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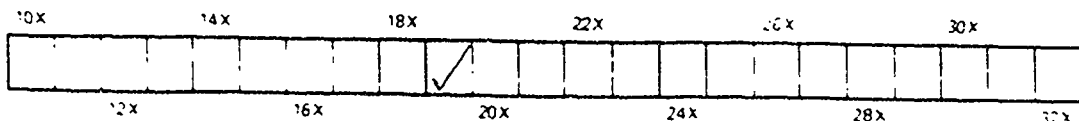
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THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 4.

FEBRUARY, 1862.

VOL. I.

THE DEATH OF THE PRINCE CONSORT.

A SERMON PREACHED BY REV. WM. GREGG, A.M., ON DECEMBER 29TH, 1861.

“Know ye not that there is a prince and a great man fallen this day in Israel?”—2 *Samuel* iv. 38.

The public mind on this continent has of late been awakened to unusual agitation. Twelve months ago all was calm and peaceful. There were indeed dark, threatening clouds, which were supposed by some to betoken an approaching storm. By most, however, it was hoped that the clouds would soon be dispersed. These hopes have, alas! been disappointed; and now, from the Gulf of Mexico to our own Great Lakes, the whole North American continent resounds with the tramp of war, and trembles beneath the tread of contending armies. Nor is this all. The public mind on this continent has been still further agitated by the fears of more terrible evils. Every packet that crossed the Atlantic during the last few weeks carried the tidings of angry words and fierce denunciation, exchanged between the people of Britain and our Republican neighbours. The result, it was feared, might be a tremendous struggle, the effects of which must be felt in every quarter of the globe, and especially in this Province, whose loyal people would be called on to endure the first shock of the encounter.

While the public mind was thus agitated by wars and rumours of wars, it might have seemed impossible that it could be suddenly arrested by any new occurrence, and especially an occurrence fitted to draw forth the finer feelings and tender sympathies of our nature. Such an occurrence has taken place. From the palace of our Sovereign there has issued a wail of sorrow, which has not merely found a response in every British heart, but which has touched the hearts of all men of all nations. The death of the Royal Consort, Prince Albert, cut down in the prime of manhood, has done what scarcely any other occurrence could have done. It has hushed for the hour the passions of men. It has bowed the hearts of all as of one man. It has turned, in one vast tide, the kindest feelings and affections of the whole world to that royal chamber,

where, in the agony of bereavement, our beloved Queen is mourning the loss of him who was the companion of her life and the desire of her eyes.

Respecting him, who has been thus suddenly removed, it may truly be said in the language of the text, that a "prince and a great man has fallen." His greatness was indeed very different from that of him respecting whom these words were originally employed. Abner, with reference to whom David used them, was a man of war; he was also a statesman, able indeed, but faithless to the royal family to which he was related, and one who disgraced by his licentiousness the palace of his Sovereign. Prince Albert, on the other hand, was a man of peace, and one who cultivated the arts of peace, to the great advantage of his own and other countries. As a statesman, his position precluded him from taking a public or prominent part in political matters, domestic or foreign; but if the reign of Queen Victoria was influenced, as we have reason to believe it was, by his advice, he is entitled to be remembered as a safe and honest counsellor. So far as loyalty is concerned, since he touched the shores of Britain, his whole life has been devoted to the happiness of the Queen and the welfare of the people. As to morality, it is not, I think, too much to say, that as it was before, so ever since his marriage to the Queen, the palace of our Sovereign has been a model for purity, which has never been equalled in any age or country. Nor did the morality of the Prince appear to have been of mere earth-born origin. There are many pleasing evidences that it was the development of Christian principle—an emanation of that higher life which Divine grace had awakened within him.*

The death of such a Prince as this should not be permitted to pass unimproved. It is one of those events in Providence which loudly call us to serious and solemn reflection. Let me then endeavour, in dependance on the Spirit's guidance, to indicate some of these lessons which this event is fitted to suggest.

I. Perhaps the first lesson which this event most naturally suggests is the lesson of *man's liability to death*. Very frequently, and in very striking language, is the lesson taught in Scripture. Thus it is said—"It is appointed unto men once to die," "All flesh is grass," "What is your life? it is even a vapour that appeareth for a little time and then vanisheth away," "My days," said Job, "are swifter than a post. they flee away and see no good. they are passed away as the swift ship; as the eagle that hasteth to the prey," "Thou carriest them away," says Moses, "as with a flood," "Behold," says David, "thou hast made my days as an handbreadth; and mine age is as nothing before thee; verily every man at his best state is altogether vanity."

These affecting views of man's mortality are fully justified by facts. The history of every returning year affords millions of illustrations of the shortness and uncertainty of human life. During the past year, for example, not less than between thirty and forty millions of our fellow-creatures have been

* With reference to the religious character of the Prince, we observe it stated, on what is said to be good authority, that on his deathbed he repeated very frequently that beautiful hymn by Toplady, "Rock of ages cleft for me." It is said, too, that for some time past he had expressed a very decided preference for preaching of an experimental and searching character. It is said that a very decided religious change was experienced by the Princess Royal shortly before her marriage, and it is believed that her changed views, with reference to spiritual things, influenced those of her father, the Prince.

removed from time into eternity. Some have been removed in early infancy, some in the prime of manhood, some in advanced old age. In hundreds of thousands of family circles parents have bent in sadness over the faded forms of beloved children, husbands have bewailed the removal of their partners for life, and brothers of sisters torn from their side. From all ranks and classes of society death has seized his victims. The learned and the unlearned, the rich and the poor, beggars and princes, have alike yielded to the resistless summons of the king of terrors.

But of all the millions who, during the year now closing, have yielded to the stern destroyer, there is not one individual in whose case his ghastly dominion has been more signally displayed than in the case of the exalted Prince whose departure we this day deplore. If any life could have been deemed safe it was that of Prince Albert. If worth and manhood could have averted the fatal dart, he would have been still alive. If wealth could have bribed, or skill have baffled the relentless messenger; if rank and station could have exempted any one from the assaults of the great enemy; if the prayers and tears of Queen and Princes,—if the anxious wishes of lords and commons,—if the earnest desires of more than two hundred millions of affectionate, loyal, British hearts could have arrested the fatal stroke; if any human power or influence could have stayed the hand of death, the palace of our Sovereign would not this day be a house of mourning, and the whole Empire be filled with the sounds of lamentation and woe.

But in spite of all, death has triumphed. Who, then, can deem himself secure? Let us, therefore, my hearers, lay the solemn warning to heart. Let us endeavour constantly to realize the thought that in the midst of life we are in death—that not only the frail and the infirm are liable to be speedily summoned away, but that even the youngest and the healthiest among us may, at any moment, be hurried to our graves. And, realizing this thought, let us lose no time in preparing for the great change. Let us seek by prayer that God, by His Spirit, may regenerate and sanctify our natures, that He may enable us in the exercise of faith to appropriate the righteousness of Christ as the ground of our acceptance, that being thus renewed by the Spirit, and justified by the merits of Christ, we may have no reason to fear the approach of the last enemy, but rather welcome him as a kind, though stern messenger sent to release us from the toils of life, and to introduce us into the joy of our Lord.

II. In the second place, the sudden removal by death of the Royal Consort calls for an unusual—*an extraordinary exercise of faith in the wisdom and goodness of God's providential administration.* We have the best reason for believing that nothing happens by mere chance, that, on the contrary, every thing, from the least to the greatest, from the fall of a leaf to the dissolution of a planet, from the death of an insect to the demise of a monarch, is ordered and arranged by God; that everything, in short, which happens in the universe, is just the development of plans and purposes which existed from eternity in the Divine mind. Further, we have reason to believe that the events of Providence are ordered in infinite wisdom and goodness. Not only, therefore, is it said that God “worketh all things according to the counsel of His

will," but also with reference to His works, that "in wisdom He hath made them all," and that "the whole earth is full of His goodness."

Nor is it difficult for us, in many cases, to trace the footsteps of the Almighty in the events of Providence, or to acquiesce in the wisdom and goodness by which they are marked. It is not the less true, however, that there are times and circumstances in which God's way is in the sea, and his path in the great waters, and His footsteps are not known, and in which it is hard for us to believe that all is for the best. Thus, for example, it was not at all difficult for us to recognize the good providence of God, with reference to our Queen and country, in raising up and qualifying for his distinguished position the deceased Prince, sparing him so long in health and happiness and honour, and so turning his heart to virtue, as that not merely by precept, but by example, he has sought to train up in the paths of virtue the Royal princes and princesses.

In such developments of Providence as these, it is not at all difficult for us to trace the wisdom and goodness of God. But what can we think or say, when, by one fell stroke, the Prince, the Husband, and the Father, is laid low in death? Even in the humblest family of the Empire, where only the interests of a few persons are concerned, it does appear mysterious when the widowed mother and the orphan children are called on to mourn the departure of their best earthly comforter and stay; but far more mysterious is that bereaving dispensation which, at a critical and exigent era, has snatched from the side of our sovereign, a faithful husband, on whom not the interests of one family alone, but the interests of millions were dependent.

It is, then, an extraordinary exercise of faith in the goodness of God's providence which is now demanded of us. Still, let us endeavour to acquiesce. The history of our nation shews us how little reason we have had, in times past, to distrust the providence of God, and now forbids us to despair. It was apparently a dark day for Britain, when the pious King Edward the Sixth was cut off in early life. It was apparently a dark day for Britain, and perilous to the liberties of the world, when William the Third was cut off in the prime of manhood. There are doubtless, also, some present, who well remember how all faces gathered blackness, when the Princess Charlotte, the heiress of the British Throne, and her royal babe were laid together in the dust. Yet from all these dark dispensations Britain has emerged. God himself has made our country His especial care; for when did the British Empire stand higher than it does at the present moment, in everything that constitutes national greatness—in religion, literature, arts and arms? Now, if God has thus brought light out of darkness in times past, why should we distrust His providence in the trying hour which the death of the Prince Consort has brought upon us?

III. In the third place the death of the Prince Consort calls for *the exhibition of deep, respectful, affectionate sympathy with our beloved Queen* in this the hour of her sore trial and bereavement. We are sometimes accustomed to think of Monarchs and Potentates as lying beyond the range of common sympathy. Surrounded by state and splendour, possessed of wealth and power, with thousands to do their bidding and to anticipate their every wish,

they seem to stand in but little need of these affectionate regards, which increase the happiness and alleviate the sorrows of ordinary mortals. Nor can it be denied that there have been great Princes whose hearts have been steeled, and out of whose bosoms all tender sensibilities have been crushed by pride and ambition.

It is, however, far from being always thus. What heart was more sensitive than that of David? Who, in the hour of sorrow and bereavement, more thankful for the generous sympathy of a loving people? And in the case of many another monarch there have been exhibited as keen a sensibility, and as strongly-felt a need of human sympathy as ever existed in the humbler walks of life. As regards our own Sovereign, no room is left to doubt how keenly she is alive to every tender feeling and affection. Her visits to the cottage homes of her people, where, laying aside the pomp of Royalty, she delights in promoting the happiness of the humblest and the lowliest; her personal attention to the maimed and wounded soldiers who fought the battles of their country; and her tender care for the widows and orphans of those who fell on the bloody field; furnish, among other things, indubitable evidence that she can well appreciate the feelings, and therefore be alive to the sympathies of others.

It is not necessary that I should urge you to the exercise of sympathy with the Royal mourner. You all feel, in common with the rest of our fellow subjects, the liveliest emotions of sorrow, at the painful bereavement our Sovereign has sustained. The only question is—how shall our sympathy be most suitably expressed? It is not for me to anticipate the steps which public bodies may deem it advisable to take, as manifestations of the feelings universally entertained throughout the country. There is one way, however, in which it is my duty to direct your thoughts and feelings. It lies within the power of every Christian to touch a spring, responsive to which the best of all sympathy, and consolation, the sympathy of the Saviour and the consolation of the Comforter, may be brought down from heaven to earth. Let me ask of you, then, whatever else you may do, that you neglect not, in the exercise of earnest, believing, heart-felt prayer, to supplicate that God himself would pour the balm of heavenly consolation into the wounded spirit of our sorrowing Queen, sustain her in this dark and trying hour, and sanctify to her and to all her family the bereaving dispensation with which He has been pleased to visit them.

IV. I shall only further detain you by referring to one other lesson which is suggested by the death of the Prince Consort of England. It serves to illustrate *the transitory and insignificant character of all mere earthly distinctions between man and man*, as compared with the vast and eternal distinctions by which men shall be separated from each other beyond death and the grave. Little more than two weeks ago Prince Albert stood on the pinnacle of human splendour. The worthy representative of an ancient and honoured family, the husband of England's Queen, the father of a Royal race, he was universally loved, honoured and respected. To-day, stripped of all his honours, he lies low in the dust, compelled, like the meanest of mortals, to "say to corruption thou art my father and to the worm thou art my mother and my sister." Could anything more impressively teach us how little is the greatness of earth, and how

foolish, therefore, it is to waste the energies of our immortal natures in pursuing mere earthly distinctions as an ultimate and satisfying portion?

But it is only in the less worthy part of his nature that the Prince has ceased to live. The noblest part of him is still alive. His deathless spirit has winged its flight into a new sphere of existence. To that new sphere of existence let our thoughts follow him. Thitherwards, indeed, our thoughts ought constantly to turn. For let it be remembered that this world is but the threshold of our existence—that beyond death there awaits every member of the human family an eternity of weal or woe—that in the unseen futurity there are just the two great classes, the good and the bad, the believing and the unbelieving, the holy and the unholy, the heirs of glory and the prisoners of wrath—two classes separated from each other by an impassable gulf.

Surely to this future scene of existence it becomes us to direct our most anxious thoughts. It is comparatively of little consequence what our position is in this world, whether we are rich or poor, beggars or princes, despised or honoured. Death will put an end to all these distinctions. But it is a matter of infinite importance to us whether we shall reign with Christ for ever in heaven, or be banished to the regions of hopeless despair. Nor should we give sleep to our eyes nor slumber to our eyelids till we have obtained the well-grounded assurance that we are the sons and daughters of the Lord God Almighty, the subjects of grace, and the heirs of glory.

Happy are those of you to whom this blessed assurance has been given. Yours is indeed an honourable position and a glorious destiny. From your lofty position you can look down with comparative unconcern on the vicissitudes of time. Your treasures are in heaven, your hopes are within the veil. There God has in reserve for you an unfading crown and an incorruptible kingdom. You may well, therefore, afford to be calm and contented. More than this, you have good reason to rejoice with a joy unspeakable and full of glory.

But I fear that among those present there are some who would be satisfied with the world as their portion, who have no higher ambition than the attainment of wealth or power or fame. Would to God that I could convince you of your folly and inspire you with a nobler ambition. This, however, I cannot do by any mere words of human persuasion. But the Spirit of God can change your hearts and elevate your affections. It is, therefore, my earnest prayer, that He may renew your natures and lead you to that gracious and Almighty Saviour, through whom alone you can have acceptance with God, and a title to the heavenly inheritance.

THE FARMER WHO WAS A FOOL.

LUKE XII., 16-21.

No. III.

IV.—THERE IS THE WORLDLY MAN IN HIS ENJOYMENTS.

He said, the dying to the undying said, aspire no higher than earth; seek no better than it affords; come materialize yourself altogether, "*soul, eat, drink,*

and be merry." St. Paul, in his great argument for the resurrection of the dead, allows it to be a good maxim if there be none, and that then, "let us eat and drink, for to-morrow we die." The whole creed of the Epicureans, the whole purpose of their life being was, "*Esse, bibere, ludere, post mortem nulla voluptas.*" (Eat, drink, sport, after death there is no pleasure.) It is a proper life for a brute, for men if they are brutes; for this state, if it be all, and the future a profound blank: if all the pleasure we can possibly realize, do and learn the most and best to obtain it, is only to be found by and for the body in this world; if we become Atheists—if that be possible—and blot out God from the universe, and banish into nonentity all spirit life: and if we unman ourselves and see our companions in the browsing ox and the merry lambkin, then, go eat and drink: let fleshly enjoyment be our entire religion and worship; let it occupy all our thoughts; let it be our loftiest attainment; let it be the "one thing needful." But the Apostle believed—and did and taught far otherwise. He felt himself to be a man with a soul that gave him an affinity to God: a soul that gave him an everlasting: a soul in that respect, which made him like God, eternal; and therefore he had much more and far better to live for than this present life, and for that he had given up very much which the carnal heart so dearly loves, and he was fully prepared to give up all that he might "win Christ."

How great is the effort to find earthly happiness in mere worldly things! How eager the pursuit of that phantom, by the rushing multitude, in all the avenues, and mazes, and highways, and byeways of life! And how that phantom does glide from every hand that tries to grasp it, and from every heart that thinks it possesses it! Yonder child supposes that he has got it when he fondles the toy, but see him to-morrow casting it away and seeking for something new. See it in youth, ever changing his amusement. See it in manhood in his aspirations, and never contented with what is obtained: and see it in old age, confessing, after a weary and troubled pilgrimage, that it is only to be found beyond the tomb. Is it not the thought of many, only let me be rich and great, let me have at my command everything needful to get what I please, and to do what I please, and then what a happy man I shall be! Such is theory but never fact; for if the poor man has a thorn in his poverty, the rich man feels as piercing a one though it be covered with gold. We have the notable confessions of a great king on this very matter. He determined to find happiness, and with despotic power, he rigorously exacted tribute from his subjects to enable him to carry out his purpose. He gave himself to idleness and mirth: he gave himself to gratifying his sensual nature: he gave himself to cultivating and gratifying the finest tastes. he lived in magnificent state at his capital: he built a splendid palace among the mountains to enjoy seclusion and happy repose: he tried to create an imitation of the original Eden: he tried books: he sought the wine cup. he grasped at everything he could imagine, and ransacked all under the sun; and the result from them, every one, was "vanity of vanities, all is vanity and vexation of spirit." Happiness does not come from our surroundings, but it consists in the state of our own hearts; and hence we find it even with those beaten, bleeding men, Paul and Silas, lying in the stocks in the inner prison at Philippi and giving a sacred concert at midnight. And why

happy there and thus? Because, whatever men had thought of them, they knew that they had done right, for they were in God's service, and had kept their consciences void of offence to God and to man. Paul was happy though he stood a prisoner before Agrippa, and when he lifted his chained hands in his appeal to his noble auditor, and said "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." He did not court afflictions and persecutions, for no doubt if he could have fulfilled his mission and been free from them he would have preferred it, but in spite of them all he was happy. Now we are not to despise what are called temporal blessings—though it is often hard to tell what in the end may be such—the joys of the friendly circle, the comforts of easy circumstances, nor even wealth if Providence bestows it, but at the same time we are to remember that worldly things do not in themselves bring real and lasting joys, and that while the body may be pampered to the full the immortal spirit may be perishing in want, and a great void be there which all the world cannot fill. First, then, satisfy the soul; seek for joy and peace in believing, and you will have that which earth can neither give nor take—enjoyment which is the Lord's portion for the poor as well as the rich, and a precious antepast of the pleasures at the right hand of God for evermore.

V.—THERE IS THE WORLDLY MAN'S UNEXPECTED SUMMONS.

"God said unto him, *Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?*" How soon can man's sinful projects and expectations be blasted? Our first parents preferred their pleasure to the law of God; they were to rise higher and be happier still, but the next moment they were trembling culprits. Belshazzar sat in his palace, with the nobility and beauty of Babylon around him at the carnival; he held high the wine cup and praised his gods as he drank sacrilegiously and defiantly from the sacred vessels which had been taken from the temple of Jerusalem. He had no fear of Cyrus: he stood in no awe of Jehovah. It was with him long life and enjoyment; and Babylon for ever; but that mysterious hand, tracing those inscrutable letters over against him on the wall, paralyzed him in an instant, and he felt that God was bringing him to a solemn account. How many have their dream of life stretching far beyond, when they are awakened to behold that there is but one step between them and death; and they have to take it now! We picture our future all brilliant, with grand schemes, great works and flashing pleasures, but, at the time of highest expectancy, we may feel the arrow of the dark archer at our heart. We see men in the ardent bustle of business, and they have to leave all for a sickbed, and from which they shall rise up no more for ever. We find some hurrying by steam on land and sea; for amusement or gain; on errands of mercy or avarice: and there is a crash, a scream; and torn corpses are scattered on the land, or terrified and imploring voyagers are swallowed by the devouring wave. One feels, let him be what he may, good or bad, that, when death comes, he desires timely warning, a lingering illness, or the failing of nature by age, any time, indeed, rather than a hurried moment, or hour, or day. Death strikes us with greater solemnity and dread when we think of a man in healthy activity yesterday, and to-day he is dead.

Yet, have we not timely warning? We do not desire to know the day, nor the year, even, when we shall die; it would frighten us; it would unfit us for the duties of life, it would cover everything with sackcloth; it is in great mercy concealed from us; but the solemn fact, that we must die, is told to us; and we read of life's uncertainty in the word of God and with most earnest admonitions respecting immediate preparation; we read of it, and hear of it in the many and loud lessons of Providence: and no man ought to be taken unawares; and no good man will be taken unawares. The Christian is always watchful, always laying up some more of the soul's treasure in heaven where his goods are safe for ever; and thus it is not with him the questionable religion and hope of a deathbed, but of a lifetime, that is the source of comfort and hope. The rule of his life, and the desire of his heart are, "let me live *the life* of the righteous, and let my last end be like his."

This is a home question; the man is put at the brink of the grave to hearken to it, and he is called to look at all his avaricious gatherings, when he tries to answer it, "whose shall those things be which thou hast provided?" Assuredly not thine. The body is done with them. The soul does not need them. Earth for earth, spirit for spirit. O how soon the reverse is made! Man grasps the earth, and then, in turn, the earth grasps him. This is finely stated in an ancient epitaph in Melrose Abbey, that, I suppose, some monk composed.

"The yearth buildeth on the yearth
Castles and towers,
The yearth sayeth to the yearth,
All shall be ours.
The yearth walketh on the yearth,
Glystering like gold,
The yearth goeth to the yearth
Sooner than it wold."

My reader, take then to *your* mind, and heart, and conscience, and conduct, what our Lord Jesus has taught by this character that the parable illustrates, and see in him the true likeness, the folly, and the fate of the man "that layeth up treasure for himself, and is not rich toward God." The warning admonition we all need; and may the Divine Spirit effectually apply it. "Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

Items of Ecclesiastical Intelligence.

THOROLD AND DRUMMONDVILLE.—The Rev. J. Lees has received a unanimous call from the congregations of Thorold and Drummondville.

DOON AND HESPELER.—The Rev. Mr. McKenzie has accepted the call of the congregations of Doon and Hespeler.

BELMONT AND YARMOUTH.—The Rev. A. Currie of Blythe, has received a call from the congregations of Belmont and Yarmouth.

GUELPH.—The Rev. W. S. Ball is to be inducted, on the 5th instant, as Pastor of Knox's Church, Guelph.

ST. THOMAS.—The Rev. D. McDiarmid, of Woodstock, has received a call from the congregation of St. Thomas, vacant since the translation of the Rev. A. Young to English River.

NORMANBY.—The Rev. P. Greig was, on the 23rd October, inducted into the pastoral charge of the congregation of Normanby. The Rev. C. Cameron preached and presided, and Mr. Park addressed the minister and people. Mr. Greig received a cordial welcome from his people.

REV. G. CHEYNE.—We are glad to learn that the Rev. George Cheyne, of Saltfleet and Binbrook, one of the ministers who for many years has borne the burden and heat of the day, lately received a handsome pulpit gown from the people of his charge, as a token of their esteem and attachment for his faithful and arduous labours among them.

KING AND LASKEY.—The congregation of King and Laskey, lately presented the Rev. J. Milligan, their pastor, with a purse of fifty-seven dollars, in token of their esteem and attachment.

BROCK.—The congregation in Brock for a time experienced several difficulties and discouragements. They are now, however, beginning to surmount them. They obtained, a short time ago, the services of the Rev. R. McArthur as their pastor, and their prospects are encouraging. They lately held a *soiree*, at which a considerable sum was realized, which is to be appropriated to the seating of the church.

REV. ROBERT JAMIESON.—Mr. Jamieson, the Synod's Missionary to British Columbia, sailed with his family from New York on the 11th ult, in the steamer *Northern Light*, one of the United States mail line. We trust we shall before long hear of his safe arrival at the scene of his future labours. Several young men from Canada, accompanied Mr. Jamieson to his new field in the west.

ESSA.—OPENING OF NEW CHURCH—A new and commodious church in Essa, erected by the congregation there, under the pastoral charge of the Rev. W. Fraser, was opened on Sabbath, 5th ult. The congregations attending the various services were very large, indeed many were obliged to go away on account of want of room. The Rev. W. Gregg, A. M., of Toronto, preached on the occasion, impressive and eloquent sermons, which were listened to with deep attention. The pastor took part in the devotional exercises at both services, and the Rev. Mr. Clark, of the Methodist Church offered the closing prayer in the evening. There was a congregational *soiree* in the evening of the following Monday, Mr. Fraser in the chair. Addresses were delivered by Rev. Messrs. Wightman, of Innisfil, Clark, of Cookstown, and Dr. Burns, of Knox College. We are glad to learn that the collections at the different services were liberal. On the Sabbath the collections amounted to upwards of \$50, and the proceeds of the *soiree* were about \$150. We heartily congratulate Mr. Fraser and his congregation on the progress thus evidenced.

KNOX COLLEGE TOTAL ABSTINENCE SOCIETY.—We have received for publication the annual report of the Students' Total Abstinence Society. It shall appear in our next number. The following are the officers of the society, viz.: President, T. McGuire; Vice-President, H. Gracey; Secretary, R. N. Grant; Treasurer, E. Bald; Committee, Messrs. Duff, Findlay, Morrison and Gillies.

KNOX COLLEGE BURSARIES, 1861-'62.—We are glad to state that the number of competitors this season has been greater than in former years. The following are the successful competitors, viz.:—*Prince of Wales Prize*, (tenable for two years), Mr. James Mitchell, B. A.; the essay of Mr. Burton was very highly approved of by the examiners—*John Knox Bursary*, founded by I. Buchanan, M. P. P., Mr. W. T. Murdoch; *G. Buchanan Bursary*, also founded by Mr. Buchanan, Mr. A. B. Simpson; *Gaelic Bursary*, given by Colonial Committee of Free Church, Mr. John Morrison. There is still one Gaelic Bursary to be decided. We shall in our next number announce the name of the successful competitor.

AYR.—REV. G. IRVING.—The Bible Class connected with the Stanley Street Church in Ayr, lately presented their pastor, the Rev. G. Irving, with a handsome cutter as a token of esteem and respect. The presentation was accompanied with a suitable address.

AYR.—PETITION WITH REFERENCE TO CHURCH PROPERTY.—We have received, with a request for publication, a petition from the congregation of Stanley Street Church, Ayr, to the Presbytery of Paris, with reference to the 7th section of the Act relating to Congregational Property, 7th Act 24 Vic. chap. 124. The petitioners earnestly seek an alteration of that part of section 7th, which requires the sanction of Presbytery before the property of a congregation can be mortgaged or sold, and request the Presbytery to use every means to have that part of section 7 repealed.

We are unable to give space sufficient for the publication of the Petition, but would simply remind the petitioners and others who may have the same views, that at last meeting of Synod it was declared "That if any difficulties be found in carrying out its provisions, the Synod on being informed thereof, shall take immediate measures to have the same amended."

SPRINGVILLE.—The congregation under the care of the Rev. Mr. Blain, lately held a soiree for the purpose of raising funds towards payment of the debt on a glebe lot which they purchased two years ago. The sum of \$107 was raised.

DEATH OF PRINCIPAL CUNNINGHAM.

Since our last issue we have received intelligence of the death of a great man,—we refer to Dr. W. Cunningham, Principal of the New College, Edinburgh. This melancholy event took place on the 14th December, the same day on which the Prince Consort died. Dr. Cunningham had been confined to his house for a few days, but it was only a short time before his death that serious fears were entertained as to the result. He at first suffered from a bilious attack, but the disease latterly assumed the form of pleurisy.

We have said that Dr. Cunningham was a great man. He was one not merely of the greatest men in the Free Church, to which he belonged, but in the Church at large it may be truly said that he had few superiors or even equals.

He was born in 1805, at Hamilton, from which place his family afterwards removed to Dunse. He studied at Edinburgh, and having received license as a Preacher of the Gospel, he was ordained in Greenock in 1830, as assistant and successor to Dr. Scott, of the Middle Church. In 1834 he was translated to Edinburgh as Minister of the College Church. After the disruption in 1843 he was appointed one of the Professors of the New College, in which he afterwards succeeded the lamented Dr. Chalmers as Principal.

Dr. Cunningham was justly regarded as one of the Master Theologians of the day. He had thoroughly studied the system, and might indeed be regarded as an embodiment of the old orthodox theology. It has been remarked that his mind was in many respects like that of Calvin, and certainly no one was better able to expound or defend the doctrine with which Calvin's name is generally associated. As a debater he stood in the very first rank, and was a most powerful, but at the same time an honorable and highminded antagonist. As a Professor, he was highly esteemed by his students, who could not but profit by his luminous and logical prelections. As a Christian, he was characterised by a large measure of simplicity and humility, and was not only respected but beloved by all who had the privilege of his friendship. During the struggle which preceded the disruption, few sustained such a prominent position as Dr. Cunningham, to whose powerful advocacy the Free Church was largely indebted for the hold which her principles took of the mind of the Christian community. After the disruption, Dr. Cunningham, with Dr. Burns, visited the United States and Canada, as deputies of the Free Church, for the purpose of expounding her principles and enlisting the sympathies of Christians in general, and especially of Presbyterians in America. Dr. Cunningham was highly esteemed in America, and had many warm friends and sincere admirers there.

Few now of the leading minds, that guided the great movements which took place nearly twenty years ago, are spared to the Church. May God in His mercy raise up one instrument of power and usefulness as He removes another; and may He sanctify to those who remain, the sad bereavements with which He is visiting the Church from time to time. Few events have ever happened to draw forth more general sorrow throughout the Free Church especially, than the removal of Dr. Cunningham.

From many pulpits eloquent tributes to his memory were paid by sorrowing colleagues and brethren. The following extracts are from a sermon by Dr. Guthrie. He preached from Isaiah 57 c., 1 v., "The righteous perisheth and no man layeth it to heart," and in the course of his remarks said—

"The Church can suffer no loss that, in the proper sense of the word, the world can call irreparable. That is my comfort under the calamity that has not only filled our homes but our hearts with gloom. William Cunningham is dead, that most loving and most loved of men. I saw him yesterday lie stretched out in cold death upon his bed. But Jesus liveth and liveth for evermore. I shall never forget this, I hope, in this place, nor shall I turn this pulpit into a place for flattering any man. But I may be permitted, in a word, to express my love, my veneration, my affection for him whose loss we mourn, and in a sense whose loss the Church has suffered.

My colleague pronounced this forenoon a eulogium on him as just as it was beautiful. With that I entirely accord. A man of devout and sincere piety; a man as loving as he was lovable by those that knew him—we have cause in these respects to mourn his loss. What struck me, as expressed this forenoon, about this man, was the singular, and rare, and happy combination of properties that you find often separated, rarely united. He was himself a combination of properties that seem contradictory, and yet may be found in the same person. Had any man a harder pen, there was no man had a softer heart; no man so fit to advise, and yet no man so ready to be advised; no man less moved by fear, and no man so ready to be melted by kindness. He had the paw of the lion, and the heart of a lamb; he had the intellect of the giant, and he had, as I know, the simplicity of a child. There was no man of greater power, and no man of less pride. He was a man of war; and what would we have done in the battle-day if we had not had a man of war? He lived in controversy, and he loved peace. I can certify for that,—I have heard him sigh for peace when he stood in the front of the fight, dealing blows like a champion on the head of error. He might say with the prophet of old, "Woe's me, my mother!" and he was ready to say it, "Woe's me, my mother, that thou hast born me a man of strife." I do not say he was perfect; no man knew that better than himself, and no man so ready to acknowledge it as himself—no man so ready to acknowledge those imperfections that cleave to the best of men. There was no need that some poor, mean, wretched creature, who could not reach his greatness nor appreciate his goodness, should tell William Cunningham that he was imperfect. He had the greatness to acknowledge his infirmities; and I never felt displeased with him so much as when, with rare humility, he exaggerated his own imperfections. I do not say that he was perfect, but he has not, in many respects, left his like behind him. He never loved war, he never wished to war but for what he believed to be the truth. He was a great warrior, and what, as I have said, what had we done without such a powerful man-at-arms, with immense resources, and erudition, and learning, and knowledge, with almost matchless intellect, ready to fence, ready to fight for the truth, and fearing no man. But he did not love controversy even when he lived in it. He fought because he fought for the truth. And how ready he was when any man threw down the gage of battle! The echoes of the horn at the gate had not ceased when out he came in full armour to do battle for the Crown and Cross of Jesus Christ. No man more loved peace, and yet no man was more fitted for war. And it is in that light I knew him best. Fighting with him side by side, but always feeling how far I was his inferior, I had the honor and pleasure of being intimately associated with that man during all the struggles that ensued in the Free Church. For now more than 24 years I was intimate with him, and I thank God this day, that during these 24 years there never came across our intimacy the shadow of a shade of cloud. I followed him in all his history, and my gratitude this day is almost equal to my grief. When, two-and-twenty years ago, he was as near death as he was on Friday at noon, I remember well the dread that sat on every face at our prayer-meetings, and the anxieties expressed to God in prayer. And God mercifully spared him; He had a great work for him to do; He eminently fitted him for it, and raised him up from the very grave to fight the battle that he fought. He fought it, and fought it well. And now, as he said himself, when dying, "I have done with fighting, I am going quietly home." And he went quietly home. But even then it was fine, in the occasional wandering of his mind, to find that, even then and there, he was the friend of truth, the defender of the faith, the defender of those that had struggled for the faith. Fancying he was John Calvin—Calvin was of all men uninspired the man he most respected, the man he held in highest admiration, and whose principles he was the ablest to expound,—imagining in the wanderings of his mind that he was John Calvin, he said,—"I did not kill Servetus." His last hour and breath, as it were, spent in defending the fame of that great founder of our Church and confessor of the faith. Then, when yesterday I saw him lie stretched on the bed, with the peace in which he died—for he died in blessed peace—imprinted, as it were, on his solemn countenance,—I could not but look on him as a warrior that was taking his rest. He had hung up his sword, he laid by his shield, the battle was fought, the victory was won, and now he had laid himself down to sleep till that trumpet—not the trumpet of battle, which he always rose to answer, but the trumpet of Christ's coming—should sound, and he should hear the words that were the last he sought to be read to him on earth, "Servant of God, well done." May God enable us to follow in his steps!

General Religious Intelligence.

THE CARDROSS CASE.—The Cardross case, in which the members and friends of the Free Church are so much interested, has been brought into the Inner House of the Court of Session.

THE LATE MR. GRAHAM, OF DAMASCUS.—Our readers may remember the massacre of Mr. Graham, one of the missionaries of the Irish Presbyterian Church, who perished during the troubles in Syria. The matter having been pressed on the notice of the Turkish government, they have agreed to grant a pension to the widow and daughters of Mr. Graham during the term of their natural lives.

CHRISTIAN LIBERALITY.—We observe that the sum of £5000 has been handed over to the Senatus of the New College, Edinburgh, by W. B. Webster, Esq., of Edinburgh. The money is to be invested for the establishment of three fellowships, the condition being that those holding them shall not, for the time, undertake ministerial work, and shall render a satisfactory account to the Professors of their professional studies. The endowments are to bear the name of the "Cunningham Fellowships."

THEOLOGICAL HALL OF THE UNITED PRESBYTERIAN CHURCH.—We observe it stated that Mr. Henderson, of Park, whose liberality has been so often manifested already, has proposed to endow the Theological Hall of that Church. It is said that this proposal will probably come before the next meeting of Synod.

GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH OF AUSTRALIA.—This Court held its annual meeting at Victoria on 1st October and the following days, the Rev. A. Love, of Geelong, being elected Moderator. The assembly had its attention directed to important and practical business, such as arrangements for bringing out additional Ministers, the training of a native Ministry, missions to the heathen, &c. Missionary operations are carried on to a considerable extent among the Chinese. In regard to the training of a native ministry, Dr. Cairns was appointed Professor of Theology, and Rev. W. Jarrett of Philosophy and Languages. An overture was approved of by a majority declaring it to be competent for a Presbytery to dissolve the pastoral tie in the case of proved inefficiency.

UNITED PRAYER FOR THE AVERTING OF WAR.—During the season of suspense many united prayer meetings were held in Britain, that war might be averted between us and the United States. No doubt there will be many thanksgivings now that the dreaded evil has been turned aside.

SCOTTISH REFORMATION SOCIETY.—The annual meeting of this Society took place lately in Edinburgh. The report as to the progress of the work undertaken by the Society was encouraging. The Agents of the Society have visited 153 places during the year. Dr. Wylie is devoting his energies to the instruction of the Theological students of all denominations in the Popish controversy, and has 150 attending his lectures. The income of the Society was £1250, and the expenditure £1202 12s. 4d.

PRESBYTERIAN UNION IN ENGLAND.—An influential meeting was lately held in London for the purpose of considering the subject of union between the Free Church and the United Presbyterian Church. About 150 Ministers and Elders were present. A happy spirit prevailed, and a committee was appointed.

DENOMINATIONAL COLLEGES IN SYDNEY.—At one time the Wesleyans in Sydney determined to erect a denominational college to be affiliated with the Sydney University. They have recently determined *not* to prosecute the scheme. The only denominational college there is one in connection with the Episcopal Church.

MURDER OF MISSIONARIES.—Intelligence has been received of the murder of two missionaries in China, the Rev. Mr. Parker, of the Episcopal, and Rev. Mr. Holmes, of the Baptist Missions. They were murdered by marauding bands of Chinese rebels.

BISHOP FOR HONOLULU.—Previous difficulties having been removed, the Rev. Dr. Staley has been consecrated as the first Bishop of Honolulu.

SUPPRESSION OF MONASTERIES IN ITALY.—Victor Emanuel, under the advice of his new minister, is busy suppressing monasteries in Italy. The buildings, in most cases, are to be appropriated to educational or military uses, and the monks are to be supported by their own labour, aided, in some cases, by the State.

BICENTENARY OF THE EJECTMENT OF TWO THOUSAND PURITAN MINISTERS.—The Congregationalists in England are preparing to celebrate, on the 24th August of the present year, the ejectment of two thousand ministers from the Church of England by the passing of the Act of Uniformity.

PRACTICAL EFFECTS OF THE MEETING OF THE EVANGELICAL ALLIANCE IN GENEVA.—There are already blessed results from the meeting of the Alliance at Geneva. It has originated a new era of christian life and activity in Geneva itself—it has introduced the work of open air preaching and of "Bible women." It has also produced good even in Spain, whither the Rev. Messrs. Dallas and Eade went on their return from the Conference, for the purpose of conveying the salutations and sympathy of the Conference to the imprisoned brethren. Mr. Dallas, who speaks Spanish fluently, had opportunities of conferring with the prisoners, and was the means of greatly cheering and strengthening them.

THE WEEK OF PRAYER IN NEW YORK.—In New York, as in the leading cities in the United States, arrangements were made for holding special meetings during the first of January. Central meetings were held on several days, and on each evening there were meetings in most of the churches.

THE NEW GENERAL ASSEMBLY IN THE CONFEDERATE STATES.—There is now duly organized a General Assembly of the Presbyterian Church in the Confederate States. The Rev. Dr. Palmer, of New Orleans, is first Moderator. Committees on Home Missions, Publication, &c., &c., have been appointed.

HALIFAX COLLEGE.—There are 17 Theological students in attendance in the Halifax College. There are about 40 in attendance at Truro.

TESTIMONIALS TO REV. DR. LEITCH, PRINCIPAL OF QUEEN'S COLLEGE.—We observe that previously to his finally leaving Scotland, Principal Leitch received many gratifying tokens of respect and regard. Dr. Leitch was highly esteemed in Scotland, not only by his own brethren and those more immediately connected with him, but also by others.

Communications.

SIXTEENTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY.—KNOX COLLEGE.

At the close of another year, we are once more permitted in the good Providence of God, to assemble in this Hall for the purpose of celebrating the Sixteenth Anniversary of our Missionary Society, and in looking back upon our past history as a Society, we feel constrained to say, "The Lord hath done great things for us, whereof we are glad." One year more has closed upon us, and while from time to time we meet for purposes similar to the present, it behoves us with grateful hearts to return our sincere thanks to the Supreme Ruler of all, and to recognise the kind hand of Providence by which we have been sustained, since we last met in this capacity. We feel specially thankful for the health which our members have enjoyed, and for the prosperity which has attended our efforts in the Mission-field or otherwise, during the past few months of our separation from each other. It is also a matter of joy to us, that we are free from the painful duty of recording the death of any of our members, all have been brought back in safety with a large accession to our number, so that the work of the session has been begun under favourable circumstances—we hope it shall so continue to the close.

In accordance with the usual custom of this Society, it is now the duty of your Committee to submit a short Report of last year's procedure, with the view of increasing the interest of its members in Missionary labour, and that all may be mutually encouraged and aided in the great work to which we, as a Society, have given ourselves. We feel confident that the review of our labour during the past year will be pleasing and profitable to us all.

Our regular monthly meetings were well attended, and great interest was manifested in the business which occupied us; and if we have not been so successful in our main design, as we anticipated—this much however we can safely say, that there never was a session during which more harmony and brotherly love were manifested, all our deliberations were marked with kindness towards each other, and with due respect for each others' feelings. We hope that all our duties shall be so discharged this year as shall enable your Committee to give a similar account in the next Report.

As usual, besides the transaction of ordinary business relating more immediately to the Society, our general meetings were rendered still more interesting by the reading of Essays on various subjects by certain of your members. The following are the titles of the essays read at successive meetings. "The Rise of the Papacy and the Progress of the Reformation in Germany to the Peace of Augsburg, 1655," by Mr. Mackey. "The necessity of Effort in connection with our Mission," by Mr. Thompson. "Auricular Confession," by Mr. Labelle. and "Three Reasons for spreading the Gospel," by Mr. Gillies.

Also, as on previous years, many of your members employed themselves during the Saturday afternoons in the work of tract distribution, thereby bringing an influence for good to bear upon the minds of many who live in destitute parts of the city whose homes are the dwellings of ignorance and vice; many interesting accounts could be given regarding this part of our work, but we feel it to be unnecessary to do so since they were in part laid before you in the Reports given in by the tract committee, only we take this opportunity of publicly testifying our deep gratitude to the Upper Canada Tract Society, for kindly placing at our disposal, tracts to the number of 4,000, all of which were distributed, and though in certain places we were not well received, yet in others considerable interest was manifested. In connection with our work in the city, we would also notice the Gaelic Meeting, which was conducted each Sabbath afternoon in the Temperance Hall by some of your members, and we have the great satisfaction of saying, that these meetings were well attended during the

season, and the labours of your Missionaries highly appreciated, as was testified by the collection taken up at the close, which was not only sufficient to defray all contingent expenses but gave a small balance to the Society. We are also happy to inform you that the Hall, so convenient for our purpose, was most kindly offered to us by the Sons of Temperance, free of charge. Your Committee feel deeply indebted to them for the very kind manner in which we were invited to occupy their rooms.

Having made these statements, we pass on to the more direct operations of the Society, and though we are sorry to record that on account of ill health, your Missionary was forced to leave the field of active labour six weeks earlier than he would otherwise have done, and that therefore your mission will be longer vacant than usual, yet we think that there is great room for congratulation and encouragement for what has been accomplished during the past summer. When your Missionary, Mr. Labelle, at the close of the College last April, proceeded to the mission-field, he found the results of former years' labour still visible; many were reading the Scriptures which had been put into their hands, notwithstanding all the threatenings, poured forth against them by an enraged Priesthood, some had renounced their former faith altogether, and thus was your Missionary encouraged to resume the work so well begun; and though the opposition against his efforts was very great, owing to the almost unlimited power of the priests, yet during the past summer no fewer than six hundred families have been visited by him, and he states the pleasing fact that forty-two individuals have openly renounced the Church of Rome, many of whom, by their manner of life, show that they have experienced a change of heart, as well as a change of religion, and are now "rejoicing in that liberty wherewith Christ makes his people free." He also further adds that there are twelve families over whom the priests have scarcely any control, and who are reading the word of God for themselves. A few cases of peculiar interest are related by your Missionary of parties persisting in reading the Bible in spite of all the efforts made to the contrary by the priests, and what is more surprising, by those who have not as yet left the church. But mostly all such, when they become habitual readers of the word, forsake the ranks of popery, and throw in their lot with the few who seek the way of life by other means than that church points out. One case in particular is that of a man and his wife, who, after having read their Bible secretly for some time, went to the priest, expressed their fears that what he had been preaching was opposed to that book; they were both with violence turned out of his house. "After this," continues your Missionary, they came to me and said, "These priests are surely far from being the successors of "the meek and lowly Jesus" and the Apostles who went about continually doing good." I advised them to study their Bible, praying for the help of the Spirit to assist them in their pursuit of the truth.

Another case mentioned by your Missionary and worthy of notice, is that of a young man who went to consult his priest about a copy of the Scriptures. "Sir, is there a good Bible approved of by the Roman Catholic Church?" "Yes," replied the priest, "there is one, but it is not fit for an ignorant person like you; what do you want with that book? It is too deep for you: go and learn your prayers, they are more suitable." Whereupon the young man drew from his pocket a Bible, and said, "Here, sir, is a Bible, it cost me nothing, and what is more, I read it, and mean to continue." "And where did you get that?" eagerly demanded the priest. "From a French Missionary, and himself a convert from the Church of Rome," was the simple, but impressive reply. "I fear," added the priest, "you will soon be one yourself." May God bless this young man and make him a hero of the Gospel of Christ to enlighten many of his countrymen, over whose minds the dark cloud of popery still heavily rests, who are yet sitting "in the region and shadow of death."

These facts, to which others might be added, are exceedingly interesting, and cause us to hope for great things yet in the future, when those who are now in gloom and darkness shall see a great light, even that light which shines so

clearly from the written word of God. By reflecting on the present state of our mission, we are led to conclude tho' though the power of popery is almost unbounded, and that the priests rule their blind zealots with a rod of iron, still a stronger than they shall yet break the fetters by which they are bound, and bid the captives go free. We hope to accomplish great things in the future, nor do we think that our hope is without foundation, the spirit of independent enquiry is still alive, though much effort is put forth to suppress it, and "even to-day," writes your Missionary, "a new enquirer paid me a visit privately, and asked me several questions about religious subjects. I answered his questions, and gave him a Testament, marking several places which I wished him particularly to notice, and after some further conference he left me, seemingly much relieved." Thus it appears that there are a few precious gems to be gathered up, a few who have been called by God out of darkness into his marvellous light, and thus had your Missionary encouragement to labour even amid many difficulties. During the past season he succeeded in distributing 65 Testaments and 550 tracts among the French population, and though this was his main labour, yet, in addition to this, he embraced every opportunity which offered itself for holding meetings, and preaching the word to them publicly. We hope that the seed of the word thus sown may be accompanied with God's blessing, and bring forth fruit to his glory.

In passing from this point, we must not fail to refer to another matter which seriously engaged the attention of this Society; we mean the establishing of a Missionary School in connection with the mission. This matter you will remember was referred to in last year's Report, and was discussed at two or three subsequent meetings, and the result of these deliberations is, that your Committee see no very great obstacle in the way of its being accomplished. That such an institution, is desirable must be felt by every one who carefully thinks over the present state of our mission-field; ignorance being the chief obstacle in the way of your Missionary. This can be made abundantly plain by just referring to one part of his report. He says—speaking of this very matter—"What is most discouraging, is the amount of gross ignorance which prevails among whole families, not one of whose members can even read. I have given Testaments and tracts to people who had to go to the third or fourth family in order to have them read, but the majority of such refuse to take any, simply because they are of no use them, and thus my efforts are rendered almost useless in these parts."

Now, what is to be done to have that barrier removed? We cannot expect any help from a bigoted priesthood, whose motto is "*Ignorance the mother of devotion*," and whose chief efforts are to extinguish every ray of intellectual culture, and to eradicate every independent enquiry into the religion of the Bible. It is needless for you to send Missionaries and Colporteurs to distribute Testaments and tracts among those who cannot read them; and the only way of removing that ignorance, is by the establishing of a school, where the rising generation may be educated, and thus brought into a position that the word of God can reach them. Your Missionary sometimes travelled for days in certain localities without distributing a single Testament or tract, because the people were unable to read them; and to leave a Testament with such would have been useless. A great difference can easily be perceived in passing from a locality where ignorance prevails, to one where the inhabitants enjoy a certain amount of education, and in nothing is the difference more felt than in the success of your Missionary. Coming to Point-Aux-Roches, where education has some hold, the very first day he distributed 15 Testaments and a large number of tracts. Wherever there is a taste for reading formed he is almost certain of some success. In view of these things we commend the earnest consideration of this matter to you during the coming season, and though you may not yet be in a fit position for establishing a school, it ought ever to be kept prominently before your minds as a great end to be attained. The perpetual demand of our French converts is for such a school, and it would be the only effectual means of

removing that ignorance, which, like a thick cloud, darkens their understandings and their hearts.

We feel that we cannot conclude this Report without shortly reverting to an event, fraught with interest, not only to you as a society, but to the whole church with which we are connected. We refer to the Union, long since desired by many, and which in the good Providence of God has been happily consummated. It must be a matter of joy to every right minded man when he sees a tendency towards union among Christians, thus accomplishing the object so earnestly prayed for by the Great Shepherd himself, while standing as it were on the very verge of that blackest cloud through which he was to pass, and yet of his own case he thought not, but ere he left his disciples and returned to his Father, earnestly prayed, "*That they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.*"

The world's condition demands that Christians be united—Union is strength in the church as well as in anything else; and now that two influential branches of the Christian Church have united, we look to the future with greater confidence, and feel ourselves in a better position for carrying out our designs, inasmuch as additional strength is imparted to our Society, as well as to the Church generally, and now that more is within your power, you must seek to accomplish more.

Hence in conclusion, your Committee would seek to impress upon your minds the necessity of continued effort in the great work to which you have given yourselves. The obstacles in your way are many no doubt, but the greater the difficulties to be overcome, the greater the efforts required. Our success in the past ought to stimulate us to greater perseverance in the future, especially when we think of how much remains to be accomplished before our hopes of the future be fully realised. Though the true light does shine, yet must we still say that darkness covers the earth, and gross darkness the majority of the people; large portions of the human family are enveloped in the dark clouds of popery and heathenism, being ignorant of the way of salvation many are bowing down to stocks and stones, blindly groping for some salvation which they feel necessary; and though in the word of God we are assured that the time shall come when the earth shall be full of the knowledge of the Lord, as the water cover the sea, when ignorance shall give place to knowledge, and sin to righteousness, yet for the accomplishment of this are the soldiers of the Cross called upon to labour. You ought then, resting upon the promises of God, to go forth to this high and holy work, and as fellow-workers together with Christ, seek to be instrumental in effecting that great change predicted in the Bible, when righteousness shall run down our streets as a mighty stream.

And this happy time shall come, when the latter day glory shall dawn; then will the forces of Zion rally around the standards of Zion's King, and under Christ, the Great Captain of their salvation, shall they go forth conquering and to conquer; "Then shall the church appear fair as the Moon, clear as the Sun, and terrible as an army with banners."

JOHN THOMPSON,
Secretary.

Missionary Intelligence.

PROGRESS OF CHRISTIAN MISSIONS.

The territory of Christianity is continually extending. No reverse of importance has befallen the Christian missions in pagan countries, while, on the other hand, we are able to chronicle a number of great successes, and the opening of several new and extensive missionary fields.

In Africa, the large island of Madagascar has been placed under the rule of a king who has long been known and proved to be a patron of Christianity. The first reports which announced this important event to the Christian Churches of Europe and America, brought also the painful rumor that the new king was entirely under French influence, and had become a Roman Catholic; but this story was shewn to be an invention of the French press. It was on the contrary, ascertained that the king has been in correspondence with Rev. Mr. Ellis, the veteran Protestant missionary in Madagascar, who, on the invitation of the king, has returned to that island, and there is hope that Radama may soon avow himself a Protestant Christian. There is, at least, no doubt that Protestant missionaries will henceforth have the fullest liberty of preaching the Gospel throughout Madagascar, and of establishing churches and schools.

Another distinguished missionary, Dr. Krapf, has returned to Abyssinia, a country hitherto but nominally Christian, and cut off from all intercourse with other Christian churches and countries, but whose present king aids, as much as is in his power, the evangelic labors of the Protestant missionaries. The hope of soon seeing this entire country converted into a Protestant nation, was never so well founded as at present. In western Africa, the Church of England has established a missionary bishopric, the first bishop of which, Dr. Mackenzie, has entered upon his work, and explored the field assigned to him, in company with Dr. Livingstone. In southern Africa, the Dutch Reformed Church, one of the oldest Protestant churches in Africa, is awakening to new life. The scheme of the German Missionary Society of Hermannsburg to work for the Christianization of Africa by the establishment of Christian colonies is still pursued with great zeal and success. This field will also be benefitted by the incipient missionary operations of the Scandinavians, who will extend their mission among the Zulus, and may soon take up other fields in South-Africa. Some of the missions in Liberia and Monrovia have suffered by the American war, but the progress of this new Christian commonwealth has been uninterrupted.

In China, neither the Imperial Government nor the insurgents now obstruct the preaching of the Gospel. The mission field has been somewhat extended, and soon the first Protestant mission will be permanently established at Peking; but still many large provinces, containing millions of inhabitants, remain unoccupied, and invite greater exertions and better concert of action by the missionary boards of the Christian churches. In Japan, the Christian missionaries have secured the right of circulating the Bible and other Christian books, and have availed themselves of it with great zeal. In Farther-India, the king of Siam has invited the Protestant missionaries to build a church in his capital; and the king of Laos has invited them to establish a mission among his people. In Cochin-China, the French have taken permanent possession of a part of the territory, but the Roman Catholic journals lament that the government seems to be more intent on establishing its power than on putting a stop to the still continuing per-se-cution of the native Christians. The Christianization of the Karens, under the instruction of American and native teachers of the Baptist denomination, is approaching completion, and that of the Shans, another numerous tribe, has been commenced. In India, the decay of paganism is rapidly progressing. Some of the missionary societies are complaining of want of success, but the labors of others, especially those of the Methodist Episcopal Church, have greatly prospered. In addition to the large number of American missionaries already in India, the Evangelical Association intends to send there her first foreign missionaries early this year. In Central Asia the Moravians keep up their interesting mission in Thibet. In the North, Russia is extending her territory, and the increase of her pagan subjects awakens a missionary spirit in the petrified State Church, which has this year sent the first missionary bishop to China. In Turkey, the missions have recovered from the blow which they have received by the war between the Druses and Maronites, and are now reported to be as prosperous as ever.

In Australasia, the small remnants of paganism are fast disappearing, and it is gratifying to know that in every part of this youngest division of the world, Protestantism prevails. In one of the English colonies of Australia, as well as on a part of the Islands, the Wesleyans are the most numerous of any religious denomination.—*Methodist*.

UNITED PRESBYTERIAN CHURCH.—The last number of the *United Presbyterian Missionary Record* gives an account of the laying of the foundation stone of a new mission church at Engwali, British Caffraria. ALEPPO.—Mr. Brown reports increased opposition at Killiz a town to the north of Aleppo. There is however an increased disposition toward the truth in ten families. Mr. Brown had recently paid a visit to the Yezidis on the west of the Euphrates, a people whose religious views are not well known, but who are generally regarded as devil-worshippers. They profess to have less prejudice against the Christians than against Mahomedans. Without any ground for sanguine hope, Mr. Brown thinks there is enough to warrant an attempt to convey the truth to this people.

INDIA MISSIONS OF ESTABLISHED CHURCH OF SCOTLAND.—At Madras there have been recently six additions to the church, five having been converted from Heathenism, and one from Mahomedanism. The statements by these six youths are interesting. Besides these there are several other promising inquirers who have waited on the missionaries for private instruction.

AMERICAN PRESBYTERIAN MISSION IN JAPAN.—Dr. Hepburn a medical missionary of the Presbyterian Church has for some time been stationed in Kanagawa. For some time he had about 100 patients a day, to whom he sought to do good. Though the jealousy of the authorities, who require each patient to obtain a permit to visit Dr. Hepburn, it is now virtually closed. The government wishes Dr. Hepburn to remove to another locality.

MISSIONS OF AMERICAN BOARD.—The last number of the *Missionary Herald* contains a general survey of the various missions under the care of the Board. Most of the missions appear to be in a prosperous state. About 1,944 are reported as having been added to the churches during the year. Among the Nestorians, and also at Madura, there has been manifested a spirit of great liberality which may be regarded as a cheering token of good. In some places there has been a great increase in regard to the circulation of the word of God. In Syria, where in 1859, the number of copies sold was 448, the number sold during the last year was 4,293. In the Sandwich Islands the past year has been one of special revival, the addition to the churches having been 1,465, making the entire number now in church membership 19,767. The number of members connected with the various missions of the Board is stated at 24,456.

CHURCH MISSIONARY SOCIETY.—This Society reports 13 missions with 148 stations, 192 European and 66 native ministers. The number of communicants is reported at 21,064. The mission stations are distributed as follows, viz. :—West Africa 13, Yoruba 9; Niger 3; East Africa 1; Mediterranean 6; Western India 6; South India 20; North India 28; Ceylon 12; Mauritius 2; China 3; New Zealand 21; North West America 15.

MADAGASCAR.—A letter has been written to Rev. W. Ellis by the native Christians of Madagascar in which they say:—"With respect to the Royal Prince, indeed, dear Sir, it causes us to rejoice and bless God that he supports and makes the people of God strong to bear the affliction and trouble in Madagascar. Yes, what he has done, he has done by the help of God, and we therefore bless the Most High on that account on that account. (Matt. xvi. 17.) And not towards the Christians alone does he show kindness, but to the people in general, when he can. And when any evil thing or calamity overtakes a

man, he protects him if he can do it. And also when any one wishes to talk with him, and shake hands with him, he does it in a friendly manner with all. This comes from the mercy of God."

Later intelligence is still more decisive and encouraging. The new King, Radama II., is reported to have transmitted a messenger to the Governor of Mauritius, inviting free intercourse; to have proclaimed commercial liberty throughout his territory, with equitable customs regulations at all the ports; to have intimated that he is not disposed to accept the *protectorate* of France or of any other power; and to have appointed an Englishman, long a faithful adherent, as his Chief Minister. It is stated also that he has distinctly declared his adherence to Protestant Christianity; and has written letters to Protestant missionaries at the Mauritius and the Cape, informing them that the land is once more open to the preachers of the gospel.

Proceedings of Presbyteries, &c.

PRESBYTERY OF STRATFORD.

The last quarterly meeting of the Presbytery of Stratford was held at St. Mary's, on the 30th and 31st December.

Permission was granted the congregation under the pastoral charge of the Rev. Thomas Lowry, to sell a house and lot which was purchased as a residence for their minister, but which had been found unsuitable for that purpose.

Permission was also granted the congregation of Chalmers' church, St. Mary's, to sell their church property in order to effect a union with Widder Street Church.

A petition was laid upon the table and read from 25 members and 21 adherents of Fish Creek congregation, praying "that they might be congregated as a separate congregation in the Biddulph Church. Messrs. James Spence and Alexander Grant appeared as commissioners to support the petition and was heard.

The Presbytery agreed that the petition should lie on the table until next meeting.

The Rev. Thomas Lowry agreeably to notice previously given, laid upon the table the following overture.—"Whereas there is reason to believe that a desire is entertained by many who are interested in the prosperity of the church, that the purposes for which a part of Knox College buildings is employed, should be re-considered,—the Stratford Presbytery hereby overture the Synod of the Canada Presbyterian Church to take said subject into its consideration, and to make such arrangements, and give such instructions to the Board of Management as shall promote the comfort and other interests of the Professors and students, and which at the same time shall harmonize with the means and requirements of the church."

The Presbytery agreed to adopt and transmit this overture, and appointed Messrs. Lowry and McPherson to support the same.

The remit from Synod on the distribution of Preachers and on Home Missions was considered. The Presbytery agreed to approve of a *central fund* and that the distribution of this fund should be made *semi-annually*; that students of Theology may be employed in the Home Mission work, after attendance during *two* sessions of the Theological course, that the roll of Probationers and other Missionary labourers shall consist of Preachers who have been licensed less than *four* years, and ministers who have been loosed from their charges, or who have been received from other churches, and have been receiving appointments from the committee less than *four* years (reckoning in both cases from the date of their admission to the roll)

Arrangements were made for holding Missionary meetings in the congregations and Mission stations within the bounds. The Presbytery was divided into sections and a deputation appointed for each section.

The following appointments were made for the supply of vacant congregations and mission stations, viz.—

Mitchell.—Mr. Goodfellow, 5th Jan., Mr. Hume, 19th Jan., Mr. Hay, 26th Jan., Mr. Drummond, 2nd Feb., Mr. Boyd, 16th Feb., Mr. Fotheringham, 2nd March, Mr. Hay, 16th, 23rd, and 30th March, and 6th April.

Elma Centre and West Monkton.—Mr. Hay, 2nd and 16th Feby., and 2nd March, Mr. Beattie to dispense the ordinance of the Lord's Supper at Elma Centre on the 9th March, assisted by Mr. Hay on week days.

Listowel and Molesworth.—Mr. Hay, 9th and 23rd Feb., and 9th March.

The Presbytery adjourned to meet at Stratford on Tuesday the 25th March at 10 o'clock A.M.

WILLIAM DOAK,
Pres. Clerk.

PRESBYTERY OF GUELPH.

The ordinary meeting of this Presbytery was held on Tuesday, the 31st of December, the Rev. William Barrie, *Moderator*.

Twelve Ministers and ten elders were present.

An extract minute of the Presbytery of Stratford, stating that they do not object to the continuance of Mr. Cuthbertson's services at Hawksville, being read Mr. Cuthbertson was authorized to continue his services.

The Presbytery were a long time occupied with the consideration of a difference between the congregation of Doon and Hespeler and Mr. Hodgskin, the Doon section of the congregation claiming an abatement of \$60, and the Hespeler section claiming an abatement of \$30, from the amounts respectfully due by them according to original stipulation. The matter came before the Presbytery by complaint of Mr. Hodgskin. After full inquiry into the whole procedure of the (F. C.) Presbytery of Hamilton, originating in a complaint from Doon of the inability of the people there to pay their stipulated proportion of stipend, presented in January 1860, a motion was agreed to unanimously, disallowing the claim of the Hespeler section, but allowing an abatement in favour of the Doon section from the date of their complaint to the Hamilton Presbytery. The congregation acquiesced in the decision of the Presbytery. Mr. Hodgskin was not present, but had previously lodged in the Clerk's hands a protest against *any* decision not entirely in harmony with his views. The Presbytery were unanimous in deciding that such a protest could not be received.

The moderator gave in a Report in reference to Eden and Everton, from which it appeared that circumstances have occurred to prevent the completion of the Church organization at these places. The Presbytery after hearing commissioners from Eden, Everton and Rockwood, agreed that in the meantime, the three places should be supplied by one Missionary.

Mr. Smellie was appointed to moderate in a call from the congregation of Knox's Church, Guelph, on Wednesday the 15th of January.

A petition from the Maryborough congregation, praying for a moderation, was ordered to lie on the table till next meeting, which was appointed to be held on the 21st of January.

A circular letter from the Presbytery of Cobourg intimating the intention of that Presbytery to apply to the Synod for leave to admit, as a minister of the Canada Presbyterian Church, Rev. A. C. Stuart formerly minister of the U. P. Church, having been read, Mr. Torrance gave notice that he would at a future meeting, move that the Presbytery oppose Mr. Stuart's admission.

Mr. Malcolm Mackenzie, probationer, intimated his acceptance of the call from Doon and Hespeler, sustained at a *pro re nata* meeting on the 5th of November, Mr. Mackenzie's trials to be heard at the meeting on the 21st of January.

Mr. Torrance having resigned the convenership of the Home Mission Committee, the clerk was appointed convener *pro tempore*.

JAMES MIDDLEMISS,
Pres. Clerk.

PRESBYTERY OF LONDON.

This Presbytery held a *pro re nata* meeting at London on November 29th, 1861, at which, *First*, a call was sustained from the Congregation of Bosanquet in favour of Mr. P. Goodfellow, and ordination trials prescribed him, and, *Secondly*, a Moderation was granted the United Congregations of Belmont and Yarmouth.

The regular quarterly meeting was held in London on Tuesday, the 7th January, 1862, and following day. The attendance was not so large as usual.

Mr. McKenzie was appointed Moderator for the next six months.

The Committee appointed to induct Mr. Bennett into the Congregation at Windsor, reported that they had attended to this duty on the 22nd October. His name was, therefore added to the Presbytery roll.

It was found that the moderation at Belmont and Yarmouth had been in favour of Mr. Currie, of Blythe. The call was sustained, and Mr. Scott appointed to prosecute it before the Presbytery of Huron.

A call was also laid on the table from St. Thomas in favour of Mr. McDiarmid, of Woodstock. This was sustained also, and, as in the former case, commissioners were appointed for its prosecution before the Presbytery of Paris. These were Messrs. J. Fraser and J. McMillan, Ministers.

Mr. Ferguson presented his resignation of the Congregation of Lobo and Carra-doc. A deputation was appointed to visit the Congregation.

The Committee that had been deputed to Aldboro' at last regular meeting, gave in a lengthened report, in which prominent notice was taken of the great remissness of the Congregation in supporting ordinances hitherto. A new and large staff of office-bearers had, through the advice of the deputation, been chosen, and entrusted with the financial affairs of the Congregation, and better things were hoped for the future. Mr. McMillan, however, continued to press on the Presbytery the acceptance of the resignation, as what appeared to him best for his own interests and those of his Congregation. After hearing deputies from the Session and Congregation, the resignation was accepted, to take effect on the last Sabbath of February, on which day Mr. A. McDiarmid was appointed to preach in Aldboro', and to declare the pulpit vacant.

In accepting Mr. McMillan's resignation, the Presbytery recorded the pain they felt at the necessity which called for the separation of pastor and flock in this instance, their deep sympathy with Mr. McM., and their prayer that he may long be spared to labour with increasing usefulness and happiness in the Lord's vineyard.

Mr. Goodfellow was present, and gave in part of his ordination trials, which were sustained. A special meeting for hearing the remainder was appointed to be held at Windsor on Tuesday, 28th January, the ordination to take place the day after, in the event of the trials being sustained. Messrs. Fletcher, Scott and D. Walker were appointed to conduct the services.

The Home Mission Committee were authorized to employ Messrs. Forrest and Duncan McColl as catechists, when suitable opportunities presented.

A circular letter from the Presbytery of Cobourg, anent the reception of the Rev. A. C. Stuart, was read, and laid on the table till next ordinary meeting. A letter was also read from the Huron Presbytery, conveying their thanks for the deputation that had visited their bounds last year. Mr. Proudfoot was appointed Moderator of the Session of Delaware—Mr. Kennedy, Missionary, to dispense the Sacrament of the Lord's Supper there Sabbath first.

It was agreed to require quarterly financial returns from the Congregations within the bounds, and to secure this, that blank forms should be forwarded regularly to the Treasurer of each Congregation. Messrs. Scott (Convener), Proudfoot, J. McMillan and William Clark were a committee entrusted with the charge of this.

Arrangements were made for Missionary meetings

The following were the Missionary appointments made:—

- Westminster.*—Mr. Simpson for 19th January and three following Sabbaths; Mr. Proudfoot for February 16th and March 23rd in the afternoon, Mr. Hume for 23rd February and two following Sabbaths; Mr. Scott, March 16th, and after noon; Mr. White for 30th March and two following Sabbaths.
- Delaware and Lambeth.*—Mr. Goodfellow, 26th January, Mr. Tait for 9th February; Mr. McNeal for 16th February, 2nd and 9th March; Mr. Gauld for 30th March and three following Sabbaths.
- Frampton.*—Mr. McNeal for 19th January, Mr. Fraser, Catechist, for 26th January, Mr. Fletcher for 2nd February; Mr. Clark for 16th February; Mr. McNeal for 23rd February; Mr. Forrest, Catechist, for 2nd and 9th March; Mr. Gauld for 23rd March, Mr. Clark for 6th April.
- Vienna and North Baywell.*—Mr. Tait for 19th January and two following Sabbaths; Mr. Hume for 16th March; Mr. McNeal, 30th March and two following Sabbaths.
- St. Thomas.*—Mr. McNeal for 26th January and two following Sabbaths; Mr. Hume for 16th February.

Florence and Bothwell.—Mr. Clark for 19th January; Mr. W. Walker for 2nd February; Mr. McKinnon for 9th February; Mr. Forrest, Catechist, for 16th and 23rd February; Mr. Forrest, Ridgetown, for 9th March; Mr. A. McDiarmid for 23rd March; a Student for 6th April; Mr. Clark for 13th April.

Dunwich, Chalmers' Church.—Mr. McKay for 19th January; Mr. Sutherland for 26th January; Mr. Fraser, Catechist, for 2nd and 9th February; Mr. J. McMillan for 16th February; Mr. Skinner for 24th February; Mr. Fraser, Catechist, for 2nd and 9th March; Mr. McNeal on 16th and 23rd March.

Tilbury.—Mr. Forrest, Catechist, on 19th January; Mr. Waddell on 2nd February; Mr. McColl, Chatham, on 16th February; Mr. Gauld on 2nd March and two following Sabbaths; Mr. Hume on 23rd and 30th March; Mr. Simpson on 13th April.

Moore.—Mr. Hay on 19th and 26th January; Mr. Hume on 2nd and 9th February; Mr. Simpson on 16th February and three following Sabbaths; Mr. Troup on 23rd March; Mr. Hume on 6th and 13th April.

Amherstburg.—Mr. White on 19th January and three following Sabbaths; Mr. Bennett on 16th February and 2nd March; Mr. Bulmer, 23rd February; Mr. Simpson, 16th March and three following Sabbaths; Mr. King on 13th April.

Mosa.—Mr. D. McMillan on 19th January; Mr. McKay on 26th January and 2nd February; Mr. Clark on 9th February; Mr. Ferguson on 16th February; Mr. Fraser, Catechist, on 23rd February; Mr. Fraser, Thamesford, on 2nd March; Mr. McColl, Catechist, on 9th and 16th March; Mr. Clark on 23rd March.

Warwick and Adelaide.—Mr. Goodfellow on 12th and 19th January.

Enniskillen.—Mr. Gauld on 19th January and three following Sabbaths.

Besides the matters of business above adverted, the members of Presbytery devoted two hours on one of the days to Conference on the state of religion and prayer. This meeting was much prized by all present.

The next ordinary meeting was appointed to be held in St. Andrew's Church, London, on the second Tuesday of April, at 11 o'clock, a.m., and as that is the only ordinary meeting before Synod, Elders who may be appointed to represent their Sessions in Presbytery and Synod for the ensuing twelve months, will be expected to present then their commissions.

D. WALKER, *Presbytery Clerk*.

PRESBYTERY OF KINGSTON—MISSIONARY MEETINGS.

Napanee.....	Monday, ...	10th February,	} Deputation — Messrs. Scott, Convener; Gordon, Hanran, and Chambers.
Clark's Mills.....	Tuesday, ...	11th "	
White School House..	Wednesday, ...	12th "	
8th Con. Camden.....	Thursday, ...	13th "	} Messrs. Chambers, Convener; Wilson, Scott, and Hanran.
Ballynahinch.....	Monday, ...	17th "	
Harrowsmith.....	Tuesday, ...	18th "	
Storrington.....	Wednesday, ...	19th "	} Messrs. Swinton and Wishart.
Trenton.....	Tuesday, ...	18th "	
Consecon.....	Wednesday, ...	19th "	
Melrose.....	Monday, ...	17th March,	} Messrs. McLaren, Hanran, and Kennedy.
Lonsdale.....	Tuesday, ...	18th "	

PRESBYTERY OF GREY—MISSIONARY APPOINTMENTS.

Proton—Messrs. Greig and Park, 11th, 12th, and 13th February, to ordain Elders. Carrick—Messrs. Greig and Moffat, 11th, 12th, and 13th March.

Brant—Messrs. Moffat and Brenner, 18th, 19th, and 20th February.

Arran West, Tara, and Amabel—Messrs. Fraser and Waters, 25th, 26th, and 27th Feb. Sullivan and Derby—Messrs. Cameron and Grant, 4th, 5th, and 6th March.

Meaford, Williamstown, and Thornbury—Messrs. Dewar, Grant, and Stevenson, 11th, 12th, and 13th Feb.: Mr. Grant to moderate in call at Thornbury on 12th.

Osprey—Messrs. J. and C. Cameron, 4th, 5th, and 6th February.

Melancthon—Messrs. C. Cameron and Park, 11th and 12th March.

The objects of the appointments are: to hold meetings, take up collections for Home Mission Fund, get arrears settled, and make arrangements for subscription lists for students—the lists to be sent to Mr. J. Cameron before 20th March. The Ministers are expected to give due notice at the different places.

W. PARK, *Clerk*.

PRESBYTERY OF ONTARIO—MISSIONARY MEETINGS.

Beaverton and Woodville,	Dr. Thornton and Mr. Kennedy,	2nd week of February.
Brook (Rear).....	Messrs. Baird and Sharp.....	Tues., 11th Feb., 11 A.M.
Manilla.....	" ".....	" " 6 P.M.
Brock (Front).....	" ".....	Wed., 12th " 11 A.M.
Reuch (Rear).....	" ".....	" " 6 P.M.
Uxbridge Village.....	Messrs. McLachlan and Windell,	Tues., 4th " 11 A.M.
Prince Albert.....	" ".....	" " 7 P.M.
Utica.....	" ".....	Wed., 5th " 11 A.M.
Ashburn.....	" ".....	" " 7 P.M.
Dunbarton (or Canton)..	Messrs. Lawrence and Smith...	Tues., 4th " " "
Erskine Ch., Pickering...	" ".....	Wed., 5th " 11 A.M.
Claremont.....	" ".....	" " 7 P.M.
Cartwright.....	Messrs. Monteath and Rodgers..	Tues., 11th " 11 A.M.
Manners.....	" ".....	" " 7 P.M.
Enniskillen.....	" ".....	Wed., 12th " 11 A.M.
Bowmanville.....	" ".....	" " 7 P.M.
Newton.....	Messrs. McArthur and Renwick,	Tues., 18th " 11 A.M.
Newcastle.....	" ".....	" " 7 P.M.
Clarke (Rear).....	" ".....	Wed., 19th " 10 A.M.
Clarke.....	" ".....	" " 2 P.M.

R. H. THORNTON, Clerk.

Children's Corner.

DEEDS OF KINDNESS.

Suppose the little cowslip
 Should hang its golden cup,
 And say, "I'm such a tiny flower,
 I'd better not grow up."—
 How many a weary trav'ler
 Would miss its fragrant smell;
 How many a little child would grieve
 To lose it from the dell!

Suppose the glistening dew-drop
 Upon the grass should say,
 "What can a little dew-drop do?
 I'd better roll away."—
 The blade on which it rested,
 Before the day was done,
 Without a drop to moisten it,
 Would wither in the sun.

Suppose the little breezes,
 Upon a summer's day,
 Should think themselves too small to cool
 The trav'ler on his way,—
 Who would not miss the smallest
 And softest ones that blow,
 And think they made a great mistake,
 If they were talking so?

How many deeds of kindness
 A little child may do,
 Although it has so little strength,
 And little wisdom, too!
 It wants a loving spirit
 Much more than strength, to prove,
 How many things a child may do
 For others by his love.

Book Notices.

LIFE WORK, OR THE LINK AND THE RIVET. By L. N. R., author of "the Book and its Story," and "the Missing Link." New York: R. Carter and Bros. Sold by D. McLellan Hamilton.

The "Bible Women" movement is one of the agencies recently introduced into the Home Mission work, and has already led to most important and beneficial results. It has been introduced now into foreign lands, and promises to be of immense benefit to the lapsed masses throughout the world. The lady who writes the work before us may be regarded as the originator of this work. In the present volume the progress and success of the work in London are graphically described, and many cases are brought forward to show the beneficial effects of the labours of the self-denying Bible women. The circulation of such a work will, no doubt, not by the blessing of God, do much to impress upon the minds of christians, not only the duty to which they owe to their fellow-creatures who have fallen into a condition of ignorance and vice, but also the hopefulness of the work of trying to improve and elevate them.

THE TREASURY FOR THE YOUNG.

Many of our readers will already have seen the first number of this new children's paper, specially intended for circulation among the Sabbath School children of the Canada Presbyterian Church. There are many circumstances which should recommend such a paper to the general patronage of Sabbath schools connected with our church. The contents of the specimen number are good, and we doubt there will be an improvement in each succeeding number.

We are glad to observe that the Proprietor and Editor intends soon to issue his weekly paper, *The Canadian Observer*.

MONIES RECEIVED UP TO 20TH JANUARY.

Parties remitting moneys are requested to look at the receipts in the "Record," and communicate with Mr. Reid if there is any error or omission. Written receipts will be sent when asked. Moneys to be sent to Rev. W. Reid, Knox College.

KNOX COLLEGE.

Colborne, \$4.50; Brighton, \$1.85,	\$6 35
Cobourg	100 00
Brampton	5 00
Essa (Rev. Mr. Fraser)	5 34
Scarboro'—Knox's \$31.00 }	
" Highland C'k, 11.00 }	42 00
Paris, Dumfries street.	15 00
Camden and Sheffield.	9 00
Erskine Church, Woodstock.	3 00
Perrytown, \$6; Oakhill, \$4.	10 00
Dundas	35 00
Owen Sound, Division st. Ch.	7 00
Saltfleet, \$10.80; Binbrook, \$16.20; Seneca, \$6.08.	33 08
Claremont	8 00

SYNOD FUND.

Cobourg	15 52
Madoc	2 65
Martintown and Williamstown. .	4 00

Paris, Dumfries street.	5 00
Ayr, Knox's Church.	13 75
Waddington	8 05
McNab.	4 60
Claremont	3 00
Mandawmin, &c.	5 00

WIDOWS' FUND.

Leeds	9 00
Kemptville	3 00
Boston Church.	8 25
Cobourg	20 00
Storrington, \$3; Brewer's Mills, 50 cents.	3 60
Grimshy, \$2; Muir's Settlement, \$1.75; Clinton, \$2.20.	6 05
Osgoode	7 00
Aldboro'	5 10
Hibbert	6 00
Perrytown, \$5; Oakhill, \$5.	10 00
Madoc	2 00
Martintown and Williamstown. .	5 30
Paris, Dumfries street.	6 00
Zorra	11 00
Lochiel	5 00
Beckwith, \$5; Ashton, \$4.25. .	9 25
Avon Church, \$4.25; Carlingford, \$1.38.	5 63

Ayr (Knox's Church).....	20 88
Flora (Chalmers' Church).....	9 25
Waddington (1st instalment)...	40 51
Owen Sound (Knox's Church) ..	7 00
East Oro, adl.....	50
Cumberland, \$5.50; Thurso, \$5,	10 50
Mandawmin, &c.....	4 00
Claremont.....	4 00
McNab.....	5 50
With rates from Rev. J. McConechy, Rev. J. Straith, Rev. J. Ross, Rev. W. C. Windell, Rev. J. Laing, Rev. W. Gra- ham, Rev. T. Wightman, Rev. D. Cameron, Rev. H. Gordon, Rev. W. Doak, Rev. H. Campbell, Rev. J. Mid- dlemiss, Rev. J. Ferguson, Rev. J. Mor- rison, Rev. R. C. Swinton, Rev. W. Smart, Rev. A. Wilson, Rev. Dr. Thorn- ton, Rev. J. C. Quin, Rev. A. Currie, Rev. T. Henry, Rev. S. C. Fraser.	

FRENCH CANADIAN MISSIONARY SOCIETY.

King.....	\$4 00
Laskey.....	3 00
Paris, Dumfries street.....	8 00
J. Watson, Esq., Hamilton, per D. McLellan, Esq.....	100 00
Waddington.....	23 50
J. G. H., Montreal.....	3 00
Claremont.....	4 00

AGED AND INFIRM MINISTERS' FUND.

J. C. H., Montreal.....	\$2 00
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MISSION TO AMERICAN INDIANS.

Friend.....	\$5 00
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HOME MISSIONS.

King.....	\$6 52
Laskey.....	2 48
West Gwillimbury (Rev. Mr. Fraser).....	4 24
Paris, Dumfries street.....	25 00
Claremont.....	5 00

FOREIGN MISSION.

King.....	\$4 00
Cobourg.....	40 00
Waddington.....	25 34
Huntingdon.....	13 00
Claremont.....	5 00

INDIA MISSIONS.

Union Sab. School, Pakenham,	\$3 00
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CHINA MISSIONS.

Union Sab. School, Pakenham,	\$3 00
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KNOX COLLEGE BUILDING FUND.

Sheets are being prepared giving sub-
scriptions from the several congregations,
and lists of subscribers, so far as known.
These will be sent to the various congre-
gations without delay. In the meantime
it may be stated that contributions have

been received by Mr. Reid from the fol-
lowing congregations, viz:—

Presbytery of Montreal—The congrega-
tions in Montreal; Chateauguay; Ken-
yon, St. Andrews; Athelstane; and
Huntingdon.

Presbytery of Ottawa—Ramsay; Perth;
Pembroke.

Presbytery of Brockville—Prescott; Osna-
brück, Port Elgin and Spencerville;
North Gower and Gloucester; Wad-
dington.

Presbytery of Kingston—Madoc; Kingston.
Presbytery of Cobourg—Bowmanville;
Emily; Keene and Westwood; South
Monaghan; Colborne, Coldsprings;
Perrytown and Oakhill.

Presbytery of Ontario—Prince Albert;
Uxbridge, Columbus; Newton; New-
castle; Dumbarton and Canton; Brock
and Reach; Ashburn.

Presbytery of Toronto—Richmondhill and
Thornhill; Boston Church; Union and
Norval; Brampton; Chinguacousy;
West Gwillimbury and Essa; Flos;
King and Laskey.

Presbytery of Guelph—Garafraxa; Erin
and Caledon; Acton; East Puslinch;
Eramosa; Nassagaweya.

Presbytery of Hamilton—Port Dalhousie
and Niagara; Waterdown and Wel-
lington Square; Nairn Church; An-
caster; Beverly, Chippawa; Crowland;
Caledonia, Allan Settlement and Oni-
da; the congregations in Hamilton.

Presbytery of Paris—Ayr.—Stanley st.;
Ayr.—Knox's Church; Ingersoll,—
Knox's Church; Ingersoll,—Erskine
Church; Princeton; Paris.—River st.
Church; Chesterfield; Glenmorris;
Norwichville; Paris—Dumfries street
Congregation; Woodstock—Erskine
Church; Innerkip.

Presbytery of London—Congregations in
London; Wardsville; Thamesford;
English Settlement and Proof Line;
Ridgetown; Wallacetown, and Duff's
Church, Dunwich; Zorra.

Presbytery of Stratford—Fish Creek;
North Nissouri, Fullarton and Avon-
bank; Shakspeare; St Mary's; Strat-
ford, Harrington; Hibbert

Presbytery of Huron—Clinton; Harpur-
hey; Warrensville and Thames Road;
Egmondville.

Presbytery of Grey—Walkertown; Sul-
livan and Glencig.

It is most earnestly requested that
congregations that have not remitted
will do so without delay, as it is neces-
sary to settle up the amount due on
mortgage at once.