his soul would prosper and be in health. The closet must be frequented, and the exercises of reading, meditation, and prayer there engaged in. At the family altar, amid the tender associations of the household circle, there must be heard the voice of melody and praise, of reading the Scriptures, and of supplication. Delight must be taken in the meeting for social prayer, and mind and heart must be given to its exercises. The Sabbath must be welcomed with its privileges, and the sanctuary with its ordinances. Sacramental seasons will be times of special joy and refreshing. The soul will then find Christ to be as rivers of water in a dry place, and the shadow of a great rock in a weary land. Compliance having been accorded to the voice of God inviting him to go up to the mount of ordinances upon which he has spread the feast of fat things, of wines on the lees, of fat things full of marrow, of wines on the lees well refined, the believer experimentally realizes that his partaking of them is to his spiritual nourishment and growth in grace.

Personal religion manifests itself to the believer himself by the tone and temper it gives to his heart and mind, and which form one part of the internal witness that he is a child of God.

It will manifest itself again to the household circle in which he dwells, in the graces of meekness, humility, and such like, in his regular observance of the duties of household religion, if he is a household head, and in his attendance upon them, if he is a household member, whether child or parent, servant or lodger. In another article we may dwell more at length upon the constitution and order of a

Christian household, and we shall, therefore, only remark at present, that a Christian parent ought, and will give all the weight of his personal character and of his official authority to recommend religion to every one beneath his own roof. It will manifest itself, again, to the members of the congregation with which he is connected in the bonds of holy fellowship, by his regular and faithful attendance upon the public exercises of the sanctuary, and in his attention to them in the course of their observance. Can any soul in which the graces of the Spirit are lively or that is desirous of being approved of Christ in the great day, absent himself from any diet of worship, unless prevented by some special circumstance in the providence of the supreme, universal, and absolute Governor? Or can that person be in a prosperous spiritual state, who has no voice with which to join in the praises of God as celebrated in the sanctuary, no heart to lift up to God in the service of prayer, or whose mind indicates its listlessness by the wandering eye and drooping head under the preaching of the Word? It will manifest itself still farther, by a cordial co-operation in all the schemes that may be adopted for the support and extension of the Gospel at home and abroad, and by liberality in proportion to the prosperity with which God has blessed in his providence. It will manifest itself to the world in deeds of justice and benevolence, and by a refusal, firm and constant, to comply with the maxims, pursuits, and pleasures which men of the world acknowledge and follow.

Personal religion is a matter between the conscience of each one and his God. Every individual should make search in the chambers of his own heart, that he may know and satisfy himself whether he has been born from above, and is making all due progress in saving enlightenment and holiness. Let us press the matter faithfully, honestly and earnestly upon the minds of our readers. Are you a child of God by regeneration and adoption, and a partaker of the Spirit? Are you growing in grace, in spiritual-mindedness, and in denial of the world and self? We would say to elders that one part of your duty is to look after the advancement of the flock in the principles and practices of personal religion. Are you doing so by general superintendence, by household visitation and counsel, and by conducting district prayer-meetings? To ministers we would say, respectfully and humbly as feeling our own need of be taught, give all diligence in your pulpit services and elsewhere, to bring the unconverted to Christ, and to build up believers as heirs of the kingdom of glory, Labour to bring the ungodly under the power of religious truth, and to promote religious principles in the bosom of saints.

T.

AFRICA—ITS SPIRITUAL PROSPECTS.

The recent discoveries of African explorers have called forth special interest in that land, and especially in every thing connected with its civilization and evangelization. Great difficulties have no doubt been met by some of the most benevolent and energetic of those who have gone forth seeking to promote the work of humanity and of the Gospel in Africa. But we doubt not these difficulties will in the providence of God be removed, and the very inmost depths of benighted Africa be lighted up by the rays which go forth from the Sun of Righteousness. We present to our readers the following interesting and encouraging remarks from an article in a recent number of the *Missionary Record* of the United Presbyterian Church, on "The speedy conversion of the Negro race."

"The writers of the sacred Scriptures possessed very little information with regard to the vast continent of Africa. The two kingdoms best known to them and which they frequently named together, were Egypt and Ethiopia. Egypt had been the scene of the church's bondage, and the place where the Lord, the Redeemer, began to display the wonders of that mighty power, which was so signally shown in the history of the Jewish Church, and which is still working for the good of his people. With that kingdom situated on the most northern point of Eastern Africa, the Jews were well acquainted. The word Ethiopia, which literally signifies 'burnt countenance,' and consequently black-faced, hence the expression of the prophet, 'Can the Ethiopian change his skin?' that is alter-

his sable hue—was applied to all those places that were inhabited by the black or negro race. As Ethiopia included the countries south of Egypt, and as the Jews knew little more of Africa, the name may be regarded as denoting Negro-land, or the regions peopled by the face-burned or black races. Other nations were, in respect of a knowledge of the geography of Africa, but little in advance of the Jews; old Homer calls the Ethiopians ‘the utmost of mankind;’ and in the map of the world, as known to the ancients, we find the terms ‘Interior Ethiopia’ given to those extensive districts of Western Central Africa where the negro tribes now specially dwell. It seems to us therefore, that we act in accordance with ancient geography, as well as with the language of Scripture, when we consider the word Ethiopians as describing the negro races in Africa.

We have said that Egypt and Ethiopia are often classed together in the declarations of the prophets. They are so in several very important passages, such as Ps. lxxviii. 31, Ps. lxxxvii. 4, and Isa. xlv. 14, which announce the extension and the triumphs of the gospel. Now it has been said by learned commentators, that as the terms Egypt and Ethiopia denoted the two most powerful heathen kingdoms known to the writers of the Old Testament, they are to be taken as the types or representatives of all the Gentile nations, and that the predictions which intimate their conversion, are to be looked upon as holding out the promise of the evangelization of the world. Taken in this sense, such predictions would confer distinguished honour upon these kingdoms. It would be interesting to reflect that the negroes of Africa, so long despised and downtrodden by the proud modern white races, are of so much account in the estimation of the divine Spirit who inspired the prophets, as to be set forth as the representatives of all the heathen nations;—so that, in the declared conversion of Ethiopia, there was wrapped up mercy to all classes and kindreds of men. This view would invest the negroes with high prophetic grandeur, as it would assign to them the first place in those benignant promises that are given to the world.

But we see no valid reasons for this view of such predictions. There are many distinct promises which foretell the evangelization of all nations. It is said, for example, that in Christ, Abraham’s seed, all the families of the earth are to be blessed; that all nations are to serve him; that in his name the Gentiles are to trust; and that men are to be blessed in him, and all nations to call him blessed. When God, therefore, selects Egypt and Ethiopia, and connects with these words great promises, we consider that we are entitled to regard these promises as given specifically to the inhabitants of Africa, and as holding out to them special blessings. They are promises which the black races, and all who are interested in them, are warranted to claim and to plead. And why should we wonder that God should single out and grant peculiar promises to the people of Africa? Is it not in admirable harmony with the conduct of him who has ‘compassion on the ignorant, and on them that are out of the way,’ whose heart was moved when he ‘saw the multitudes as sheep without a shepherd,’ and of whom it is said, ‘He shall deliver the needy when he crieth; the poor also, and him that hath no helper,’ to regard with special interest that people, ‘scattered and peeled,’ used as beasts of burden, and denied the attributes of humanity, and to speak to them words of kindly consolation? This is a matter most important for us as a Church; for as the larger portion of our foreign missions—those of Jamaica, Trinidad, Calabar, and Caffraria—are seeking the good of the African race, it must be very encouraging, should it be the fact, that there are special promises given by God to this people.

One passage which seems to be of this character is Ps. lxxviii. 31, ‘Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.’ This psalm contains a sublime account of the victories which the divine Saviour achieved over the enemies of the church, of his glorious ascension as the triumphant Redeemer, ‘leading captivity captive,’ and of the great blessings which in his exalted and reigning state he bestows on guilty and rebellious men. One

of the results of his gracious administration is stated to be, that princes would come out of Egypt, yielding homage to him as their Lord; and that the Ethiopians, or the negro tribes of Africa, would soon stretch out their hands unto God. The language—to stretch out the hands unto God—is obviously expressive of genuine conversion. All interpreters so regard it. It indicates imploring entreaty or fervent appeal. Those that are in bondage, and unable to free themselves, stretch out their hands to the passers by, and ask for pity and help. And has not fettered, wounded, and bleeding Africa been for centuries stretching out her manacled hands to God and to man, crying for sympathy and deliverance? And when the gospel shall reveal to Africa her spiritual thralldom, she shall lift her hands to God, imploring mercy and salvation. It is the language, too, of confiding trust and affection. The child in the arms of a stranger stretches out its hands to its mother, and calls for relief; and so, when the Psalmist would condense into one word all his faith and his piety, he says, ‘To thee, O Lord, do I stretch out my hands.’ It plainly imports that Africa will turn from all her fetishes, her jujus, and her ghastly idols,—from her impure, bloody, and degrading ‘customs,—and place her confidence and her hope for salvation in God alone. And it is language, further, which describes the liberality of a converted and grateful people. The preceding verse speaks of persons submitting themselves to Christ, and coming to him with pieces of silver as thank-offerings. It is with such presents, as marks of homage, of gratitude and of willing service, that in accordance with Eastern habits, the princes of Egypt, as deputies of the people are represented as coming. Now it is in this connection that the best expositors explain the words, ‘Ethiopia shall soon stretch out her hands unto God.’ As the Magi came to Christ, and gave him, as a part of their worship, ‘gold, frankincense, and myrrh;’ so the princes of Egypt shall come, and they shall be accompanied by the sable Ethiopians, who shall stretch out their hands—each one both hands filled with gifts. Oh yes, long neglected and contemned Ethiopia, visited with the mercy and the love of God, and enjoying the blessings of the Gospel, shall, in the abundance of her grateful liberality, excel all the nations. She shall come with both hands full, and pour her donations joyfully into the treasury of the Lord. Like the woman mentioned in the Gospel narrative that was a sinner, and that brought to Christ, as a token of her thankfulness, an alabaster box of ointment, Ethiopia shall come loaded with the gold, the spices, and the precious commodities of her fertile country. Oh, what hope do these words excite for Africa and for other nations! Ancient Ethiopia was a rich land, the centre of the lucrative trade of the old world—a region of treasures; and the inland countries of Africa, the land of the negroes, are full of the materials of a valuable and enriching commerce. When, therefore, the gospel shall open up these wide regions to the intercourse of other nations, and shall induce the warm-hearted and grateful converts to consecrate their wealth with both hands unto the Lord, we may get from Africa herself the means that shall enable the church to evangelize more fully the very nations that have long sought to rob and degrade her. This idea seems to be confirmed by what follows; for the next words in the psalm are, ‘Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord.’ It is as if the Psalmist had said, lift up your voices, O ye nations, and shout for joy; for when the people of Ethiopia shall come to God with both hands filled with gifts, the day of your salvation is near.

There is still another thing calling for remark in this wonderful prediction. It is the word soon. ‘Ethiopia shall soon stretch out her hands unto God;’ or, as distinguished scholars render, it ‘shall cause to run. or hasten, to stretch out her hands,’ importing that it shall be done eagerly and speedily. Now, what does the word, so explained, indicate? It cannot refer to mere time; for it is nearly three thousand years since the prediction was uttered, and certainly there is nothing in the histories of Egypt and Ethiopia up to this day, in the past or present state of the Coptic and Abyssinian churches, that would warrant us in saying

that the prophecy has been fulfilled. What then, does it mean? It seems to signify either that the negro race shall be converted before other nations, soon as compared with them; or that they shall soon, or immediately after they obtain the gospel give themselves to God. If the former be the sense—namely, that as a people the negroes are to be turned to the Lord before other races are fully evangelized, would not that signally illustrate the sovereign nature of divine grace, and the deep import of the words, 'The last shall be first?' Oh, would it not be in consistency with the gracious character of him, who, when he went into the synagogue and saw a woman whom Satan had bound for eighteen years, set her free ere he began to instruct the others present, were he first and specially to show mercy to the wronged, oppressed, and robbed tribes of Africa, and make them nobly to repay their injuries by helping to convert their oppressors? And if this be the meaning, surely it becomes the Christian churches to pour their missionaries into that now very dark land, in the conviction that through it is the highway to the spiritual conquest of the earth. And if the other be the meaning, which the original expression—which, as we have said, signifies 'to cause to run or to hasten,' and thus indicates the speed with which the act is done, or, as Dr. Alexander of Princeton says in his commentary, 'means strictly, *make its hands to run*, and may, perhaps, denote the eagerness with which the action is performed'—inclines us to think is the case,—namely, that the negroes will quickly accept the gospel when it is made known to them,—then how full of encouragement is this promise to us as a Church! We have more than thirty ordained missionaries, with a large number of subordinate agents, labouring among the African race; and at all our stations it has been found that the negroes have readily embraced the gospel. The thousands of converts in the West Indies, and the hundreds in Africa, attest this. Their submissive temper leads them to yield themselves easily to instruction; and though conversion is the work of God, yet the gospel is more likely to take effect on those who comply with the means of grace, than on the stubborn and high-minded. The naturally docile—those of childlike disposition—have the things of God disclosed to them, while these are hidden from the proud and self-wise. We repeat it,—how great is the encouragement which this passage gives us to labour for the conversion of the Africans! The Lord will, if we implore him to do so, fulfil his own promise, and make the children of Ethiopia hasten, in larger numbers than have yet been seen, to stretch out their hands to him in confiding trust, in grateful thanksgiving, and in loving service."

FREE CHURCH MISSION.

ORPHAN HOME, CALCUTTA.

Mrs. Macdonald, writing to Mrs. Smytton on the 23d of May last, says:—"I have now the pleasure of informing you that since I came here six new pupils have been added to the orphanage, all the children of native Christians in and around Calcutta. Four of them have come from the Mission Compound of the Church of England; and I have admitted them on the recommendation of the Rev. Mr. Sandys, the senior missionary. I am also happy to tell you that another of the elder girls (Kaminie Ghose, supported by the Ladies' Association at Dunbar), has been admitted a full member of the Church at her own request, and with the high approval of Mr. Day, the pastor, and Shib Chunder Banergea, his elder, who continues to teach and conduct a regular Sabbath service here. Kaminie is a very good, quiet girl, and one who, I have every reason to believe, possesses a firm faith in her Saviour."

DR. DUFF'S SELECT SCHOOL.

In the same letter Mrs. Macdonald tells of the first baptism from Dr. Duff's School for High Caste Girls. Many have been the hopeful blossoms there. We rejoice in the first ripening fruits:—

"Now it is my privilege to give you an account of a most interesting ceremony which took place in the orphanage this morning—the baptism of Katyani, the first girl in Dr. Duff's female school, whose sole instructor has been Mrs. Chatterjee, the head teacher, herself the first female convert in the mission. Katyani has been a candidate for baptism for a considerable time, but it has hitherto been postponed, chiefly because of the probable effect of it on the school. Having now their hot weather holidays, it has been considered a favourable time for the baptism to take place, and accordingly it was celebrated to day by Mr. Day. It was a most interesting, solemn sight for the children, all of whom were present, and some of whom interested me much by calling Katyani their "sister." I may mention that she came to me on Saturday evening, and last evening her brother, with two other young men, came to see her, and used all their persuasion to make her return home; but it was of no avail.

Missionary Intelligence.

GENERAL SUMMARY OF THE MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

Irrespective of Australia, France, and Belgium, the United Presbyterian Church has seven separate missions fields, namely: Jamaica, Trinidad, Old Calabar, Algiers, Aleppo, Rajpootana in India, and China, embracing 45 stations, 85 day schools, 40 ordained European missionaries, 4 medical missionaries, 5 ordained native missionaries, 8 native evangelists, 14 European teachers—in all an educated agency of 150 persons.

JAMAICA.—In Jamaica there are four Presbyteries, and 26 congregations, with a membership of 5626, the number received for the first time during the year having been 320, while there are 778 candidates. The amount raised was £3935, being about 14 shillings per member.

TRINIDAD.—In the Island of Trinidad there are three congregations, with an aggregate of 172 members, and an average attendance of from 320 to 375. There is a missionary society in every congregation.

OLD CALABAR.—In Old Calabar there are 5 stations, viz: Creek Town, Duke Town, Old Town, Ikinetu, and Ikorofiong. At this last mentioned station there has been a little church formed during the past year. The members at the several stations amount to about 70. There are schools, prayer-meetings, and other agencies employed. The work of Bible translation is also carried on.

SOUTH AFRICA.—In South Africa there are three stations, two in British Caffraria, and one in the Colony, viz: Glenthorn. At Emgwali large additions have been made to the Church during the past year. On 5th July, 1863, nine adults were admitted, and on the first Sabbath of 1864, 20 persons were received, 17 being converts from heathenism. The number of members connected with the congregation is now 164.

ALEPPO.—This mission has special reference to the Jews. It embraces Aleppo, and the towns of Killis to the north, and Idleb to the south. The mission has great difficulties and discouragements to contend with. The history of the past year indicates some progress. The schools especially are hopeful and encouraging. Five members were admitted for the first time during the past year. Dr. Wortahet makes himself useful as a physician.

INDIA—RAJPOOTANA.—Here there are 4 stations, viz: Beawr, Musserabad, Ajmere, and Todgurl. At almost all these stations the first fruits have been gathered, the earnest, it is hoped, of an abundant spiritual harvest. Schools are conducted, and Bibles, and tracts distributed. At Beawr there is an orphanage, which promises to be very useful.

CHINA.—Dr. John Parker has, in the room of his deceased brother, been engaged as medical missionary. It is intended to send out an ordained evangelistic missionary as soon as possible.

During the past year three new churches have been formed, viz. at Beaver, Aleppo, and Ikor-fiong. Two new stations have been opened, one in India, and one in Africa.

The amount received for Foreign Missions during the year was £19,624 14s 10d, and the amount expended £21,503 3s 6d.

SEED NOT LOST.

One of the greatest consolations of missionaries, amidst all their discouragements, is the assurance which they have from time to time, that their labours are not altogether in vain, that some of the seed which they sow is not lost. The following account of the death of two converts of the Mission at Kingston, Jamaica, taken from the *Record* of the United Presbyterian Church is in this respect cheering. May many of those who enjoy greater privileges be equally prepared for the last call.

The Rev. Mr. Watson says:—We have had two of our members removed by death—one an old, intelligent, and very excellent black woman. She was amongst the earliest members of the Church, and remarkably attached to it; seldom seen out of her place, and then only from personal illness, or from being engaged in waiting upon others. She was greatly sustained in her last illness by the consolations of the Gospel. Valued highly my visits to her, and spoke with great energy of Christ and his redeeming word. She died in great peace, and gave proof that she was resting on the sure foundation.

The other was an interesting woman, who was one of the many in Jamaica that never knew the care or the affection of a father, the only child of an aged mother, her chief support, labouring willingly and incessantly at the needle for the supply of their mutual wants. She was a most affectionate daughter, decidedly pious, and most exemplary in her deportment, and highly esteemed by all who knew her. She was regular in her attendance upon church, and from her earliest years had been one of our Sabbath School children, and in due time became a Sabbath School teacher, excellent in character, and devoted to her work, setting a fine example to the young people of her acquaintance by the interest she manifested in all that concerned her class. She was suddenly seized with fever and sore throat, and though suffering much pain, bore her short illness with great cheerfulness and resignation. Between the paroxysms of pain, and while able to speak, she was herself the comfort of those around her, holding up Jesus as the only Saviour, and urging all to immediate acceptance of his grace and sacrifice. She seemed most affectionately urgent that her mother would take comfort from the many promises of the Gospel, several of which she quoted, and repeated with most touching earnestness. A good many of the members of the church, both old and young, visited her bed, and to each she had an appropriate word of advice or encouragement. Some of the most beautiful hymns in our collection she repeated aloud; and portions of them were read and sung at her request. She continued in this delightful state of mind two days, and died rejoicing. Her lamp was trimmed, her lights were burning, her feet were shod with the preparation of the Gospel peace; she had on the white robe of the Saviour's imputed righteousness, and was ready at the early age of twenty-four, to meet the Bridegroom—to go in with him to the marriage supper of the Lamb; and there she abides for ever a glorified trophy of redeeming mercy and glorious free grace.

MISSIONS OF THE PRESBYTERIAN CHURCH IN THE LOWER PROVINCES.

The September number of the *Record* of the sister Church in Nova Scotia contains various communications with reference to the missions in the South

Seas. One gratifying piece of intelligence is the safe arrival of Mr. and Mrs. Geddie, after an absence of eighteen years. Mr. Geddie proposes to remain for some time on this side the Atlantic, and to visit the various congregations connected with the Church. It would be gratifying could he extend his tour to Canada. From one so long actively engaged in the mission field, much interesting information could no doubt be obtained.

Another pleasing item of intelligence is the announcement that four missionaries have been engaged in Scotland by the Reformed Presbyterian Church, and will soon leave for the scene of their labours in the South Sea. Although these have been engaged in the meantime by the Reformed Presbyterian Church, it is expected that perhaps two of them will be supported by the churches in Melbourne. One of the missionaries referred to is a member of the Free Church, one is connected with the United Presbyterian Church, and the other two belong to the Reformed Presbyterian Church.

A letter appears from the Rev. John Inglis. The mission at Aneiteum is stated to be prospering. Mr. Inglis says :—

The severe trials through which the natives have passed have not shaken their faith in the truth and power of the Gospel. They were never, as a whole, more attentive to the means of grace than they are at present, or living apparently more under the influence of God's Word and Spirit. At Mr. Geddie's communion, a month ago, there were present 3 missionaries, 25 elders and deacons, about 300 communicants, and a congregation of about 800. At the communion here, a month before that, I admitted 44 new members. None, however, had been admitted for a twelvemonth before. We dispense the Lord's supper twice in the year at each station ; a large number go from the one side to the other on these occasions. On the former occasion the state of the weather had prevented Mr. Copeland from holding his preliminary meetings with the candidates, and hence there were no admissions. When we came he had a candidates' class attended by upwards of 60, which was meeting weekly. The session were unanimous in admitting 44 of these, the rest were detained for further instruction, and a longer trial of character. Since the commencement of the mission we have admitted, on this side of the island, 270 native church members ; of these 75 are dead, 1 removed to the other side, and 2 under suspension, leaving on the communicants' roll 192. These are all, so far as we know, maintaining a walk and conversation in some measure becoming the gospel.

THE AGGRESSIVE WORK IN IRELAND

The following extracts from the Report of the General Assembly's Roman Catholic Mission, will show the nature of the work in which our brethren are engaged, their difficulties, and encouragements.

“The Presbyterian Church in Ireland has long enjoyed prosperity. Sixty-five new congregations have in a short time rewarded her zeal ; and the new erections of the Belfast Presbytery alone would form a pretty numerous Presbytery. The fast increasing candidates for her ministry, two of whom lately volunteered for her Foreign Mission, fill her future with hope ; but her present is a season of anxiety on account of the vacancies left within her and around her, by the crowds of emigrants rushing from our shores. In ten years Ireland lost by emigration a million and a quarter of her people, and the retiring wave to break on other shores is strong and high as ever. Eleven thousand Irish lately emigrated in one month from Liverpool alone. Nearly one half of my congregation are gone, says one of our Missionaries—West, South, North ; and some, alas ! to the grave. With few or none coming, says another, and thousands leaving, and her small farmers breaking down, there is a great pressure on our little Missions congregations.

There is, however, a bright side of this picture, as well as a dark. The Romish population in Ireland are fewer by two millions than they were twelve years ago, and therefore six hundred and fifty thousand Presbyterians have a much more hopeful work, educating, civilizing, and saving.

Besides, it is to America that the great proportion of them emigrate, away from the despotism of the priest, the tyranny of old customs, and jealous watch of neighbours—to America, where, as testified by two Romish bishops, the loss to their Church is to be counted by millions; where the loss of souls, as they say in a single diocese has been 50,000. In vain the names O'Doherty, M'Garthy O'Doolan, O'Toole, and O'Shaughnessy cling to them; the name is a Papist, the man is a Protestant, and the great O' at its beginning, which amid Irish bogs would have defied the proselytizing souper, on an American signboard is shorn of its strength and its glory.

There is sound philosophy as well as sterling fact in the following extract from the report of a Missionary:—

There is a day school here under my immediate care and daily superintendence. It is attended by 24 Episcopalians, 91 Roman Catholics, 22 Presbyterians, and 6 Methodists—143 in all. It is national and scriptural. It has been greatly opposed, and many altar denunciations and anathemas have been hurled against it. Still it survives, Roman Catholic parents telling their priest boldly that they must have their children educated, and will continue to send them to our school till he provides a better. A good number of grown up boys and girls who attended the school have gone this season to America and other countries, carrying with them, not only a fair share of secular learning, but a knowledge of the truth as it is in Jesus, which, I trust will find soil more congenial to its growth than it had here. Thus, while the tide of emigration continues to flow, in spite of all that parents and priests can do—surely the Lord is working in His own way for the downfall of Popery—will it not mightily shake the Irish Antichrist thus to scatter his votaries.

The Irish exodus thus becomes, in connexion with our Mission to Romanists, a subject of absorbing practical interest and incitement. The whole matter is so plain that he may run that reads. In four weeks, for example, 2,044 leave the port of Sligo. All round Sligo are our schools daily or Sunday. Some one taught in them went to America a few years since, became Protestant prospered, and sent home money to take out members of his family, who sent for more, and now they are all gone. They had learned the value of education before they left, and so thoroughly do they feel it in their new country, that their letters home have the constant cry—Do keep Pat, and Micky, and little Bessy constantly at school; be sure you do, for there's no use at all at all of their coming out here without some book learning. And as one and another of those trained at our schools and reared under our eye come with many tears to leave us their blessing and last farewell, and as we put in their hand a Bible and some other some good book, bid them read and remember, shall we not resolve to be more prayerful and zealous than ever to promote the spiritual and eternal good of those left behind.

Year after year a hundred thousand go, but millions left behind claim our love as neighbours still. We know their piteous state under a superstition which steepens understanding and heart in ignorance and sin. The proportion of of criminals among Romanists and Protestants in Ireland, taking into account the difference of population, is six to one—of juveniles nine to one. The fearful aggravation to this wholesale criminality is the sympathy and impunity which it so largely enjoys. It appears, says Judge Christian, in his address to the County of Roscommon Grand Jury, that out of eighty-seven outrages committed, only thirty-nine arrests have been made; no less than forty-one of the offenders are wholly unknown, and in thirty instances, the parties have refused to swear informations; in fact, in more than one-half the cases, justice has been defeated. He then alludes to other criminal cases of various kinds,

and adds—The result of the whole analysis is, that the large number of forty-nine cases, which shows the state of society in your county, have gone without detection, with one solitary exception; and even he was ultimately allowed to escape.

Such is the sphere of Home Mission work for the Presbyterian Church in Ireland; and hard uphill it is. But the means which she employs are means which God prescribes; and the arm on which she leans is mighty to save. The agents employed by us are 19 Missionaries, preaching in 52 districts, to 1,200 hearers, 70 of whom were Romanists; the teachers of 54 day and Sunday schools with 1700 scholars, 660 of them Romanists; and 13 colporteurs and Scripture-readers. The access to Roman Catholic families for religious conversation is at present easy for both Missionaries and their assistants, but only a limited number permit reading and prayer. The following are given as specimens of the work done by scripture-readers and colporteurs.

One visits nine families daily, six of them Romanists, conversing and reading with most of them, and praying with some—he holds three prayer-meetings, sells 26 periodicals, and distributes 50 tracts monthly. A second pays 535 visits to Romanists, and 315 to Protestants; sells 20 Douay Testaments and 100 religious books, and gets subscribers for 26 periodicals, two of them Romanists.

A third paid 689 visits to Romanists, 46 to Protestants, sold books to the amount of £15, gave 729 tracts and had prayer with Romanist families 98 times.

A fourth, who acts as Scripture-reader and colporteur each alternate week, sold 20 reference Bibles, 26 Douay Testaments, 135 Psalm books, 506 other volumes, and 1,668 periodicals, amounting in all to £38.

Independent of all influence for good exercised by Mission libraries, and periodicals, and tracts—independent of all direct efforts for conversion which our Missionary agents make, there is a silent unobtrusive influence for good spreading around the true Missionary, in his common intercourse every day.

I do not, he may say, visit offically the houses of Roman Catholics; yet I am constantly mingling among them in many ways, and have no lack of opportunity for conversing with them in a simple manner on religious subjects; and I endeavour always, as much as I can, to put the truth before them. This has led many to reflect seriously, and I trust has shaken their belief in the dogmas and superstitions of Rome.

Facilities for such influence are increased among the native Irish, when Missionaries can speak to them in their mother tongue, as four of ours can, being themselves converts from Popery.

Our Mission from Ulster to the Romish South and West is to make the South and West what Protestant Ulster is—to make Longford, Galway, Roscommon, Mayo, what Presbyterianism has made Tyrone, Antrim, Derry, Down, distinguished for intelligence, education, morality, progress. Let Presbyterian Missions succeed in Ireland's South and West, and instead of the horrid state of society described by Judge Christian, we shall have such a census as that of Presbyterian Ulster.

In 1861, the Roman Catholic population of Ulster was 963,000; Episcopalian, 390,000; Presbyterian, 511,000. This population furnished in 1859 33,900 public criminals, of whom 29,000 were Roman Catholics, 3,800 Episcopalians, and 800 Presbyterians. In the County Antrim, the criminals were 1 to every 68 of the Romish population, 1 to every 77 of the Episcopalian, and 1 to every 448 of the Presbyterian.

Were Ireland Presbyterian, instead of Romanist, oh what an Ireland would it be! Thanks be to God, things are tending that way. The majority of Romanists over Presbyterians is decreasing every day. In the Province of Connaught there were a few years since only five Presbyterian congregations; now there are twenty-one, and thirty-three Mission stations. In Dublin, Cork,

and Athlone Presbyteries, the number of congregations has been doubled in a few years—being now 47 instead of 23. Previous to the famine, there were only 4,521 Presbyterians in three of the four provinces of Ireland; now there are 17,620, showing a nearly four-fold increase, while there is everywhere a diminution of all other denominations.”

ITEMS OF INTELLIGENCE.

TESTIMONIAL TO THE LATE PRINCIPAL LEITCH.—It is proposed to erect a professorship in Queen's College, Kingston, in memory of the late Rev. Dr. Leitch.

DEATH OF REV. J. MILNE, FORMERLY A LABOURER IN CANADA.—We observe the death of the Rev. J. Milne, of East Millar Free Church Glasgow, formerly of English River, C. E.

THE BIBLE WOMAN MOVEMENT.—The Bible Woman movement has extended to India, bible women being employed to labour in hospitals, bazaars, and the houses of the poor. These women are native Christians, recommended by missionaries. Steps have been taken to introduce the work into China.

RESIGNATION OF DR. ANDERSON, BISHOP OF RUPERT'S LAND.—The Rev. Dr. Anderson, Bishop of Rupert's Land, has resigned his charge. Dr. Anderson is a thoroughly evangelical man, and his influence and example have done much to promote a spirit of Christian harmony and co-operation in the North-West.

THREATENED DIVISION IN THE AMERICAN CHURCH.—The Western Presbyterian says, that it is becoming every day more and more apparent, that there is a purpose in the part of some of the members of the Synod of Kentucky to effect a division of the church in the border states, unless they can carry the whole Church with them into the Southern General Assembly.

THE HON. AND REV. BAPTIST NOEL AND MR. SPURGEON.—The Hon. and Rev. Baptist W. Noel has just published a “letter to the Rev. C. H. Spurgeon respecting his attack upon the Evangelical Ministers of the Church of England,” in a sermon on Baptismal Regeneration. Mr. Spurgeon's language, he thinks, contravenes the spirit of the resolution of the Evangelical Alliance, to which Mr. Spurgeon as a member had acceded, “to avoid all rash and groundless insinuations, personal imputations, or irritating allusions; and to maintain the meekness and gentleness of Christ, by speaking the truth only in love.” Mr. Noel asks Mr. Spurgeon whether he considers his charges are consistent with the word and will of Christ. Mr. Spurgeon retires from the Evangelical Alliance.

THE MISSIONARY DIFFICULTIES AT CONSTANINOPLE.—The missionary difficulties at Constantinople have been in the meantime settled on a basis, which is not at all satisfactory. The book-stores and the offices of the several societies have been re-opened, and full liberty given to their agents to preach to all comers in their respective chapels and meeting rooms—but not in khans or other public places of Stamboul. The free sale of the Bible in book-stores is permitted, but not its colportage about the capital, nor either the sale or gratuitous distribution of controversial works attacking Mohammedanism. The native converts under arrest are, ‘for their own protection, and as a measure of precaution against popular excitement,’ to be temporarily moved from the capital to some English consular station in the provinces, the Porte engaging to provide for their families during their absence. The result is a considerable curtailment in the liberty enjoyed by missionaries and the exile for the time at least, of the native converts. It is hoped that before long there may be a relaxation of these restrictions.

RELIGIOUS PROGRESS IN RUSSIA.—It is said that there is great religious progress in Russia, under the enlightened rule of the Emperor Alexander. A

missionary seminary is to be erected, and a general Russian Missionary Society to be formed. Some of the Bishops are anxious for a reformation of the Church.

PRESBYTERIANISM IN WALES.—A commodious and beautiful church has just been opened at Swansea. The opening services were conducted by the Rev. Dr. Begg, of Edinburgh, and the Rev. G. Laing of Penpont. The building will cost about £5000. A call has been given to a minister, and the prospects of the congregation are encouraging. At Cardiff it is proposed to erect a church.

THE BISHOP OF CAPETOWN AND BISHOP COLENZO.—In a charge lately delivered to the diocese of Natal, the Bishop of Capetown expresses his determination to follow out his course with reference to Bishop Colenso, whatever the consequences may be. He holds that the Privy Council has *nothing to do* with the non-established churches of the Colonies, and that consequently the ecclesiastical sentence already passed should be final. Should Bishop Colenso adhere to his course, the Metropolitan states that not only will the clergy and the faithful laity stand aloof from him, but that it will be the duty of the church to fulfil her Lord's command, and separate by solemn and open sentence from the communion of the faithful, one, who in spirit and belief has already separated himself from them.

TROUBLE IN THE SANDWICH ISLANDS.—There has been trouble in the Sandwich Islands in consequence of an attempt on the part of the King to create a church establishment, as in England. The people, however, have elected a majority of delegates in favour of the present constitution, which prohibits an established church. In this matter the Protestants and Catholics acted in harmony. Things in the meantime appear gloomy.

TESTIMONIAL TO DR. R. BUCHANAN.—The friends of the Rev. Dr. R. Buchanan lately presented him with an elegant silver service together with a purse of four thousand guineas; as a tribute to his private worth and to his eminent services to the church. It is remarkable that of the gentlemen forming the committee for carrying out the above object, three, viz: Mr. Campbell of Tillichewan, Mr. Tennent of Wellpark, and Pro. Miller of Edinburgh, were removed by death before the object was accomplished.

SUNDAY SCHOOL CONVENTION.—The ninth annual convention of the New York Sunday School Association met at Buffalo, on 29th August. Mr. Hartt, Rev. Dr. Heacock, Mr. Wilder of Chicago, Rev. H. H. Jessup, a returned missionary from Syria, the Rev. Mr. Pardee of New York, the Rev. Mr. Walker of Welland, and the Rev. R. F. Burr of St. Catherines, were the principal speakers. There were reported 1,961 schools, 56,124 officers and teachers, 383,683 scholars, and 6,282 conversions.

Home Ecclesiastical Intelligence.

GLENVALE AND HARROWSMITH.—The Rev. J. Hubbert has received a call from the congregations of Glenvale and Harrowsmith.

RATHO AND INNERKIP.—The Rev. F. McCuaig has been inducted into the pastoral charge of the congregations of Ratho and Innerkip.

YONGE AND LYN.—The Rev. John Burton has received a unanimous call from the Congregations of Lyn and Yonge.

PRESCOTT.—In our last number we referred to the induction of the Rev. W. Ferrie at Prescott. There was a large attendance of the people, and Mr. Ferrie enters on his labours under the most encouraging circumstances.

BRANTFORD, WELLINGTON STREET CHURCH.—We understand that the Rev. J. Hubbert has declined the call given him by the congregation of Wellington Street, Brantford.

WOOLWICH.—The Rev. E. Graham has been ordained by the Presbytery of Guelph, and inducted into the pastoral charge of the congregation of Woolwich.

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery was held on the 13th September. Ten ministers and nine elders were present; Mr. Torrance, moderator.

The reports of the deputations appointed to visit congregations that are seriously in arrears in their payment of stipend were received. Except in one case, which the Presbytery agreed to recommend to the Synod's Committee, as one in which their aid was necessary, the reports indicated that the congregations were prepared to make special efforts to have all arrears paid within a reasonable time.

Mr. McGuire was appointed to moderate in a call from the Minto congregation on the 4th, and from the Rothsay and Wallace congregations on the 5th of October.

A petition from the E. Puslnch congregation for a moderation was presented and ordered to lie on the table till next ordinary meeting.

A petition for the opening of a new station at Cumnock in N. Nichol was presented, and intimation ordered to be made to neighbouring Kirk sessions. A similar petition was presented from parties residing near Prices' Corners in Garafraxa.

Mr. Edward Graham having completed his trials, his ordination was appointed to take place at Woolwich, on Wednesday, the 28th September.

Mr. George McLennan was licensed as a preacher, after undergoing his public probationary trials.

Mr. Thom's resignation of his charge of Eden and Rockwood was laid on the table, and his congregation ordered to be cited to appear at next ordinary meeting.

PRESBYTERY OF MONTREAL.—This Presbytery meets on the 2nd Tuesday of October, not of November, as in last Record.

PRESBYTERY OF KINGSTON.—The Presbytery of Kingston met in Picton on the 9th August last.

Messrs. John Aull and John Murdoch, students, after passing a written and oral examination in a very satisfactory manner, were allowed certificates, the former as a student of the first year in Theology, the latter as qualified to enter College in the second year's literary course.

Mr. William Caven, student of Divinity, with the view of being taken on public probationary trials, for which the leave of Synod had been obtained, made application for subjects of trial, and requested that he might be transferred to the Presbytery of Stafdord for examination and licensure. The Presbytery granting his request, prescribed trial pieces for him, and instructed the Clerk to forward the necessary papers to the Clerk of the Presbytery of Stratford.

Mr. William Reeve, student of Divinity, applied to be taken on public probationary trials. Subjects of trial were furnished to him, and his examination appointed to take place at next stated meeting.

A call from Glenvale and Harrowsmith, in favour of Mr. James Hubbert, probationer, was presented, sustained, and placed in the hands of Mr. Hubbert, who craved, and was allowed time to consider the matter before giving an answer.

Mr. James Hanran, minister of Camden and Sheffield, felt constrained to tender the resignation of his charge again, assigning, as reasons for the step, the vast extent of his field of labour, and the inadequacy of the stipend paid to him for his support. The Presbytery resolved to cite the congregations, and to take up this case at next stated meeting.

The Presbytery had under consideration a communication from the Synod's Committee on Arrears of Stipend. A committee was appointed to visit Amherst Island; and the Clerk was instructed to correspond with the Kirk Sessions of Gananoque, Camden, Melrose and Lonsdale, the Presbytery cherishing the hope that friendly remonstrances with these several congregations will have a beneficial effect.

Various appointments were made in connexion with the supply and dispensation of ordinances in the Mission field; and missionary meetings were appointed to be held in Kingston, Amherst Island, Picton, and Belleville, during the month of October. Messrs. Wilton and McLaren were named a committee to make the necessary arrangements.

REPORT OF SYNOD'S COMMITTEE ON STATE OF RELIGION.

Your Committee have to report that, in prosecution of the solemn and important trust received from you in their appointment to be a Committee on the State of Religion, they met, on the call of the Convener, in Galt, upon the 9th February last, when there were six members present, and agreed upon a series of questions, which they thought fitted to elicit the information which the Synod, and the Church, through you, required. Owing to circumstances to which it is unnecessary here to do more than to advert, it was concluded that there would not be time to communicate, through Presbyteries, with Sessions and Congregations, and obtain replies, although your Committee believe that this would have been the orderly course of procedure; while it would have saved them a large amount of labour. Printed circulars were prepared, one of which was addressed to each Minister (241 in all) whose name stands upon the Roll of Synod for 1863, and to every vacancy in which the Convener knew the Post Office address of any office-bearer or member. To these, returns from 73 congregations have been received, or fewer than one-third. While we may learn from these the state of religion in the congregations to which they refer, it must be quite manifest that we have no correct knowledge of it throughout the Church. It is, therefore, with anything but a spirit of alacrity that they apply themselves to give a summary of the contents of the replies with which they have been furnished. A report from the Committee on the State of Religion, to be of any value, should embrace the great majority of the congregations which the Church comprises. Out of respect, however, to your Court, and to the parties who have had such a sense of courtesy as to supply us with the information sought, and in the hope that in future years there will not be the same ground of complaint we have now stated, your Committee will proceed to give a brief view of the religious condition of the congregations that have reported.

To the first question, "Do you see any fruit as the result of your labours in the Congregation, Prayer meeting, Bible class, or Sabbath school, and in what form do they manifest themselves?" almost all the answers are in the affirmative, and to the effect, that although nothing striking or special has occurred during the past year, yet fruits are visible in the increased attendance upon public ordinances, in the increased attention and seriousness of those who take part in them, and in the increased number that meet in the Bible class and Sabbath school—those nurseries of the Church, or schools of divinity, in which so many of the doctrines of the gospel are communicated and may be acquired. One writer says, "Not in any extremely marked manner, except by improved attendance upon the means of grace, greater outward seriousness, more intelligent acquaintance with divine truth, a higher tone of morality, occasional striking cases of conversion, a gradual increase of communicants, and warmer interest in divine things." Another says "It would not be right to say that we see no fruit as the result of the preaching and teaching of the word of God. Some, who were neglecting God and living in sin, have, so far as human judgment can discern, returned to him. Prayer meetings and the services of the sanctuary on the Lord's day are numerously attended, and with apparent seriousness; but, after all we can say with regard to promising appearances, decided fruit is rare indeed." A third replies, "Some; though less than we could desire. The profession of Christ's name by a considerable number, a spirit of earnest inquiry on the part of a few, manifesting itself in a desire for conversation with the pastor on the way of salvation, and a very general waiting upon God for the blessing not only in the Sabbath meetings but in those of the week day as well." A fourth says, "Progress can be reported in attendance, increase of membership, and the general morality of the neighbourhood; in the number of prayer meetings, and attendance upon them; in some cases of conscience not only among the young, but of persons pretty well advanced in years." Another answers, "Yes; the forms in which these fruits appear, are, increase of membership and general atten-

dance ; also school better attended than formerly, and more interest taken in it. In 1849, membership, 90 ; no Sabbath school, no prayer meetings. Between 1849 and 1864, admitted to membership, 252 ; formed a new congregation in King, seven miles distant, to which about 100 members were dismissed from Richmond Hill in 1861 ; about 100 members were dismissed to other congregations individually. Some few died. There are presently on the roll 142 members in full communion. Our weekly prayer meeting is attended by 20 ; Sabbath school averages 80, with 10 teachers. We are thankful to our God and Saviour, for what success has attended us, yet we think it might have been much greater had minister and members done their duty more efficiently. We feel and grieve over this." Of fifteen answers which your Committee had marked for quotation, they must confine themselves to one more than those already given. "We have abundant cause for devout thanksgiving for the evident tokens of His presence and blessing during the past year, as manifested in increased attendance upon public ordinances, reverent attention and deep interest in the services. The prayer meetings are largely attended ; and of the 94 members added to the communicants' roll during the year 1863, 41 were admitted on a credible profession of their faith."

The cases are comparatively few, in which an affirmative answer is given to the second question, "Do the young baptized persons of the congregation show a disposition to avail themselves of the full enjoyment of sealing ordinances ?" and the impression left upon the minds of your committee is, that in the majority, and in by far the great majority of our congregations, young persons do not evince a disposition to join themselves to the Lord in an everlasting covenant, and profess their faith in Christ over the symbols of his broken body and shed blood. Your Committee state the fact, and forbear comment. But it is one worthy of the earnest and prayerful consideration of the Church, and of every pastor and elder in particular. One writer reports, "Very many of them do, although a few come to years do not come to the table of the Lord." Another, with two stations, says, "In the one they do, in the other they do not." A third gives an unqualified affirmative reply. A fourth says, "Only to a limited extent." On referring to the answers, we find that the minority is "Yes," that the far greater number is "No," and that the majority is qualified with such expressions as "Young females show the greater disposition," or "some do," or "considerable."

To the third question, "In the ministrations of the pulpit, and in personal dealings with them, are they urged to consider the obligations resting upon them by their baptism, to give themselves to the Saviour, and to make a full profession of the faith of Christ ?" a few acknowledge that they have been deficient in this duty ; others say they have never pressed it upon the basis presented in the question ; and others say that both in their pulpit ministrations and visits from house to house, they inculcate the obligation. We believe that most are faithful in the matter, while we would like to see that not only ministers but elders also urged the young both of their own districts, and of the congregation at large, to make a full profession of the faith of Christ.

Fourth question : "In pulpit services, is due prominence given to the exposition of the Word ?" Almost all report that due or considerable prominence is given to the exposition of the Word of God in pulpit services. Some appear to make merely running comments on the chapter they read ; others lecture upon portions of the inspired oracles, and upon books in succession, both in their Sabbath day and prayer meeting exercises ; and some characterise their sermons as being expository.

Fifth question : "Do the members of the congregation contribute to the support and extension of the Gospel, as God has prospered them, and are they instructed in the duty of systematic benevolence ?" Only a few claim for their congregations the credit of contributing to the support and extension of the Gospel, as God has prospered them. Some declare that they are unable to

judge ; others say that their contributions will bear a favourable comparison with other churches. Some refer us to their statistical report. Very few pastors appear to instruct their people in the nature and duty of systematic benevolence most confine themselves to the inculcation of liberality, when some special collection is mentioned or taken.

Sixth question : " Do the elders take their part in visiting the congregation ? How are their meetings with the people conducted, and with what results ?" Elders do not seem to take their part in visiting in the congregations. In some instances they neither attend to it as a stated duty, nor accompany the pastor in his annual or semi-annual visitation. In other instances their visits are confined to those who are in affliction ; while in very few they consider it a part of the service to which they they were consecrated when they are ordained office-bearers in the Church, and took the oversight of souls. Some of those who are faithful in the matter, sing, read the Scriptures and pray in the households they visit ; others tender the word of exhortation. As might be expected, the visits of such elders are prized, and themselves respected. Your Committee humbly think, judging from the reports before them, that Ruling Elders are sadly deficient in this duty ; and that were they more attentive to it, they would magnify their office, secure the esteem of the people, exert a greater influence over them, and be much more serviceable to the Church of Christ. One answer which we quote may be regarded as an example, from which to learn the purport of all : " Two or three elders visit the members of the congregation near them when sick. Generally they leave this duty to the minister. Some of the few who visit read the Scriptures and pray with the people. One result is, the people are led to a high regard of those who do so with them."

To the seventh question, " what are the most prominent hindrances to the power of vital godliness in your bounds ?" one who is characterized for penetration and shrewdness replies, " Absorbing occupation with the world ; conformity to the social life of unconverted men, on the part of families and the Church ; frivolity, conceit, want of reverence, of moral earnestness, of intellectual culture, on the part of the young ; too lax family discipline ; failure on the part of parents, and even of the more prominent members of the Church to exhibit a suitable example of interest in the religious movements of the congregation ; drunkenness, gambling, licentiousness." Another says, " It is difficult to answer this question. I may refer to the calls of the world ; undue attention to things seen and temporal, to the neglect of things unseen and eternal, combined with worldliness of spirit, and spiritual deadness, as forming a powerful opposition to the progress of true godliness." Another refers to the connexion which the locality in which he labours has with the shipping trade. But the hindrances most frequently mentioned are Sabbath desecration, love of the world, intemperance, and the want of consistency in the walk of those who profess to belong to the body of Christ.

Eighth question ; " Is family worship generally practised, and do parents attend to the religious training of their children ?" Family worship appears to be the rule in households in which the parents are members of the Church, but by a very great many it is neglected, and this neglect is the rule, as might be anticipated, among those who have not publicly declared their faith in a crucified Saviour. We quote the following answer because of the minuteness of the information it communicates, and the illustrations it affords of the conscientious manner in which the writer gives himself to the work of his master : " In the course of my last pastoral visitation, by putting the question, ' Do you observe family worship ?' to the heads of families visited, I am enabled to give this answer : Of eleven families visited, in which either husband or wife are members of the Church, five answered ' No,' four ' Yes,' and two ' Occasionally.' Of forty-four families, in which both husband and wife are members of the Church, thirty answered ' Yes,' eleven ' No,' and three ' Occasionally.'

Of the eleven families who did not observe family worship, there are three in which some of the children have been received into the fellowship of the Church. With one exception, in the families of adherents I have not found the duty attended to." The reports regarding the religious training of children are far from being favourable.

Ninth question : "How is the Sabbath observed in your locality, and especially by those connected with your congregation?" The Sabbath is generally well observed by those in connexion with congregations. By mere adherents, and many young persons in families whose parents are members, it is profaned by walks of recreation." And some mention that there is improvement visible.

Tenth question : "Is the discipline of the Church faithfully administered?" According to the answers generally, it is. One or two report that they have had no case calling for its exercise. Another says, "There is not the strictness that is desirable." Another replies, "That it is administered with more, he thinks, than usual strictness;" and adds, "But a serious obstacle against its effect is the somewhat lax discipline of other churches around, especially other denominations." And another remarks, generally, "For various reasons, it cannot be faithfully administered."

To the last question proposed by your Committee, "Do you observe any change in the moral and religious sentiment of the general community, resulting from the preaching of the gospel and the maintenance of Christian ordinances?" one sends the following reply : "There is much more respect shown to religious ordinances. A number who had been living without any profession of religion have declared themselves believers in Christ, been received into the Church, and had their children baptised." A second says, "There is less intemperance, less profanity, less Sabbath-breaking, greater interest in ordinances, and in many cases a genuine religious sentiment." A third says, "There is a marked change in the outward observance of the Sabbath since we had the stated ministry of the gospel; also the sins of drunkenness and swearing are on the decrease; and upon the whole, we think that a radical change has taken place in the religious sentiment of many among our community." A fourth says, "The moral and religious sentiment of the community is unquestionably improved, and by such means as the question specifies. The claims of religion are more thoroughly felt, the duties of morality are better respected, and the heaven of Christian worth is gaining ground. But, oh! there is room for higher, warmer, wiser, holier endeavours of minister, elders, and our church members." And, to close, one who has laboured now for many years in the vineyard of Christ, who has experienced, we may well suppose, many of the trials, and realized many of the comforts of pastoral work, says, "Judging of the zeal and of the religious feeling of the people by their willing and large attendance on the Lord's day, and occasionally on week days, on the preaching of the word, they would seem to be a very religious people; and there are some who truly fear the Lord, while others are only an imitation." Most of the answers are of the same tenor. One says, "The change is slight if any;" another, "that he cannot say that he perceives any improvement;" but nearly all speak more favourably.

Such is the Report which your Committee crave leave to submit. They regret that they have not had the means of making it so full as they could wish, and so worthy of the subject as it deserves. May they take the liberty of saying to any brother whose path is beset with obstacles, "Trust in the Lord, and be of good courage, and he will strengthen your heart." Yea, and he will bless the work of your hands: for "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." To those whom God is prospering, we would say, "Labour and labour with growing energy, faith, and love, in endeavouring to guide souls to the cross, and to build them up in their most holy faith." And to all whose names

are written in Zion, "Pray for the peace of Jerusalem; give the Lord no rest till he arise and make her a praise in the earth." O, Lord, revive thy work in the midst of the years, and say unto Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

Respectfully submitted.

ROBERT TORRANCE,
Convener.

Communications.

THE RELIGIOUS MOVEMENT AT LANCASTER.

DEAR SIR.—Having had opportunity recently of visiting the Lancaster district, it has been suggested to me that, by giving my impressions of the good work said to be going on there, I might benefit the cause of religion in other places.

Every friend of the Bridegroom should "rejoice because of the bridegroom's voice;" and it was, I trust, from a better motive than mere curiosity that I connected with my summer journeyings, first a week day visit, and afterwards a Sabbath ministration at the scene of Mr. Anderson's labours:—one of our Knox College men, who has, during these seven or eight years pursued his quiet unostentatious way in cultivating the portion of the vineyard allotted to him, and is now privileged to reap very gratifying fruits. People have got perhaps too much into the habit of doubting reports of local revival. Even Christians who are daily seeking the influences of grace in prayers more or less earnest, may sometimes, I doubt, feel convicted of a measure of insincerity or unbelief, by their slowness to credit relations of unusual spiritual awakening; as if, after all, they accounted the Spirit of the Lord straitened, or scarcely seriously expected answers to their prayers. In the locality named, I saw quite enough to convince me that the arm of the Lord has been revealed; nor am I the less convinced of this, because there, as in every scene of such divine manifestations—there are still the unimpressed and the unawakened; and all have not the earnest look of anxious inquirers, or the marked expression of intelligent mental repose—I mean among those within—and still less, though there be those without who would say, "What shall we do to these men?" yet like those mentioned in Acts 4, they can hardly but add (ver. 16) "we cannot deny"—a change. I should say of two congregations which I addressed, that the one struck me as much more alive to religious concerns than the other, and I found my impressions, gathered by the eye, confirmed by subsequent information, or details of facts elicited by particular, though I hope not intrusive, inquiries. I would not account it delicate, or to any parties profitable, to be repeating, far less publicly parading the proofs, in word and action, whether of individual anxiety in seeking the pearl of great price, or of joy in having found it; nor to expose to every eye the workings of the soul in young converts, or the visible fruits of change in heart and life on the part of those whose religion hitherto may have been little more than nominal. But it is surely a good deal to say, that, besides a most marked change in the measure of attendance given to religious ordinances, both on Sabbath day and week day, and this begun and sustained without any artificial or unusual modes of exciting feeling, more than a hundred persons have been added to the communicants' roll of a country congregation since January last; that persons lately living to the present world, and loving its frivolities—younger as well as elder persons—have cast their idols away, and manifested an unwonted preference for spiritual exercises and religious companionships; that individuals and families of the Romish communion have risen above their educational prejudices, and gratefully confessed their value of the truth in which for the first time their souls have found rest; that whole households of nominal Protestants, or members of Christian families hitherto

untouched by law or gospel, have spontaneously sought to confess Christ, some in very juvenile years, all willingly submitting themselves to whatever tests of preparedness their pastor or elder might prescribe, if only permitted after trial to gratify their desire of enrolling themselves among Christ's disciples.

Especially has that Scripture sign of conversion, "Behold he prayeth!" been realized in numerous instances. To one of these I can hardly but allude, though rather against my resolution to make no individual references: A father of a family, himself long of devout habits, told his pastor, I daresay not without tears of joy, that going one day to his apartment at an hour (besides morning and evening) when he is accustomed to repair to the throne of Grace, he found one of his family in possession of the room on knee before God; he quietly withdrew to another apartment, there another of his family was similarly employed; approaching the door of a third room, he had the happiness of finding himself prevented by a like welcome hindrance, and "no place left to pray."

I shall say little more, but that while having as much Scottish caution and spiritual discernment as keep me from counting all gold that glitters, or accepting mere passing excitement for a religious work, I have the greater confidence in this revival from what I saw of the Christian wisdom and discrimination, the tenderness yet fidelity also, evinced in the pastor's treatment of cases exceedingly varied in character; as well as the whole tone of humility in his recitals, and his spirit of watchful earnestness in waiting for results. God alone giveth the increase; but His presence is the more easy to be recognised, that the instrument is no boaster; and that his godly simplicity, and fervour in aim and action, are so much like what the Master may be expected to honour. Under almost overpowering labours, occasioned by calls, which he was glad to meet for personal converse both with fearing and rejoicing members of the flock, it was just what I would expect, where the enlargements of the Spirit are being imparted, that he has been able gratefully to testify that never did he feel preaching so easy as when his labours were so multiplied!

Yet this communication, would be less useful than I wish it to be, if I closed it without adding, that the enemy of souls already seeks to sow his tares, and hinder the work, occasioning to the spiritual labourer a burden of solicitude, which others, yea all God's remembrances at the throne should help him to bear. The fact itself is, perhaps, as really as the Spirit of prayer, a sign as in early times of something going on that the devil counts worthy of an effort at counteracting. I understand most is feared from wild doctrinal speculations plausibly spread as snares before less mature converts; Universalism, for example, and other less serious, but still fitted to divert the mind from what belongs to vital godliness, &c. Surely many will seek that from this and every other snare they may be kept by Divine power. May God prevent the boar out of the forest from wasting his vineyard, or even the little foxes from spoiling the tender grapes!

I should add that not having visited Dalhousie Mills, although the above remarks are indeed the result of my inquiries about that branch of the congregation, as well as the others, I had not the opportunity, as I would have much liked, of cheering on the more youthful labourer there, Mr. Grant, also one of our students, of whose efficiency as an aid to the pastor I had very favourable accounts.

Though it is another subject, yet a kindred one, I might tell you of my observation at New York and elsewhere, of the state of religion or the fruits of revival in the neighbouring Union. The most candid lament that the results of the seeming work of God a few years ago have not realized anticipations. Yet that some good fruit has remained is happily apparent; admitting that the revival was from the first (and I, for one, always thought so), described by many in exaggerated terms. I was glad to see that the Fulton Street noon prayer meeting holds on respectably attended, I cannot say; numerously, though

I looked in three times. Serious, prayerful, persons do congregate there, some daily I suppose, but you see a pleasant variety of faces, Christians from the country as well as town popping in and joining. The war and the case of the wounded soldiers, occupy both their prayers and speeches much and, of course, rightly. The practice is continued, too, of reading out written requests for special remembrance each day, given up by earnest parties in relation to definite cases—often of soldiers gone to the field. Though the war, I fear, exerts on the whole, an unfavourable influence on the religion of the masses, unsettling men's minds, and withdrawing them to the national strifes, political as well as martial, yet I am pleased to be able to confirm two things, both recently testified to in the *Record*, first—that in instances of considerable number, the word has come with power to men for the first time seriously led to persevere amidst the perils of the camp, or the sufferings in the hospital; and secondly, that there is among the pious and prayerful more recognition than used to be, of those national sins that by all but Americans, and by many Americans too, were seen long ago to be ripening their community for sad judgments. It was refreshing to hear in a place where, even since the war commenced, I understand it was ticklish ground to suggest a prayer for the bondsman, far more to dilate from the word of God on the grand oppression—to hear I say most earnest lamentations now over the sin against their brother; and denunciations (fully up to my demand, and most welcome to my ears, though by parties unconscious of my presence,) of the faithlessness of the pulpit as well as of the tribune in past years, in this particular. Hoping I have not encroached unduly on your space, I am yours, Mr. Editor, truly,

M. WILLIS.

(The Rev. R. Ure of Goderich has also lately visited Lancaster, and his testimony entirely accords with that of Principal Willis.—EDITOR.)

THE HEALTH OF OUR MINISTERS.

Physical as well as spiritual health in our ministers is a blessing of great value to the Church at large, and is intimately connected with the progress of Christ's cause throughout our bounds. When the bodily powers are exhausted and debilitated, languor of mind necessarily follows, and, as a consequence, the ministrations of the sanctuary must be lacking in that vigour and animation, which go so far to make them interesting and profitable.

Where is the minister who has not felt that with less than his average amount of preparation, and more than his average of physical tone, he has preached with more readiness, vigour, and apparent effect, then when his preparation was more elaborate, but his physical vitalities at low mark; and should not such an experience counteract the tendency towards an ascetic and unscriptural "neglecting of the body," at present invading so seriously the usefulness of many a minister. Obviously the Canada Presbyterian Church is suffering extensively by the debilitated health of many of its ministers. Few persons outside of the ministry have any adequate conception of the wear of a minister's ordinary duties on his mental and physical energies. His work is to a very great extent unlike that of any other man. The Lawyer has his blank forms to fill, or forms of certain documents to copy, but comparatively little to originate out of his own brain. True, the editor has to originate new matter, and so far resembles the minister more than the lawyer, but still there is a deep diversity even here. The editor has not the occasion to create for the article he writes, the occasion is furnished to him, and calls forth the article. He is not at a loss to know what topic in the vast catalogue of political questions to take up next week, or how to present it to his readers so as to make it appropriate and interesting. The political questions occupying the public mind at the time leave him at no loss as to what he shall write on, or how he shall secure atten-

tion. The interest in his subject, and in that *special subject*, ordinarily exists before he has put pen to paper. It is totally different in the case of the minister. Whatever depth of interest he may for the time excite in connection with a certain doctrine or duty, he must at the commencement introduce his subject under the disadvantage of its being about the same interest to his audience as any other in the whole round of Revelation. Thus ordinarily, instead of public interest in any one subject calling forth the sermon, the work of the sermon is to call forth public interest. Popular expectation awaits the arrival of the latest news by the daily and weekly paper, but no such watching or waiting precedes the ministrations of the Sabbath. No new arrivals of revelations from heaven are either looked for, or needed—revelation is complete and perfect, and the work of the preacher is to awaken interest in the minds of one large class of hearers, in connexion with things with which they have been long familiar. The intrinsic difficulties of his work are greater than those in any other branch of professional life. With one half the gifts requisite to good success in the ministry, a man may in several other learned callings take a very fair position; a man who is a good thinker, and can express clearly his thoughts in writing, has ability sufficient for the editor's chair, or the lawyer's office; but an additional and rare gift is requisite for the pulpit. If no man in the legal profession could succeed in any sense without doing the work of a pleader, how much more difficult would the work of the profession be to hundreds, thousands I may say, than it now is? And there is another point to which I may here refer. Most ungracious and absurd contrasts are occasionally drawn in our public prints between the style of the stage and that of the pulpit; the highest praise is lavished on the former, and as liberal disparagement dealt out to the latter. An example of this came before the eye of the writer in a prominent Scotch paper the other day. Far be it from me to apologize for dulness and monotony in the pulpit, but I would like to see the case as between the pulpit and the stage fairly put. Let those paragons of eloquence on the stage have to *originate, prepare, and deliver* two pieces or addresses every week for a series of years in the same town or city, and then the cases will be so nearly parallel as to furnish legitimate ground for comparison. Besides this, it is only one man out of hundreds of thousands that can reach even the point of toleration on the stage, and we must have a far larger proportion than that out of the mass of society for the office of Christian ministers, consequently all these cannot be brilliant stars, for the simple reason that the human race cannot produce them. I have followed this point further than I intended, my main object being to point out the wearing influences of a minister's ordinary work on his mental and physical energies. No doubt it is quite possible for a man in the ministry to make very easy work for himself, but in due time the Church will make his work still easier by giving him to understand that extemporizing triflers are a class of labourers for whom she has no work at all. The man who sets himself to a hearty and earnest discharge of the duties of the ministry, must work and work hard with both head and heart. It is, therefore, not to be wondered at that a good number of our ministers are from time to time compelled to seek rest and recruiting influences. At the same time may it not be urged that there is a culpable neglecting of health on the part of many of our ministers, in their habits of study on the one hand, and in their unduly denying themselves open-air relaxation and entertainment on the other; To many a laborious and devoted pastor in our Church might the wish be appropriately addressed, contained in the second verse of the Third Epistle of John, "Beloved, I wish above all things that thou mayst prosper and be in health, even as thy soul prospereth." Both kinds of health in the ministry are important in a very high degree, in order to health and prosperity in the Church. You may hear further from me on this subject at a future time. Yours &c.

AGED AND INFIRM MINISTERS' FUND.

Some two or three months ago an article appeared in the *Record* showing that this fund was not in a thriving condition. The following figures will lead to a contrary conclusion.

In the July <i>Record</i> the capital of the fund is stated as \$42,681.66.	
Interest at 8 per cent on \$42,700.00 is.....	\$3,416 00
180 Ministers rates at \$8 each.....	1,440 00
	<hr/>
One year's income.....	4,856 00

EXPENDITURE.

11 Widows at \$200 each.....	\$2,200 00
Agent's salary and incidental expenses.....	500 00
	<hr/>
	2,700 00
Leaving to meet fresh calls.....	\$2,156 00

The Fund for Aged and Infirm Ministers shows the handsome capital of \$1,324.00.

It therefore, appears to me, and I should think to every one who considers the subject fairly, that the *whole* amount hitherto collected for the Widows fund should be transferred to the Aged and Infirm Ministers Fund. After allowing \$200 to each of the widows now on the fund there is a surplus sufficient to meet more than ten new claims, a number, which it is to be hoped under God's good hand, will not be added for a long time to come. It is quite clear that something must be done, and that soon, to put the Aged and Infirm Ministers Fund on a better footing, and there appears no fairer way than the transfer I have mentioned above, and even additional subscriptions if thought necessary.

Fergus, 8th August, 1864.

A. D. F.

(We insert this letter with the view of making known the various sentiments entertained on this subject. The matter, however, has been committed to the Committee on the Widows Fund and no doubt it will be maturely considered before next Synod.—EDITOR.)

THE LATE REV. A. J. MACAULAY.

The Rev. Andrew James MacAulay was born in Ballybrick, Rathfriland, county Down, Ireland, January 11, 1817.

His education for the Gospel ministry, excepting one session in Edinburgh, was obtained in Belfast. He was ordained a missionary to British North America, Oct. 12, 1852; and was inducted pastor of the congregation in Nassagaweya, in connexion then, with the "Presbyterian Church of Canada," March 15, 1854. Mr. MacAulay married, March 8, 1859, Diana Ann, only surviving daughter of the late Rev. James Strang, first pastor of the Associate Presbyterian Congregation in Galt, Canada West.

His lamented death took place at his late residence in Nassagaweya, at 3 o'clock p.m. on Sabbath, April 10, 1864.

He leaves his widow with three sons of tender age, to mourn their irreparable loss.

An attached, sorrowing congregation mourn for him; many of them will bless his memory, as a faithful and laborious, honest and out-spoken pastor. The Presbyteries to which he had belonged record in their minutes of sympathy with the stricken widow and congregation, the mournful emotions with which a large circle of friends heard of his departure. His sun went down at noon. He came young and strong to Canada, a model of manly health, but the anxieties of his charge, and too sedulous, student habits, and the great change of

climate from that of his fatherland, laid him often low with dyspepsia, whose mastering burdens he bore through the remaining years of his life.

This much clouded the buoyancy of his temper and hopes, and somewhat tinged his experiences and expressions. He was intensely in earnest in every thing he believed or undertook, and he grasped what he held to be right with the grip of an old Reformer. He was too honest and outspoken to escape opposition. He was too conscientious to covet comfort to himself through policy and caution. He was unsparingly in earnest to advance the good cause of the Gospel, in the advancement of education and temperance around him.

Notwithstanding his long illness which laid him aside from his cherished work, Mr. MacAulay's death, was, at last, sudden and unexpected. He seemed recovering, was able to be about the house, and hope of recovery had filled many a mind, when, on the Friday afternoon before his departure, acute inflammation seized him, and about the usual time of closing his Sabbath services, he fell asleep in Jesus.

"Blessed sleep from which none ever wakes to weep." We do not need to gather our encouragements from the good words of good cheer in dying, however sweet these may be to the sorrowing survivors of "good men," to lead us to have hope in their death, for the past life of faith, and the jewels they got for the Master's crown, are testimonies which praise the grace of God in them.

Though often in a wandering state of mind in his long sickness, his ruling passion was strong even then, for with wonderful force he taught, and warned, and rebuked, and entreated those around him, whom he fancied to be his congregation, and that they were assembled to hear the word from him.

When visited many weeks before his death by a brother in the ministry, who had known him intimately, as soon as he saw him, while holding out his hand to him, he broke out with, "*I am a dying man; nothing of all that I have done avails for me now; not all my labour for Jesus; there is nothing between me and everlasting perdition but the Lord Jesus Christ.*" His friend said, "*so he is your Rock, is he bare rock to you? or is he fruitful soil also?*" He lowly murmured slowly out, as if gliding into a slumber, "*bare Rock, but safe.*" So "*he being dead yet speaketh.*" May the sown seed of life have fruit manifold in the hearts of the many congregations around, with whom the Lord is seeming to hold a controversy by the removal of the candlestick out of their place; and may those who have pastors make a profiting use of them, lest the Lord leave them to learn their value through losing them.

LETTER FROM REV. J. D. GORDON TO THE SABBATH SCHOOL CHILDREN.

SIDNEY, NEW SOUTH WALES,
Australia, April 15, 1864.

TO THE CANADA PRESBYTERIAN S. S. CHILDREN.

MY DEAR YOUNG FRIENDS:—Once have I written to you already. Through the mercy and kindness of our God I am yet alive; and as I have a leisure hour, perhaps I cannot spend it better than by writing a letter to you. My first, if you saw any part of it, was addressed to the care of our friend, Rev. R. F. Burns. According to the wish of your friends—which accords with my own inclination—as expressed at different times, I have great pleasure in keeping up our acquaintance. And although I have made the acquaintance of a good many children since I saw some of you, still on making new friends I don't think we should forget our old ones. Some of my new young friends too, are deserving of remembrance; for the children of the Rev. Geo. Mackie's Sabbath School, South Yarra, gave me £5 stg. for the support of one native assistant, and those of that of the Rev. C. Moir, St. Kilda, £10 for the same purpose.

The mission vessel, as you would have heard, left Halifax N. S. in the beginning of November last year. She was built for the benefit of the Mission in

the New Hebrides chiefly. She is a pretty brigantine, and sails so swiftly that she has out sailed and even sailed out of sight within a few hours every vessel great and small that we came up with on our long voyage. Her owners are Sabbath School children in Nova Scotia, Prince Edward Island, Scotland, Australia, Tasmania, and Aneiteum. I am not sure but that some of you in Canada too, are shareholders, likewise young folk in New Brunswick, New Foundland, Bermuda, and New Zealand. Never had a vessel before such an onwership, so extensive, so interesting. The most interesting fact of all is that the children on Aneiteum, whose parents a few years ago were naked savages, being anxious to help forward the enterprise, did so, as they had no money, by planting arrow-root, preparing it, and afterward forwarding it to Australia to be sold. Some poor children in Nova Scotia, and P. E. Island gave up the use of sugar and butter that thereby they might get a few shillings to give for the vessel. Many who contributed did so out of their abundance, but these out of their penury; and that self-denial in persons so young was no doubt very pleasing to our Father in Heaven.

The first place reached after sailing was the Cape of Good Hope. We arrived there during the Week of Prayer in this year. The God of Missions, who is also God of the ocean, heard our prayers and those of his people left behind interested in us and our work, and gave us a prosperous passage, though some of us were very sick for a long time. The Lord's people in Cape Town received us very kindly. We were delighted with the beautiful and magnificent scenery of such parts of South Africa we saw. Indeed I never before, nor since, saw any so grand and picturesque. The only place that comes near it, perhaps in some features surpasses it, is Port Jackson. But there indeed "every prospect pleases," and the people too. The Rev. W. Thompson has a fine Sabbath School. Children of different colours meet together there, both in the Sabbath and day schools. Now I like that. I abhor that 'stand-bye darkie' spirit so prevalent in America, even in the British colonies. "God hath made of one blood all nations of men for to dwell on all the face of the earth," Acts XVII. 26. The Saviour says to each of us, "Thou shalt love thy neighbour as thyself," and shows us who a neighbour is in the parable of the man who fell among thieves. And the colonists know that the poor Africans have been long in the hands of *American thieves*. There are in South Africa too, Malays who are in creed Moslems, quite ignorant of the Lord Jesus as a Redeemer, and withal, very bigoted Mohammedans.

On reaching Melbourne in March a great many young folk visited the vessel; one day 4,000; another day 500; and another at Geelong 2,000. There was much excitement, some bustle, a little disorder, but abundance of good will, all satisfaction, and no accidents though there was danger, and the 4,000 came by rail. Would you not like to have swelled the numbers? Every one was pleased with the pretty brigantine, painted white, and having carved upon her stern an open Bible with the verse in which her name occurs, "The Dayspring from on high hath visited us." The ladies of the Rev. Mr. Clark's congregation, Williamstown, presented her with a blue silk flag worth £10, which has on it a dove with an olive branch in its beak.

In Melbourne we were greatly pleased to meet the Rev. Mr. Geddie and Mrs. Geddie, who were returning to Nova Scotia to recruit their impaired health. They had with them their dear little girl Ella, who is as brisk as a bee, and so bright and full of sunshine, that I would not desire a nicer indoor sun.

Mr. Geddie had with him Lathela a head chief of Aneiteum and his wife Massan-Rusa; and while in Melbourne they were joined by a young chieftainess who took them rather by surprise. She made her first appearance in the house of the Rev. Mr. Ramsay. The event, as it was unusual in such a city, so was it in the minister's manse. The child when baptized was named Isabel Ramsay after Mrs. Ramsay.

On the 12th of April we arrived in Sidney distant from Melbourne 600 miles,

which we had left on the 31st of March. Lathela, Masan-Rusa, and Isabel Ramsay accompanied us thither. Having remained here a week or two, to afford the children an opportunity of seeing the "Dayspring," and get mission stores, we shall proceed to the New Hebrides distant 1,500. From this a missionary, the Rev. Mr. Ellis, his wife, and four children go with us; also the Rev. Mr. Buzacott and Mrs. Buzacott, and a Samoan teacher, Simeona. We are all going now to leave our dear kind friends behind us to take up our permanent abode among the heathen, among those whose minds are dark, and practices cruel, for they kill and devour each other. They kill their widows and aged people who cannot provide for themselves. Many too are so unhappy that they drown themselves, or jump off precipices to end their sorrows as they think. Who would not pity, pray, and work for the heathen? Our ancestors were heathen; so, what the Gospel has done for us *their* offspring it may do for them. We ought then to tell them about Jesus who is the way, the way from sin to salvation, from earth to Heaven, from death to life eternal.

My dear young friends of the Sabbath School, are you Christ's lambs? If so, pray for the missionaries and the heathen. Pray for the Lord's Spirit to come and change their hearts. "Pray without ceasing." Let me hear from you soon. And may the Lord give each of you the new nature and a new name. Yours in His service.

JAS. D. GORDON.

PRESBYTERY OF HAMILTON'S HOME MISSION FUND.

1863.			Welland Port, 6.00 ;
Sept. 30,	Chippawa, addl.....	\$ 5 00	North Cayuga, 3.00 23 50
Nov. 13,	Nairn Church.....	5 30	Oneida, 18.40 ; Sen-
1864.			neca, 5.30..... 23 70
Jan. 12,	Chippawa.....	4 62	Pelham..... 13 65
26,	Central ch., Hamilton	47 00	Caledonia, 20.00 ; Al-
Feb. 16,	Welland.....	7 16	lan Settlement, 10.00 30 00
20,	Chippawa, addl.....	5 62	Wellington Square... 2 75
March 1,	Port Dalhousie.....	19.34	Sutherland st. church
	Knox's ch., Hamilton	7 62	Caledonia..... 16 00
	Indiana.....	4 00	Dover, 7.65 ; Simcoe,
16,	Ancaster village	9.50	4.25..... 11 90
	Ancaster W., 5.70 ;		Walsingham..... 5 16
	Ancaster E., 8.60..	23 80	13, Jarvis, 9.25 ; Wal-
23,	Indiana, addl.....	24 00	pole, 6.75..... 16 00
28,	Waterdown.....	5 00	Niagara..... 17 00
	Kirkwall.....	10 08	May 18, St. Ann's, Gainsboro 20 70
April 9,	Crowland.....	16 40	June 17, McNab st. church,
	St. Catharines.....	20 15	Hamilton..... 62 00
12,	Drammondville, 31.36,		28, Grimsby..... 20 00
	Thorold, 19.75....	51 12	12, Binbrook, Saltfleet,
	Dundas.....	14 05	and Caister..... 8 75
	Dunnville, 14.50 ;		July 23, Chippewa, addl..... 5 82
			D. McLELLAN
			TREASURER.

MONEYS RECEIVED.

	SYNOD FUND.		Scarboro.....	12 50
Boston Church.....	\$ 6 50		Vaughan.....	6 00
Milton.....	3 25		Albion.....	3 50
Zorra.....	15 00		Meaford.....	1 81
allaceton, Duff's Ch.....	4 00		Griersville.....	1 43
ristol.....	7 00			

Thornbury.....	1 05		
Acton.....	10 00	Harrington.....	\$ 9 00
Fingal.....	7 00	Brucefield.....	57 C7
La Chute, Henry's Ch.....	28 00	Flos.....	3 00
Eramosa, 1st.....	10 00	Bosanquet.....	13 18
Sarnia.....	8 50	Dunnville.....	7 50
Oshawa.....	5 25	York Mills.....	4 00
Fisherville.....	2 00		
St. Vincent.....	2 27	Stayner and Bowmore.....	\$15 00
Euphrasia.....	1 07		
Sydenham.....	1 72	Stayner and Bowmore.....	\$ 3 00
Camden and Sheffield.....	5 00	Osprey and Singhampton.....	2 50
Chatam, (Rev. A. McColl).....	4 00	Chatham, (Rev. A. McColl).....	20 00
Harrington.....	5 00		
Wick.....	2 00	Stayner and Bowmore.....	\$ 3 00
Greenbank.....	1 25	Osprey and Singhampton.....	2 50
St. Catharines.....	8 50	Walkertown (Special Fund).....	20 00
Dundas.....	10 75	English Settlement.....	9 29
Thamesford.....	8 00	Proof Line.....	4 78
Kenyon.....	5 00	With Rates from Rev. G. Crow; Rev.	
Flos and Medonte.....	4 00	T. S. Chambers.....	
Beverly.....	5 38		
Bosanquet.....	7 29	West Brant.....	\$ 1 70
Dunnville.....	4 75	Fullarton and Downie.....	20 00
Wellandport.....	1 75		
Rockwood.....	1 00	Nairn C., S. S. and Bible Class.....	\$13 25
Alliston &c.....	9 20	Dundas S. S.....	4 40

RECEIPTS.

W. D., Farnham; R. L., Milton; Rev. J. McK., Melbourne; A. M.,
 Per G. O., Toronto, 8.25; D. McK., Melbourne Ridge; W. C., Windsor
 Islay, 1.50; Mr. D., Guelph; D. McL., Mills; A. W., Richmond; W. C., R.
 H. McM., Mount Forest; Mrs. S., Can P., 1.00, Mrs. McK., K. U., 1.00, Chat-
 nington; R. C., Scarboro; Mrs. A., ham; Rev. O. L., Toronto; W. D.,
 Bothwell, 4.00; G. M., Stratford, 1.00 Arkona; A. McK., Canfield; J. T.
 J. S., Omeme; S. L., Camden East Dunnville.

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