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THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 10.

AUGUST, 1863.

VOL. II.

CHRISTIAN UNION.

In looking back upon the past history of the church, we find different periods marked by different tendencies and characteristics. Just as the geologist finds the great periods of the past distinguished by different strata, and by formations marked by peculiar features, so the student of church history finds different ages of the church characterised by different features and tendencies. Some periods have been marked as periods of declension, and others of revival. Some have been marked as periods of bold speculation and of abounding error, while others have been distinguished as times of firm and uncompromising adherence to the truth. Some periods have been marked by a tendency to separation and division, while others have been marked by a tendency to union. We have reason to be thankful that we appear to have entered on a period of this last character, a period when there is among christians a tendency, not to ignore important points of difference, but to dwell on the more important points of agreement, and to seek the union of those who agree on almost all great and important doctrines. In our own land, as in the Lower Provinces and in Australia, we can not only speculate and theorize on the benefits and blessings of union; we actually experience these beneficial results. For this we have good reason to be thankful. We have good reason to be thankful too, that we see the cause of union advancing, especially in Scotland and England. No doubt our own union has not been without some effect in preparing the way for the present state of things, and leading the minds of christian men to the contemplation of the subject.

In our last number we briefly stated the steps which had been taken both in the Free Church, and in the United Presbyterian Church. We are glad to see there has been prompt action on the part of the Committees appointed by the respective churches. They have held one joint meeting, which was mainly of a devotional character. Sub-committees have been appointed for the purpose of ascertaining the actual standards and formulas of the respective churches. It is hoped that other Presbyterian Bodies may also take steps to connect themselves with the present union movement. We shall watch with much interest the progress of matters. No doubt there are points of difficulty and of delicacy, which may require lengthened consideration. Even after a satisfactory basis may be agreed on, so far as matters of doctrine and of principle are concerned,

there are matters of a financial nature which may require time to consider and arrange. The financial matters of the two churches are conducted on systems which differ very materially from each other. In the Free church there is the central "Sustentation Fund," while in the United Presbyterian church each congregation pays its own minister, contributing at the same time to a fund for the aid of weak congregations. But we doubt not that in the good providence of God all these difficulties will be overcome. We rejoice to see that there are many calls to prayer with special reference to this matter. Doubtless these prayers will not be in vain.

We regret that our space does not allow us to set before our readers the noble sentiments so eloquently expressed both in the Free Church Assembly, and in the United Presbyterian Synod. We give however a specimen, selecting first some extracts from the speech of Dr. King in the Synod of the United Presbyterian Church, and secondly some passages from an admirable speech of Principal Candlish of the Free Church. Dr. King in the course of his speech said:

If we accept the religion of Christ as the word of the truth of the Gospel, what does it more earnestly enjoin upon us than to be of one heart and one mind in the Lord? Truth not only demands union, it unites. If we had more truth we should have more charity, and more of its assimilating manifestations—for faith worketh by love—Where divisions have made English Presbyterians a weakness and a reproach, incorporation would immediately render us a respected power in the country. We should exert in England such an influence for good as Evangelical Dissent has already and confessedly exerted on the Establishment in Scotland. Presbyterianism on the Continent would hail such commendation to its principles, and invigoration to its alliance. The day of union should be one of jubilee. There is not a class in these realms, down from our gracious Majesty to her meanest subjects, but would hear its announcement, so clear, and loud, and thrillingly would its silver trumpets sound, and the moral effects would vibrate to the ends of the earth. Are you prepared to forego all this or even defer all this? I am not. In the contemplation of it my apprehensions change sides, and from dreading ill-assorted combinations I dread the result of schism and its sorrows. Two facts have more weighed with me than any reasonings. The eminent men of our Church with whom Providence has brought me into contract have been mostly and characteristically unionists, and they have become increasingly so towards the close of their career. When I was newly licensed, I had an appointment to preach for Dr. Pringle, of Perth, and I could never forget a conversation with him. Its words I forget, but its substance—I trust in some measure its spirit—rests with me. In fatherly and affectionate accents he indicated to me that he had been very jealous about landmarks, and he was far from despising them still, but he had come to discover that every one of them did not define a holy land or a widow's inheritance, and he had come to accept with more comprehensive import and more entire self-surrender the lesson, love of the brotherhood. This personal lesson was delicate advice, and I feel at this moment as if he had given it to me not only for acceptance but for transmission. Let me disappear, then, in thought from our younger brethren. Let them behold instead that venerated patriarch while he smiles upon them with benignant regards and prayerful hopes, and, uncoiling the map of life, points with the finger of devout experience in the direction of concord, and says with accents almost valedictory—'That is the way, walk ye in it.' I might state very many like incidents—report many such remarks made to me by such men in their studies or on their death-beds; but I may say in general, that to the extent of my class-mates and more immediately within the range of my friendship, a lessening estimate

of differences and enlarging estimate of agreements has been one of the distinguishing marks of ripening for glory; and the other fact that weighs much with me is, that unions already formed have falsified only fears, and have fulfilled and exceeded hopes.

Dr. Candlish said:

I have no hesitation in saying, as many have said before, that I look upon this day's proceedings, in connection with the proceedings of the Synod of the United Presbyterian Church, as by far the most important ecclesiastical event that has happened in Scotland since the Disruption, perhaps even more important than the Disruption itself. But I should like that our brethren and friends here and throughout the country, should very deeply ponder, as in the sight of God, the singular solemnity and responsible position which we now occupy. I believe one thing is perfectly clear, that a step has now been taken by both of these Churches from which there is no going back—a step has now been taken which is irrevocable in this sense that we never can recover the position which we have occupied separately from one another, exactly as it was before. We may go forward, and attempt to consummate a union, and we may fail.—Will anybody say that after this night's proceedings, viewed in connection with the proceedings of the sister Church, it will ever be possible for these two bodies to resume again exactly the same position with reference to one another, or within themselves, that they occupied before these negotiations began?—Sir, it is impossible in the nature of things, if we are compelled to go out of this attempt at union, acknowledging it to be a failure, but that we must of necessity come out of it standing in very different relations to one another, from those in which we stood before the attempt was made. Nay, Sir, we must come out of it, I am persuaded, with elements of evil among ourselves that could not possibly be over estimated. I feel that this is one of those steps, which having been taken pledges, unless God in his Providence manifestly interposes, to go through with it, to go forward with it. Speak unto the children of Israel. Though the sea be before and Pharaoh's host behind, speak to the children of Israel that they go forward.

We may be under a temptation to magnify in a temporal point of view the advantages of this union; we may be under a temptation to dwell upon the moral power and immense influence which this union would give to the dis-Established Churches of Scotland—this Free United Church of Scotland not only in this country but over the world. But I look forward to the future not merely as holding out very bright prospects of increased power and increased influence, but as involving very grave responsibilities; and I would desire our friends looking upon this union and anticipating the future, to anticipate it in that spirit, for if it should please the Lord to make us one who have been two separate Churches in the land, and bring us all together, I hope not a solitary brother on either side left behind—if it should please him thus to weld us into one, can we doubt that it will be for some great work connected with the glory of his name? Sir, if I could venture to hope that within a few years this blessed consummation could be reached, and a Free United Church of Scotland, thoroughly Calvinistic, thoroughly Presbyterian, thoroughly non-established, set up in the land, prosecuting zealously the ends which each of the two Churches is now prosecuting, as regards both home and foreign missions, —I say, I cannot doubt that an influence would be exerted, not only upon the whole community generally, but, I will say, without offence, on the Established Church itself. If we could present to Scotland, and to the Established Church, the spectacle of a great body, united upon Scriptural principles, for prosecuting the work of God, not distracted about matters of form and ceremony,—not led away by the temptation of an alliance with the broad Church over the Border, but prosecuting steadily the Lord's work, according to the good old notion of the Calvinistic Presbyterian Church, our brethren would become ashamed of these gew-gaw novelties they seem to be desiring, and I am

persuaded also, that in that establishment, if such a spectacle were exhibited, their Professors of Theology, instead of cultivating the intimacy on theological ground,—even of the Maurices and Stanleys, and others of the Broad Church across the Border,—would be right glad to come back again to old Scotch theology.—This seems to me a bright anticipation, if we can, by the blessing of God, exhibit in this country a united church such as we hope to see formed,—a church herself prosecuting, undisturbed either by divers winds of doctrine, or by diverse winds—what shall I say?—by diverse winds of the organ. And if we could present such a Church in Scotland, I believe that we should see a speedy end put to influences which I must say at this moment fill my mind with the alarm, for I cannot look at the Established University, and the men who are presiding over the theological training of students, but with the very deepest alarm. For if unsound views or latitudinarian principles begin in the Established halls of the country, they will not end there. They will prevade other bodies, and I believe that nothing will check the progress of such evils as these so effectually, as this very union which we are now proposing. It would make us heart and hand united, shoulder to shoulder, in maintaining the old truth, and standing on our guard against all novelties.

THE REASON WHY.

Why are we to lay by in store? “That there be no gatherings when I come.” God’s plans for the cultivation of Christian liberality demand not only a thorough but also a reverential consideration. But with sorrow we are forced to admit that they do not get this from the great majority of our members. Few have given either days or hours to a calm and prayerful investigation of God’s laws and Christians duties.

Anything will do in life’s hurry and bustle, provided it only save our pockets; hence pompous benevolence, and not practical beneficence is the order of the day. We have heard many able ministers and agents in this and in our fatherland appealing to Christian audiences in behalf of missionary and charitable objects, but we have never heard anything more than a mere passing reference to the simple and perpetually binding law of New Testament liberality before us. This is certainly beginning at the wrong end; why not take our stand and argument on the standard laws of gospel charity, and then urge the permanent principle successfully home to the very heart of selfish Christendom. The apostle does not say, wait till I come and lay before you the pressing necessities of the saints at Jerusalem, no; he does not say, wait till I thrill your minds with the account of their noble sacrifices in leaving all to follow Jesus, no; he does not say, wait till I cause you to weep and laugh by turns, by the story of my mission adventures, no; neither does he say, wait till I come and awaken gratitude by proclaiming the triumphs of the gospel in synagogue and forum, no. We cannot for one moment think that Paul would use any such miserable and worldly plans; and yet may not the very use of plans like these, be one reason why sensible men are often disgusted by pulpit and platform begging.

How often in many of the great English missionary gatherings, has not the cry of the audience been, “Where are the idols, where are the converts?” and if vulgar curiosity cannot be satisfied by a sight of these seen triumphs, then the growl is, the whole affair is a failure; and, as the audience have often nothing to hear but platform eloquence, the nett result may be seen in an easily counted collection.

Were this all the loss it would be a small matter, but many go away untouched either in conscience or in purse, some have been pleased or amused, some go away disgusted; while on the other hand this permanent rule of gospel giving has not been driven home to any heart, so that liberality 'as God hath prospered' is next to an impossibility, either in the present, or for the future.

At the present moment the existence of many well known societies depends entirely upon their paid travelling agents; discontinue these, and only a mere fraction would continue to be contributed. But let every Christian have a stated season to lay by in store as God hath prospered; let conscience under the eye of God make this the law of life, and then, "you give to each conscience an agent's commission, a pulpit to occupy, a sermon to preach, and a collection to take up every Sabbath." It is a simple law, any child can understand it; it is an effective law, for each conscience becomes a working agent, each man a conscientious treasurer; and it is a business like law, for every man will willingly and wisely give to each object in proportion to its importance. It is a miserable state of matters in any church when the members thereof never think of giving until they are driven to give some paltry sum by spasmodic lashing from some agent, or the minister; no wonder that to such members the very first symptoms of an appeal is the signal to tighten the purse string. Under the present make-shift practice, everything depends upon how the appeal is made, and the man who makes it; if the man is a popular speaker with full command over the feelings and passions of his audience, if he can tell a well painted tale of want, destitution, and misery, or if he can amuse people by a well told laughable story, then, judged by our common standard, the collection will be good.

So long as people wait to give until they are dunned, so long as people give because other people give, or because they have been amused into giving; so long will their giving be meagre, so long will it be unfelt, yea, so long will it be unblest. But when every man gives at some stated time from principle, and the measure of that God given blessing; when we lay by in store to meet the claims of God and man as a privilege; when we give because not only it is right, but an imperative duty, then, the liberality of the age will be large, felt, and blessed like to those giving and receiving; yea, then it will be worthy of reformed Protestant Christendom.

The Apostle wanted no man to give under the earnest influence of his eloquence; he did not wish any one to give a single cent because he was there; no! but he proclaims the law of God on the one hand, and the wants of his people on the other; and, having done so, he will not sink his ministry into a mere collectorship, but insists, and rightly, that "there be no gathering when I come." It is in such a way as this he would have conscience to scan, and to do its duty.

If men will give nothing until they are asked, this plan will make beggars; but, although in the present state of things many societies find it necessary to their very existence to have paid collecting agents, yet, there are two objections to the system: on the one hand, it is not the scriptural plan, and on the other, it absorbs, very often, a large per centage of the sum collected.

There has been, too long, a false delicacy in speaking of consecration of means in many quarters; the fear of offending that covetousness which is idolatry, has been a snare to many. But we hold that it is the duty of every minister to give this subject some place in his system of ministrations: to unfold and enforce this and other laws of God bearing upon the subject, on the one hand, and on the other, to point out the various schemes in the church, and world, more especially demanding our sympathy and aid. And we further hold that this systematic giving, enjoined by the Apostle, is absolutely necessary to the very existence of any church which would seek a healthy and permanent existence: for, if the church gives not her sons, time, abilities, and means to bless the world—if her religion does not master the world—then the world must curse and master her. If effort, based on love, be the soul of success, then, to the churches of the age systematic consecration is a question of victory or death.

We have long been thoroughly disgusted with that selfish phase of religion which cannot bear to have money mentioned in the pulpit; for, if our religion is of God, it will have two sides—a Divine and a human—godliness, or due reverence upwards to God—brotherly kindness, or practical love downwards and outwards to man; and if this human side is worth one straw, it will systematically devise and carry out liberal things. Now, we have one word to those who are perpetually grumbling at, what they call, ministerial begging: make this rule of the Apostle's your own, and then, instead of selfish annoyance, you will give largely and liberally,—yea, you will positively thank that man who will point out to you any way in which you can benefit your brother man.

Every congregation has its own plans to raise money for mission and other purposes. Some have collections; some have subscription lists—these monthly, quarterly or yearly. But the plan, which probably would come nearest to the apostolic law, would be to have a mission box in every church, in which every man might place his gathering, weekly or monthly; and these gifts a mission committee could easily distribute to every object according to its importance.

In the present state of things the plan may be Utopian; in most congregations it would likely produce less than the common plans; but, we believe that would be the simplest and the easiest plan; and were all the members of churches truly consecrated to God, it would, no doubt, be the most thoroughly effective plan. At the present moment, to carry the gospel into the most remote backwood settlement, and sustain it there—to equip, send forth, and sustain an effective missionary staff in any foreign mission field—we need consecrated means more than ever—yea, true system in that consecration. With these we will go on and prosper; without these we will sink down into worldliness and death.

Finally, if the members of our church would seek a liberal, progressive and sanctified Christianity, let them deeply and prayerfully ponder the New Testament law of action: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

Home Ecclesiastical Intelligence.

RATHO AND INNERKIP.—The call given by these congregations to the Rev. Robert Wallace, has been declined.

NOTTAWASAGA AND OSPREY.—The Rev. James Greenfield, formerly of Martintown and Williamstown, has been inducted as minister of Nottawasaga and Osprey.

NAPIER.—The Rev. W. Troup has accepted a call from the congregation at Napier. His induction was appointed to take place on the 29th ult.

REV. R. EWING.—The Rev. R. Ewing, a Licentiate of the United Presbyterian Church, Scotland, was received as a probationer of the church, by the Presbytery of Stratford, at a meeting held on the 7th ult.

ERSKINE CHURCH, INVERMURDOCH.—**REV. A. CROSS.**—Before setting out for Scotland, where he is to remain for a few months, the Rev. A. Cross was presented by his congregation with a purse containing fifty-seven dollars, as a token of their affection and esteem. The congregation have recently spent a considerable sum in repairing and improving the church, which was re-opened shortly before the departure of Mr. Cross.

WHITBY—MR. J. M. GIBSON.—Mr. J. M. Gibson, who has been labouring for some months at Whitby, with great acceptance, was waited on lately, before removing to another sphere, by a deputation of the congregation, for the purpose of presenting to him an address expressive of their high respect and attachment, together with a handsome writing desk with an appropriate inscription.

INNERKIP.—The congregation in this place feeling their deep obligations to Mr. Alexander Hill, for his valuable services as precentor, lately presented him with a substantial and handsome token of their esteem.

REV. JAMES NISBET.—The Rev. James Nisbet is just about to set out on his return to the Red River Settlement. We trust that he may, amidst some perils which at present exist, be preserved in safety, and be brought in comfort to the end of his journey. We have received a few responses to the appeal made by Mr. Nisbet in behalf of the school connected with the congregation at Kildonan. We trust others may yet send some contribution, as a token of their interest in the welfare of the young in that settlement. We observe that a great change has just been effected, which will we trust, beneficially affect the settlement at the Red River, as well as the whole of the great North West. We allude to the transfer to a new company of all the property, interests, &c., of the Hudson Bay Company. It is said that the great object of the new company is to open up the country for settlement, and ultimately erect a railroad across the continent.

THE FINANCIAL RETURNS.—We have received a few notices of errors in the financial returns. These are in almost every case to be charged to the congregations themselves. We note the following.—

BRANTFORD—ZION CHURCH.—In the extended column the amount should be \$2,949 91, instead of \$2,149 91, the minister's salary, \$800, having been omitted.

WELLINGTON SQUARE.—The sum of \$2 00 put down for College Building Fund, should have been for College ordinary fund, and \$2 00 marked for French Canadian Mission, should have been for Synod Fund.

TORONTO BAY STREET.—There is an omission of \$74 46, under the head of "other Benevolent objects," making the total amount for missionary and benevolent objects, \$317 46, and total contributions for all purposes, \$1,517 46.

DUNDAS.—The amount for Home Missions should be \$35 00, not \$9 00.

WELLINGTON SQUARE.—A deputation from the Ladies of the Presbyterian Church in Wellington Square, waited on their Pastor, the Rev. Mr. Findlay, on the 30th June, and presented to him a handsome sum of money, expressive of their regard for him, and their deep interest in his welfare, and the success of his ministry.

MONTREAL, LA GAUCHETIERE STREET.—We have received the reports of the several agencies in this well organized congregation. The annual ordinary income for church purposes was \$2,193 79. The total amount raised for missionary and benevolent purposes was \$4,019 49. The Missionary Society raised \$833 26, and the congregation raised for the St. Joseph Street Mission Station \$359 00.

General Religious Intelligence.

REV. C. J. BROWN, OF EDINBURGH.—The degree of Doctor of Divinity has been conferred by Princeton College on the Rev. Charles J. Brown, of Edinburgh. Dr. Brown is well entitled to the degree, on the ground both of learning and of piety. At the late meeting of the General Assembly of the Free Church he delivered an admirable and effective speech in favour of union.

SCOTTISH REFORMED PRESBYTERIAN CHURCH.—The Reformed Presbyterian Church in Scotland has 20 students in the Theological Seminary, a larger number than at any previous time. The church has an interesting mission at the New Hebrides, in connection with which there has been made a translation of the New Testament into the language of Aneiteum. The sum of \$5000 has been collected for Foreign Missions. At home the church has 45 organized congregations, with 6741 communicants. Their contributions, including ministers' stipends, exceed £5000, or \$25,000.

APPOINTMENT OF BISHOP OF GIBRALTAR.—Dr. Trower, formerly Bishop of Glasgow, which position he resigned from ill health, is appointed Bishop of Gibraltar. This is the first appointment of a Scotch Bishop to a Colonial Bishopric. It is understood that the appointment was made by the Archbishop of Canterbury on the recommendations of the Bishops of Oxford and London. Dr. Trower is understood to belong to the extreme High Church party, and on one occasion is said to have excommunicated the Duke of Argyle, for communicating in a Presbyterian church.

LIBERATION OF THE SPANISH PRISONERS.—Matamoras and the other Spanish Scripture readers have been at last liberated. The result has been achieved by the pressure of enlightened European opinion on the court of Spain, and through the prayers of Christian people. The deceased Sir Culling Eardley, whose recent death is universally regretted, laboured earnestly to procure the liberation of these interesting prisoners. General Alexander, a retired officer of the British army, was also zealous for the same object. Many French people also took an interest in the matter.

THE ARCHBISHOP OF WARSAW AND THE EMPEROR OF AUSTRIA.—An impressive and dignified letter of remonstrance has been sent by the Archbishop of Warsaw to the Emperor of Russia. The Archbishop refers to the emancipation of the serfs, and calls upon the Emperor to give to Poland the rights and

privileges of which she has been long deprived. He says "Blood flows in torrents, and repression, instead of intimidating, only adds to the exasperation of the public mind.—Time presses. Every day widens the gulf between the throne and the realm—One noble word, worthy of the magnanimity of a great sovereign, is sufficient to save us; we look for it from the lips of your majesty."

CHURCH EXTENSION IN LONDON.—A scheme is being organized under the auspices of the Bishop of London, for raising within the next ten years the sum of one million sterling, for church extension. The specific objects to which the funds will be devoted are, 1. Missionary clergy or curates; 2. Scripture readers; 3. Mission-women; 4. Clergymen's residences; 5. Schools; 6. Mission rooms or School churches; 7. Endowment of new or old districts; 8. Endowment of curacies; 9. Building of churches. The July number of "Christian Work" contains an interesting article on the subject.

THE PRISON MINISTERS' BILL.—This Bill, the effect of which will be to establish Roman Catholic chaplains in the various jails in Britain, and subject the Roman Catholic prisoners to the exclusive care of the priests, has passed both Houses of Parliament.

DEATH OF DR. GAUSSEN, OF GENEVA.—Dr. Gausсен, of Geneva, died at his residence, Les Grottes, near Geneva, on the 18th June, in the 73rd year of his age. He has written first class works on "Inspiration" and the "Canon of Scripture," and his name will be always associated with what has been called "The second Reformation of Geneva."

THE SOURCE OF THE NILE.—Captain Speke and Captain Grant have just returned from their journey of exploration to the source of the Nile, which they found in Lake Nyanza, in Lat. 3° S. From its source to its entrance into the Mediterranean, the river traverses 3000 geographical miles, nearly one-tenth of the circumference of the earth. Capt. Speke states that the people in the region which he had visited were the same race as the Abyssinians, with a mixture of the Hindoo. They have no religion, and do not believe in a soul.

SYNOD OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.—The Synod met in June, in Charlottetown, P. E. Island. The opening service was preached by Rev. Dr. McLeod, from Ephesians iv, 12. The Rev. R. S. Patterson, of Bedeque, P. E. Island, was appointed moderator.

SYNOD OF PRESBYTERIAN CHURCH OF NEW BRUNSWICK.—This Synod met at St. John, when the opening sermon was preached by the retiring Moderator, the Rev. James Salmon. The Rev. Angus McMaster, of New Mills was elected Moderator for the ensuing year.

LONDON CITY MISSION.—The Society has 380 agents, who, during the year have paid 2,012,169 visits. They distributed 9,971 copies of the Scriptures, 2,970,527 tracts, held 46,123 meetings and Bible classes, induced 1483 persons to become members of churches, and 619 families to begin family worship. They have been the means of rescuing and saving from ruin, 619 fallen ones. Through their influence 203 shops have been closed and 8,726 children sent to school. The income of the society was £36,761.

WEEK OF PRAYER IN 1864.—The General Assembly of the Presbyterian Church (O. S.) have recommended to the sessions of the church to set apart as a season of special prayer the week commencing Sabbath 3 Jan. 1864, including Sabbath 13th. The Moderator of the Assembly was Dr. J. H. Morrison, of the Lodiana mission, who first suggested the annual week of prayer.

THE GENERAL ASSEMBLY U.S. AND THE PRIVATE ADMINISTRATION OF THE LORD'S SUPPER.—In response to an overture from the Central Presbytery of Philadelphia, the General Assembly adopted the following minute:—

"The standards of our Church are clear in their teaching that the Lord's Supper is not to be received by any one alone. Yet in cases of protracted

sickness or approaching death, when the desire is very strongly urged by a member of the Church to enjoy the administration of the Lord's Supper, the pastor, having duly admonished the applicant that such ordinance, however a source of spiritual comfort, is not in such cases an imperative duty or a means of salvation, may, with a member of his session, and such communicants as may appropriately be permitted to partake in such solemnity, proceed to administer this sacrament, a minute of every such act to be entered on the records of the Session."

Missionary Intelligence.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

At the late meeting of the Synod of the United Presbyterian Church, an interesting view was given of the *Foreign Missionary operations of the church*. The following is an abridged outline:

1. JAMAICA.—This mission, including the Grand Caymanas, consists of 26 congregations, divided into four Presbyteries. During the year, 586 persons have been admitted into the church, there being an increase, after deducting deaths, removals, &c., of 294, the entire number being 5,845. The amount raised for all purposes was £4,252 13s. 1½d., being an average of 14s. 6½ per member. There were 437 Sabbath School teachers. The American War had even there exerted a disturbing influence on affairs, so that work was scarce and wages low.

2. TRINIDAD.—There are on this island three congregations, the members of which number 174. The Rev. W. F. Dickson, a native of Jamaica, has lately been ordained as minister of the mission.

3. OLD CALABAR.—This mission on the west coast of Africa, consists of five stations, and has six ordained missionaries, a medical missionary, one male and three female European teachers and two native teachers. Most of the missionary agents have made themselves masters of the language of the country. On the Sabbath the Gospel is preached to upwards of 500 natives, and upwards of 350 children and young people are receiving instruction at day and Sabbath Schools. At Creektown there are 19 communicants, with 21 candidates; five have been admitted during the year. At Duke Town there are 16 members, four having been added during the year. At Ikonetu there are four, and at Ikorofiong two hopeful candidates. The medical missionary's labours are very useful. He daily sees from 10 to 30 patients, to whom he has the opportunity of speaking of the Great Physician.

4. SOUTH AFRICA.—There are in South Africa two congregations, one at Emgwali in British Caffraria, presided over by Rev. Tiyo Soga, a native of Caffre, with 126 members; 12 having been admitted during the year, and the other at Glenethorn, in the cape colony, with a membership of 102, viz., 74 Caffrees and 28 Hottentots. At Emgwali there are two week day schools for boys, with attendance of 90, and a girls school with 80. Three native Evangelists itinerate in the surrounding districts on the Sabbath. The great event of the year was the opening of a new church, said to be the finest in British Caffraria.

5. JEWISH MISSIONS.—(1.) At Aleppo with the out stations of Killis and Idleb, there are two ordained missionaries, one of them being a medical missionary, and 7 native teachers and evangelists. It is stated that 200 Jews desired to form themselves into a separate community, on the basis of the rejection of "the traditions of elders," embodied in the Talmud; while for several Saturdays, until terrified by threats of excommunication, Jews and Jew-

esses visited the mission house, to the number of 80--90. The Gospel has been preached on the Lord's day to congregations varying from 10 to 50. There are two schools, one for boys, attended by 80, and one for girls, with an attendance of 47. (2.) From Altona and Hamburg the mission has been in the meantime withdrawn. (3.) Algiers. This mission was full of interest and promise, but difficulties have arisen in consequence of the missionary, the Rev. W. Weiss, beginning, without the sanction or knowledge of the Committee, to erect buildings on a scale of great magnitude, and thereby involving himself in pecuniary embarrassments. He is in the meantime laid aside.

6. INDIA.—This mission begun in 1860 in the British Province of Ajmere and Mairwara, and has now 5 ordained missionaries, a medical missionary, three native preachers, from the Free Church Mission at Bombay, and 17 male and one female native school teachers. Three central stations have been formed viz., Beawr, Nuisserabad, and Ajmere. Connected with Beawr there are seven day schools, with 175 children. Already three converts have been baptized, one of them being a learned Br. hmin. Four are seeking baptism. At Nuisserabad there are 6 day schools, attended by 137 children. At Ajmere there was a school with 102 scholars, but a crisis came, which reduced it to 17. It has now, however, 53 scholars.

7. CHINA—NINGPO.—This station has just been deprived of the services of Dr. Parker, who had resumed operations there. He was cut off in the midst of great and promising usefulness.

Towards the close of the Report, the following summary is given :

" Thus we have had for the year 1862, independent of Australia, France, and Belgium, nine separate mission-fields—namely, Jamaica, Trinidad, Old Calabar, Caffraria, Algiers, Hamburg, Aleppo, Rajpootana, and China, including 47 stations and 69 day schools, which have been conducted by 40 ordained European missionaries, 3 medical missionaries, 5 ordained native missionaries, 8 native Evangelists, 17 European catechists and teachers, and 64 native teachers; or, altogether an educated agency of 137 persons, who have been sustained at an expense of rather more than £17,000. This number does not include the wives of our missionaries, who, in many cases, are most useful and efficient teachers. The manifold operations, which these agencies involve, seem to have been carried on with wise and steady energy, and in the "spirit of faith and prayer;" and whilst there has been no startling movement, like the revival which gladdened Jamaica during the preceding year, there have been shown at nearly all our stations evidences that the good work is advancing. The invoked blessing has not been withheld, and enough has appeared to call for gratitude and thanksgiving. The fields of our operations are being enlarged; the very success of our agents does this; and the demands for additional labourers are frequent and strong."

MISSIONS OF FREE CHURCH.

GENERAL VIEW OF OPERATIONS.—(1.) In India the Free Church has 27 central and branch mission stations, worked by 16 ordained European, and 10 ordained native missionaries. There are three licensed native preachers, three European missionary teachers, two medical missionaries, 53 native christian teachers, 6 colporteurs, and 9 students for the ministry. There are 374 communicants in the native churches. During the last year 38 adults have been added to the churches. There are 36 schools for males, attended by 6,524, and 149 schools for females, attended by 1,934.

(2.) In Africa there are 23 mission stations, with 6 ordained European missionaries, one European missionary teacher, 18 native christian teachers, two European catechists and missionary mechanics, and 5 Scripture readers. There are 719 communicants in the native churches; and 87 adults have been admitted during the year.

JEWISH MISSIONS.—The stations by the Free Church in the prosecution of missionary work among the Jews, are the following.—1. **AMSTERDAM**—This mission is slowly but steadily advancing. Calumnies have been silenced and proselytes are let alone. Mr. Swartz labours here. 2. **BRESLAU**.—Mr. Edwards continues to occupy this post with steady success. Here a christian church has been formed with a considerable sprinkling of Jews. 3. **PESTH**.—The school here prospers as formerly. It is filled with children and more are coming in.

The mission at Constantinople has been in course of being remodelled, and at Ancona, in Italy, an experiment has been made for a year, which promises to be successful.

MISSIONARY FUNDS.—The following is the amount of funds raised by the Free Church for these missions, during the past year:—for Jewish missions, £3,821, being short of the amount on the preceding year by £631; for India missions £11,794 5s. 4d. In India itself there was raised the sum of £6,648 7s. 9d., and in Africa about £750. This is exclusive of the amount raised by the Ladies Society for Female Education in India.

Dr. M. Mitchell addressed the General Assembly on the subject of Foreign Missions. He said he could congratulate any young missionary now going out to India, on the change that had taken place since he first knew it, twenty-five years ago, or even ten years. The pioneers had cleared a way through rock and jungle; the path is now comparatively easy. In the last ten years, the number of native catechists had been doubled, the number of native missionaries had been tripled, and the number of native churches quadrupled. The native christians have increased by 40,000.

MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MISSION IN ANEITLUM.—The July number of the *Record* contains a letter from Mrs. Johnston, giving an account of the mission for the past year. The school has increased in numbers, the average attendance being 45, whereas during the preceding year it was only 21. The scholars too appear to be more interested in their lessons, and make on the whole, satisfactory progress. Several of the girls live in the mission premises under the care of Mrs. Geddie, and when out of school are engaged in domestic affairs. The ages of the scholars range from 5 to 15. All the usual branches are taught and special attention is given to Scripture lessons. As an indication of the interest of the natives in the education of their children, it may be mentioned that they have lately erected a new and commodious school house, which will seat 100 with comfort.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH IN INDIA—SURAT.—Dr. Glasgow whose term of missionary service in India will expire on the 1st January next, writes encouragingly as to the progress of things at Surat. In his letter which appears in the July number of the *Missionary Herald*, he gives an account of the baptism of two converts, one formerly a heathen, and the other a Jew. Mr. Wallace and Mr. McKee were both out in the villages around. Dr. Glasgow states that, while in a month or a year no great change can be expected, in the course of his Indian experience a very great change has taken place in regard to the access which missionaries have to the native mind. Dr. Glasgow sends an abridged journal of evangelistic labours by Meherwanji, a native assistant.

COLONIAL MISSIONS.—Mr. Hall writes from Vancouver's Island giving an interesting account of the laying of the foundation stone of the first Presbyterian church of Vancouver's Island by Chief Justice Cameron, a member of the congregation, who has subscribed £100 towards the erection.

MADAGASCAR.

The Committee of the British and Foreign Bible Society lately sent to the King of Madagascar a handsome copy of the Holy Scriptures. He wrote a letter of thanks to the President and directors, in which he says. "I desire to ascribe to Almighty God the position which I occupy in Madagascar, and as I believe that *nothing* will conduce more to the prosperity of my people than a wide circulation of Bibles, I shall encourage most free circulation of the Scriptures throughout Madagascar."

Since the above was in type we learn that there has been a revolution in Madagascar, and that King Radama has been massacred. The affair is not very fully explained as yet. But it appears that the king had given himself up to intemperance. God may, however, overrule even such a sad event for the ultimate accomplishment of his own purposes.

Proceedings of Presbyteries, &c.

PRESBYTERY OF LONDON.

The Presbytery of London met on Tuesday the 7th July, and remained in Session till Thursday noon.

One of the first acts of the Presbytery, after being constituted, was to add Mr. Chiniquy's name to their roll. Mr. Chiniquy was present, and took his seat as a member of court, being warmly welcomed by the Moderator, in the name of the Presbytery.

The following are the principal items of business transacted:

The induction of the Rev. W. Troup, at Napier, was appointed.

The Presbytery took up the subject of the mission to French Canadians at Sandwich, and in connexion with this heard from Mr. Labelle a very interesting account of his labours there and throughout the county of Essex. After lengthened discussion it was argued to suspend the mission work in the meantime, and to overture the Synod at its next meeting to undertake a mission among the French Canadians in the West. Mr. Labelle was appointed to labour at Kankakee, and Mr. Dumas, who has been supplying that station with great acceptance, was recommended to attend Knox College during the ensuing session.

In order to secure harmony of action between this Presbytery and the committee appointed by Synod to advise Mr. Chiniquy in matters affecting the general interests of his mission, a committee of Presbytery was appointed, consisting of Messrs. Scott, Proudfoot, and Clark, (Mr. Scott, convener,) who shall confer, when necessary, with the Synod's committee.

On the recommendation of a committee formerly appointed to visit Strathroy, that station was constituted a congregation, under the care of the Presbytery.

Moderations were granted to Tilbury East and West, and to the congregations of Florence and Bothwell.

An application was made by the congregation of Mandawmin for aid in making up the minister's stipend. Presbytery granted \$100 for one year, on the condition that Mr. Chesnut give one Sabbath each month to supply the stations in Enniskillen.

After trials passed in a very satisfactory way, Mr. D. Duff was licensed to preach the Gospel.

Mr. Scott was appointed to dispense the Lord's Supper at Oilsprings, on 16th August, and Mr. Fraser to attend to the same duty, in the congregations of Vienna and Port Burwell, on 27th September.

The Convener of the Home Mission Committee gave in a report on the Presbytery's operations during the past year. It was accompanied with the unwelcome announcement that we were deeply in debt, and becoming more so. It is to be hoped that the mission, stations and the congregations vacant and settled, will be liberal in their contributions to this important fund, on which the efficiency of the church depends so much.

STATISTICAL RETURN, for the Year ending 30th April, 1863.

PRESBYTERY OF KINGSTON.

DESIGNATION OF CONGREGATION.	No. of Stations.		NAME OF MINISTER.	Date of Ordination.	No of Communicants.	Addition by Examination and Certificate.	Removal, &c.	No. of Baptisms.	No. in Religious Classes.		No of Weekly Meetings.	Pastoral Visitation.	No of Elders.	No of other Office-bearers.	Vols in Libraries.		No. of Sittings in each Church.	Sittings Occupied.	Average Attendance at Principal Diet of Worship
	Of Regular Charge	Not of Regular Charge							Sabbath School.	Bible Class.					Congregational.	Sabbath School			
1|Amherst Island	1	...	James McIntosh	July 30, 1828	103	7	12	13	20	21	...	1	8	6	...	...	130	.....	130
2|St Andrew's, Gananoque...	1	2	Henry Gordon	June 18, 1833	82	10	...	9	80	40	2	1	7	7	...	250	300	.....	220
3|Chalmers Ch., Kingston....	1	1	Patrick Gray	Sept., 1846	136	7	5	19	110	...	1	1	3	6	...	400	700	350	350
4|Brock Street, Kingston....	1	...	Andrew Wilson	Jan. 29, 1851	225	25	21	34	195	15	1	1	5	3	259	150	480	468	250
5|Picton and Demorestville ...	2	...	Robt. C. Swinton..	1850	109	13	...	9	120	20	2	1	7	7	8	500	...	...	200
6|John St., Belleville	1	...	Wm. McLaren	June, 1853	191	22	8	15	137	17	4	1	0	9	...	320	464	440	320
7|Madoc	3	...	David Wishart	April 6, 1857	124	20	6	52	...	60	4	1	8	8	...	240	...	180	250
8|Storrington and Pittsburgh	2	...	T. S. Chambers	May 23, 1855	68	12	...	7	26	...	...	1	1	...	...	...	...	200	200
9|Napanea	2	...	John Scott	June 29, 1853	75	10	1	5	60	26	2	1	5	..	100	200	...	...	200
10|Camden and Sheffield.....	8	...	James Hauman	July 4, 1861	68	3	8	24	40	50	1	1 1/2	4	..	200	...	...	...	280
11|Melrose and Lonsdale	2	1	John Turnbull.....	June 24, 1862	66	10	2	5	30	35	...	2	3	5	...	...	168	76	110

PRESBYTERY OF COBOURG.

1|Contreville and	2	...	James Douglas	June 2, 1823	213	14	8	33	...	...	1	1 1/2	6	8	...	...	...	380	150
{ Millbrook .....	...	...	...	...	82	7	...	...	...	...	...	...	6	8	...	...	310	170	560
2|Peterborough and	2	...	John M. Roger	1833	386	47	9	35	187	...	1	1	7	9	...	350	880	586	500
{ Lakefield .....	...	...	...	...	...	...	...	...	...	...	...	...	4	3	...	...	380	329	500
{ Percy and	2	1	Thos. Alexander	March, 1835	76	...	3	7	25	40	1	1	3	4	...	...	...	180	160
{ Saymour .....	...	1	...	...	47	7	1	2	24	12	...	1	2	4	...	...	180	100	80

4	Verulam	.....	3	John Paterson	.....	1840	128	4	225	110	..	24	1	9	..	120	.....	60	
5	Emily	.....	2	John Ewing	.....	1846	120	7	..	50	..	1	1	6	7	.....	200	.....	300
6	{ Grafton and	.....	2	John W. Smith	.....	1849	96	7	14	14	32	16	3	1	4	50	216	200	170
	{ Vernonville	.....	2	James R Scott	.....	1849	62	..	6	20	12	1	1	1	3	100	148	100	100
7	{ Perrytown and	.....	2	Wm. J. McKenzie	.....	1850	213	17	10	28	60	40	1	1	9	.....	350	350	300
	{ Oakhills	.....	2	Francis Andrews	.....	1852	..	..	..	..	..	..	..	..	..	150	150	150	2204
8	Baltimore and Coldsprings	.....	2	John Laing	.....	1854	253	12	12	26	145	25	3	oc.	13	700	270	260	155
9	Keene and Westwood	.....	2	Wm. Blain	.....	1854	290	17	2	30	150	..	..	1	14	300	500	500	400
10	Cobourg	.....	1	James Bowie	.....	1855	244	26	27	18	180	55	1	1	5	250	830	650	600
11	Springville	.....	2	Peter Duncan	.....	1857	133	5	9	..	70	20	2	1	3	200	183	200	200
12	{ Norwood and	.....	2	Vacant	.....	.....	66	..	6	13	..	15	1	1	5	100	250	200	130
	{ Hastings	.....	2	Vacant	.....	.....	47	11	4	9	..	..	..	1	2	..	260	148	120
	{ Colborne and	.....	2	Vacant	.....	.....	32	4	..	5	40	..	1	1	2	150	250	120	150
13	{ Brighton	.....	2	Vacant	.....	.....	72	6	2	3	20	10	1	1	2	100	250	40	60
14	{ Bowmanton and	.....	2	Vacant	.....	.....	75	10	4	..	..	..	..	5	5	100	250	170	143
15	Port Hope	.....	1	Vacant	.....	.....	..	..	..	..	..	..	..	..	..	66	50	..	..

PRESBYTERY OF ONTARIO.

1	Oshawa	.....	1	R H. Thornton, DD	April, 1833	78	28	23	4	60	16	1	1	8	12	406	370	380	
2	{ Dunbarton and	.....	1	{ Alex. Kennedy	Oct. 1, 1835	81	20	13	18	32	40	1	..	8	10	260	175	175	
	{ Canton	.....	1	Geo. Lawrence	July, 1837	220	14	12	20	70	36	6	1	5	11	370	200	450	120
3	Clarke	.....	2	{ R. Monteth	April 29, 1841	89	3	3	3	38	12	1	14	4	4	374	..	..	..
4	{ Prince Albert and	.....	1	{ J. Baird, A.M.	Jan., 1843	25	3	1	4	U. S.	..	1	1	2	6	..	..	..	..
	{ Uxbridge	.....	1	John McTavish	1844	47	6	1	5	20	..	2	1	3	9	..	200	..	55
	{ Erskine Church	.....	1	John McLachlan	.....	100	9	2	14	59	..	2	1	4	6	100	196	91	..
	{ Claremont	.....	1	Wm. C. Windel	Nov. 3, 1847	155	10	6	24	170	25	3	4	11	10	200	200	350	..
6	Woodville	.....	2	Ballyduff	.....	..	..	..	..	..	..	..	..	..	..	140	..	..	..
7	Beaverton	.....	2	..	..	95	10	4	20	45	30	5	1	6	4	..	..	..	250
8	{ Cartwright and	.....	2	..	..	155	21	10	27	20	15	..	14	4	6	42	297	250	240
	{ Ballyduff	.....	2	..	..	55	12	8	5	..	..	..	1	4	6	150	195	60	..

PRESBYTERY OF ONTARIO—Continued.

No.	DESIGNATION OF CONGREGATION.	No. of Stations		NAME OF MINISTER	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Diminution by Death, Removal, &c.	No. of Baptisms		No. in Rel. Classes		No. of Weekly Meetings.	Pastoral Visitation.	No. of Elders.	No. of other Office bearers.	Vols. in Libraries		No. of Sittings in each Church.	Sittings Occupied.	Average Attendance at Principal Part of Worship.
		Of Regular Charge	Not of Regular Charge						Sabbath School	Bible Class.	Congregational.	Sabbath School									
9	Bowmanville & Enniskillen.	2	...	John Smith.....	Sept. 2, 1851	280	..	..	..	..	160	100	2	1	7	8	180	600	614	456	500
10	Brock and Reach	2	...	R. McArthur	Nov., 1854	...	15	7	..	..	40	15	1	1	4	..	..	300	..	..	100
11	{ Burns Ch., Ashburn ... } { Breadalbane Ch., Utica }	...	...	Thomas Sharp.....	May, 1857	...	..	..	..	..	..	..	..	..	..	..	..	..	..	..	50
12	Columbus and Brooklyn.....	2	...	John M. King.....	Oct 27, 1857	195	11	15	18	200	60	60	4	1	4	..	..	1157	..	..	270
13	{ Newcastle and	1	...	George Riddell....	Nov. 2, 1858	59	..	2	16	5	50	12	1	1	2	7	..	150	170	..	140
	{ Newton	1	...	..	..	102	8	4	7	62	34	34	2	1	4	10	..	..	230	..	130

PRESBYTERY OF GUELPH.																						
No.	DESIGNATION OF CONGREGATION.	No. of Stations		NAME OF MINISTER	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Diminution by Death, Removal, &c.	No. of Baptisms		No. in Rel. Classes		No. of Weekly Meetings.	Pastoral Visitation.	No. of Elders.	No. of other Office bearers.	Vols. in Libraries		No. of Sittings in each Church.	Sittings Occupied.	Average Attendance at Principal Part of Worship.	
		Of Regular Charge	Not of Regular Charge						Sabbath School	Bible Class.	Congregational.	Sabbath School										
1	Fergus, Melville Church.....	1	...	George Smellie ...	March, 1836	398	26	15	39	100	..	1 & oc	1	10	4	..	..	300	582	470	500
2	{ Elora, Knox's Church.. }	2	...	John Duff ..	Aug 10, 1836	245	37	27	31	50	..	..	1	6	12	120	200	402	376	350	
3	{ Alma	1	...	Wm. Barrie	Jan. 4, 1843	148	13	28	14	76	16	fly	1	5	6	464	373	300	240	..	..
4	{ Eramosa, First-Coi G. }	1	...	J. Thomson, D.D.	Mar. 28, 1841	483	37	19	28	150	125	14	..	11	15	..	..	300	776	776	..
5	{ Galt, Knox's Church..... }	1	...	Robert Terrance ..	Nov 11, 1846	281	32	18	43	191	80	1	1	1	4	12	..	..	740	..	..
6	{ Guelph, First Cong. }	1	...	Wm. S. Ball	Feb 28, 1849	120	9	8	23	110	15	1	1	1	4	5	..	200	350	..	250	
7	{ Guelph, Knox's Church..... }	1	...	A. J. Macaulay ...	Mar. 15, 1854	124	6	3	29	25	1	1	1	1	7	7	..	240	250	250	100	
8	{ Nassagaweya	1	...	J. A. Thomson....	July 25, 1855	52	2	..	..	..	..	..	1	2	1	..	..	..	..	..	..
	{ Erin	1	...	..	..	..	..	..	..	..	..	..	1	1	2	1	..	..	..	..	..
	{ Caledon West	1	...	Alex. McLean	Nov, 1855	204	11	7	43	200	..	..	1	oc.	6	10	..	410	500	430	500
9	{ East Peshach, Duff's Ch ... }	1	...	Jas. Middlemiss...	June 3, 1856	181	13	6	3	65	..	..	1	14	6	9	..	800	310	250	240

PRESBYTERY OF STRATFORD—Continued.

No.	DESIGNATION OF CONGREGATION.	No. of Stations.		NAME OF MINISTER.	Date of Ordination	No. of Communicants.	Addition by Examination and Certificate.	Removal, &c.	No. of Baptisms	No. in Rel. Classes.		No. of Weekly Meetings.	Pastoral Visitation.	No. of Elders.	No. of other Officers-bearers.	Vote in Libraries.		No of Strings in each Church.	Sittings Occupied.	Average Attendance at Principal Diet of Worship.
		Of Regular Charge	Not of Regular Charge							Sabbath School.	Bible Class.					Congregational.	Subsidiary School.			
12	Nissouri, &c.	4	...	Robert Hall	Apr. 17, 1860	226	42	3	34	80	60	oc.	1	12	21	400	400	800	.....	500
13	Elma Centre, &c.	4	...	Robt. Renwick	Jan. 28, 1863	.....	...	...	...	...	...	oc.	oc.	.....	.....	.....	.....	in all.	.....	.....
14	Mitchell	1	...	Vacant	.....	112	4	5	6	45	15	oc.	oc.	1	7	250	250	250	180	200

PRESBYTERY OF HURON.

1	Brick Church, Bayfield Road	1	1	James Duncan	June 18, 1836	110	14	4	27	..	20	1	1	4	4	.....	.....	250	170	170
2	West Church, Kincardine	2	1	Walter Inghts	Oct., 1842	122	53	3	17	42	...	2	...	7	7	.....	.....	150	.....	100
3	Egmondville	1	1	William Graham	Jan. 15, 1845	288	17	9	32	70	10	oc.	oc.	4	12	200	200	350	.....	250
4	Warrenville & Francistown	2	...	John Logie	1849	238	25	13	23	50	20	.....	1	7	10	200	200	600	all in 1	450
6	Brucefield	1	1	John Ross	Sept. 25, 1851	154	19	4	...	...	...	6	oc.	3	5	...	...	400	400	300
6	Goderich	1	1	Robert Ure	July, 1850	190	32	19	150	36	1	1	1	1	9	9	568	750	350	400
7	McKillop	1	1	Matthew Barr	Feb. 14, 1854	170	18	16	17	100	28	4	1	4	9	200	200	270	170	200
8	Ainsleyville and Wroxeter	...	...	William C. Young	Sept. 6, 1854	202	79	...	...	...	...	4	1	5	...	...	...	...	...	400
9	{ Blythe, Hullett and } Manchester	3	...	John Stewart	Mar. 8, 1855	198	14	1	15	120	50	2	1	6	12	...	...	250	...	330
10	Willis Church, Clinton	1	1	A. D. McDonald	April, 1858	137	43	17	31	130	30	2	1	6	11	520	520	400	316	400
11	South Bruce & Greenock	2	1	Alex. McKay	April 25, 1860	95	9	3	24	150	...	1	1	8	10	100	100	SB 300	.....	200
12	North and Centre Bruce	2	...	William Mathieson	May 1, 1862	38	9	...	14	...	...	2	1	5	8	...	...	...	...	...
13	Culross	1	...	Adam McKay	.....	.....	.....	.....	.....	.....	.....	2	1	5	.....	.....	.....	.....	.....	.....
14	Riversdale & North Kintoss	3	2	A. G. Forbes	Dec. 11, 1862	53	11	...	39	60	30	1	1	5	12	.....	.....	120	.....	100

21	Scarborough.....	D. H. Fletcher.....	Nov. 18, 1860	224	23	12, 39	70	1	1	7	110	250	200	172	800
22	Oakville.....	Robert Scott.....	.....	104	...	1, 125	...	1	1	7	10	200	400	...	130
23	King and Laskey.....	James Milligan.....	Aug. 5, 1861	103	10	9, 8	25	1	1	8	...	108	400	...	240
24	Collingwood.....	R. Rodgers.....	.....	37	17	12, 60	20	1	2	...	7	100	150	105	100
25	West Church, Toronto.....	Vacant.....	.....	50	5	2, 7, 100	...	1	...	2	5	300	310	180	200
26	Brampton (2nd Cong).....	Vacant.....	.....	98	...	2, 14, 30	...	1	...	4	5	200	415	150	130
27	{ Scotch Settlement and } Bradford.....	C. M. McKerracher.....	August, 1862	45	10	4, 13, 60	...	1	2	4	3	...	290	...	150
28	West Essa.....	J. K. Hislop.....	Nov. 19, 1862	.....	...	...	...	2	1	4	9	20	620	...	400
29	Streetsville.....	Vacant.....	.....	.....	...	...	...	...	...	4	...	...	...	...	...
30	West Oro.....	Vacant.....	.....	50	...	...	...	...	...	4	7	...	...	...	100

PRESBYTERY OF HAMILTON.

1	Framboro'.....	Thomas Christie.....	.....	37	3	2, 1	...	1	1	2	1	...	208	...	70
2	{ Waterdown and } Wellington Square.....	James Findlay.....	June 12, 1827	40	2	4, 4	...	1	1 1/2	2	1	...	...	100	170
3	{ Salfleet } Burlington.....	George Cheyne.....	.....	1831	17	6, 19, 62	8	1	1	7	11	120	250	200	150
4	Dundas.....	M. Y. Stark.....	Sep. 21, 1833	110	...	...	100	16	2	3	5	450	...	...	200
5	Knox Church, Hamilton.....	R. Irvine, D. D.	Nov. 13, 1840	531	51	21, 51, 140	52	5	1	4	7	600	1,990	900	650
6	Beverly.....	John Porteous.....	Dec. 7, 1842	182	20	13, 11, 66	44	1	1	6	5	200	80	...	230
7	Nairn.....	A. McLean, A. M.	Feb. 14, 1843	119	19	10, 9, 45	25	3	2	5	8	250	300	275	275
8	{ Gainboro' and } North Pelham.....	A. McGlashan.....	1844	45	5	4, 40	...	...	...	5	2	250	200	...	125
9	McNab-st. Ch., Hamilton...	J. Inglis.....	Jan. 17, 1846	368	67	27, 18, 208	77	5	1	8	14	400	1,200	200	100
10	St. Catharines.....	R. F. Burns.....	July 1, 1847	110	15	7, 15, 127	60	2	1	3	7	250	340	300	240
11	{ Thorold and } Drummondville.....	Robert Wallace.....	July 15, 1846	49	27	3, 5, 65	12	2	2	2	4	325	250	250	220
12	{ Chippewa and } Crowland.....	W. M. Christie.....	Oct. 3, 1849	42	6	4, 2, 80	15	2	2	2	2	300	260	80	90
13	Central Church, Hamilton...	W. Ormiston, D. D. ...	Oct. 13, 1849	421	70	60, 51, 176	50	3	2	2	2	100	140	50	50
14	{ Ancaster, Allan Sett'mt }	James Black.....	Nov. 9, 1853	212	10	12, 12, 136	...	2	1	7	...	600	1588	750	600
												400	480	440	330

PRESBYTERY OF HAMILTON—Continued.

No.	DESIGNATION OF CONGREGATION.	No of Stations.		NAME OF MINISTER	Date of Ordination.	No. of Communicants	Addition by Examination and Certificate Removal, &c.	No. of Baptisms.	No. in Rel. Classes.		No. of Weekly Meetings.	Pastoral Visitation.	No. of Elders.	No. of other Office-bearers.	Vols. in Libraries.		No. of Sitzings in each Church.	Sittings Occupied	Average Attendance at Principal Diet of Worship
		Of Regular Charge.	Not of Regular Charge.						Sabbath School.	Bible Class.					Congregational	Sabbath School			
15	{ Ancaster Village Ancaster East..... Ancaster West.....	3	..	John Lees.....	July 10, 1855	70	10 11 9	9	60	12	2	1	3	7	230	180	150		
16	{ Simcoe..... Port Dover..... Dunnville..... Welland Port..... North Cayuga.....	2	..	Wm. Craigie.....	June 5, 1856	125	11 9 9	9	70	12	1	1	4	3	200	250	200		
17	{ Jarvis and..... Walpole..... Grimsby and Beamsville..... Port Dalhousie and..... Niagara.....	3	..	John Rennie.....	Apr. 22, 1857	169	10 11 24	50	50	..	1	1 oc.	7	15	38	300	220	340	
18	{ Sutherland-st Ch. Caledonia Port Colborne..... Welland.....	1	..	John McRobie.....	Oct. 21, 1857	78	3	4 Un.	1	1	1	2	4	6	130	
19	{ Oneida..... Thompson Ch., Indiana Eastern Seneca.....	2	..	John G. Murray.....	July 7, 1858	90	13 8 7	6 4	17	1	1	2	3	12	75	800	280		
20	{ Thompson Ch., Indiana Eastern Seneca.....	1	..	Finlay McCuaig.....	Nov. 28, 1860	54	6 1 1	100	10	1	1	2	4	3	600	200	175		
21	{ Eastern Seneca..... Walstingham.....	1	..	Thomas Wilson.....	1863	63	1 1 6	6	32	16	1	2	4	2	150	300	65		
22	{ Walstingham..... Vacant.....	1	..	Vacant.		130	2 10	..	..	..	..	..	5	3	..	180	180
23	{ Vacant..... Vacant.....	8	..	Vacant.....		25	1 1 3	..	..	..	..	..	3	4	..	..	60
24	{ Vacant..... Vacant.....	1	..	Vacant.		36	2	3	..	..	..	..	2	4	..	..	80

PRESBYTERY OF BROCKVILLE—Continued.

No.	DESIGNATION OF CONGREGATION.	No. of Stations		NAME OF MINISTER.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Punition by Death, Removal, &c.	No. of Baptisms.	No. in Rel. Classes		No. of Weekly Meetings.	Pastoral Visitation.	No. of Elders.	No. of other Office bearers.	Yolk in Libraries		No. of Sitzings in each Church.	Sittings Occupied	Average Attendance at Principal Diet of Worship.
		Of Regular Charge	Not of Regular Charge.							Sabbath School	Congregational.									
6	Brockville.....	1	1	J. K. Smith, A. M.	Feb'y, 1853	220	23	8	12	110	35	3	1	8	6	200	500 & 300	480 & 140	450	
7	{ S. Gower and Mountain } { (recently settled) }	2	..	Robert McKenzie..	August, 1853	100	6	..	6	50	18	2	2	7	6	..	..	..	120
8	Cornwall	2	..	Hugh Campbell ...	Sep. 20, 1854	86	3	3	9	140	..	1	2	2	8	30	250	450	150	
9	Osnabrock	1	..	Alex. Matheson ..	Nov. 28, 1860	78	4	7	19	50	15	oc.	1	4	4	..	116	304	250	
10	{ Kyle Settlement and... } { West Winchester }	2	..	Vacant.....	.....	16	..	..	5	4	..	..	1	2	6	50	..	..	150
11	Morrisburgh, &c	3	..	Vacant.....	.....	62	..	..	..	30	..	..	..	4	5	100	..	..	200
12	Spencerville and Port Elgin	2	..	Vacant.....	.....	90	8	..	..	40	..	..	..	3	..	120	..	..	100
13	Yonge and Lynn	3	..	Vacant.....	.....	60	..	..	..	..	..	..	..	3	..	..	..	..	120
14	Mirickville.....	2	..	Vacant.....	.....	45	..	..	..	..	..	..	..	3	..	..	..	..	75
15	Finch	2	..	Vacant.	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16	North Augusta	2	..	Vacant.	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..

PRESBYTERY OF OTTAWA.

1	Smith's Falls. ....	..	..	Wm Aitken.....	October, 1839	..	..	..	..	130	40	1	1	4	5	350	360	212	200
2	Macnab .....	..	..	S. C. Fraser, A. M.	March, 1841	127	10	320	30	12	oc.	..	1	7	6	..	106	200	..
3	Dalhousie .....	..	..	Walter Scott.....	May 15, 1845	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Ottawa	1	..	Thos Wardrope...}	Aug. 13, 1845	250	20	1524	135	30	3	3	1	6	10	200	400	650	550
5	{ Beckwith and..... } { Ashton..... }	2	1	John McKinnon. }	Feb'y, 1846	220	7	3	4	20	..	2	1	5	4	..	..	250	200
		1	..			46	6	1	4	20	..	..	1	4	5	..	..	150	100

6) Perth	1	Jas. B. Duncan.....	August, 1848	263	24	8	...	200	30	5	1	6	7	300	750	400
7) Aylmer and Nepan	5	J. L. Gourlay, A. M.	1851	190	8	3	30	100	30	oc.	1	10	12	300	900	260
8) Bristol	4	David Wardrop ..	1855	148	5	2	24	40	20	1	1	5	6	250	250	250
9) Osgoode	2	James Whyte	Nov 24, 1858	262	22	*53	21	50	40	8	1	10	10	150	550	270
10) Ramsay	1	Wm McKenzie ..	Dec 8, 1858	250	14	1	15	220	...	...	...	6	16	250	250	350
11) Cumberland.....	3	John McEwen	Sept 7, 1859	116	48	15	40	40	11	12	12	7	6	100	...	120
12) Wakefield	2	Joseph White	Aug 7, 1862	120	30	17	100	20	3	1	4	7	...	300	190	300
13) Renfrew	3	Int. vacant .....	.....	122	...	8	...	...	...	...	1	5	9	200	...	110
14) Pembroke	1	Vacant .....	.....	49	...	1	3	40	...	...	2	7	...	300	...	100
15) Pakenham	1	Vacant .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
16) Fitzroy Harbor & Tarbolton	1	Vacant .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
17) Russell & East Gloucester...	1	Vacant .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
18) Lochaber	1	Vacant .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

* Part of charge demitted.

PRESBYTERY OF MONTREAL.

1) St. Andrews, C. E.	1	A. Henderson, MA	Oct 30, 1810	96	28	3	10	72	4	2	2	4	11	165	250	240	220
2) La Duchetiere St Ch, Montr'l	1	Dan Paterson, AM	Oct. 14, 1860	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
3) Chateauguay	1	(Colleague)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
4) Chalmers' Ch., Quebec	1	Wm Taylor	Mar. 24, 1831	360	28	3	23	185	125	3	...	6	24	280	615	580	600
5) Laebute	1	David Black.....	Sept. 1837	50	9	7	6	...	...	...	2	2	...	...	100	80	80
6) Huntingdon, Athelstane.....	2	W. B. Clark	Sept. 1839	240	15	19	49	120	25	3	1	5	14	200	900	460	500
7) Indian Lands.....	2	Thos. Henry	1840	185	31	8	22	7	75	6	1	8	20	280	408	408	350
8) St. Gabriel St Ch, Montr'l	1	John Eadie	Mar. 19, 1862	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
9) St. Sylvester	4	Jas Watson	Aug. 29, 1849	132	6	14	30	45	4	4	1	6	8	160	.....	.....	200
10) Lochiel	1	Daniel Gordon	Oct. 1849	100	8	5	...	200	50	many	2	7	20	.....	.....	.....	400
11) Lunenburg and Dalhousie ..	2	Alex F. Kemp, AM	Jan. 29, 1851	200	41	...	25	90	40	2	1	5	10	300	513	463	400
12) Leeds	3	Wm. Scott	Feb. 23, 1853	111	12	4	20	...	25	1	1	2	5	.....	250	.....	.....
13) Inverness.....	1	Duncan Cameron ..	Mar. 3, 1853	169	7	10	21	110	...	5	1	10	11	146	1000	600	650
14) Vankeekill	1	John Anderson ..	Oct 11, 1854	147	5	4	16	0	30	5	1	11	11	100	.....	.....	250
15) English River.....	2	Jas. McConochy ..	Mar. 1854	203	11	7	24	30	50	2	1	7	5	.....	180	180	300
.....	1	John Crombie.....	Aug 8, 1855	135	11	5	15	...	...	...	1	7	...	.....	315	.....	250
.....	1	Peter Currie.....	Feb. 19, 1856	85	...	1	1	50	28	1	1	6	8	100	250	.....	200
.....	2	Alex. Young.....	Jan. 28, 1857	236	19	2	27	95	...	...	1	9	6	420	500	250	350

PRESBYTERY OF MONTREAL—Continued.

No.	DESIGNATION OF CONGREGATION.	No. of Stations.	NAME OF MINISTER.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Diminution by Death, Removal, &c.	No. in Rel. Classes.			Pastoral Visitations.	No. of Elders.	No. of other Officers.	Vols. in Libraries.		No. of Sitzings in each Church.	Sittings Occupied.	Average Attendance at Principal Diet of Worship.
								No. of Baptisms.	Sabbath School.	Bible Class.				Congregational.	Sabbath School.			
16	{ Parham Centre..... } { Parham West..... }	2	Daniel Anderson...	Dec. 23, 1857	113	35	2	19	24	20	2	6	6	20	200	165		
17	{ St. Eustache, St. Ther- } { ese and Grand Frere }	3	Alex. Allan.....	Feb. 25, 1858	111	5	1	15	50	15	11	8	8	70	400	360		
18	Kenyon.....	1	Adam F. McQueen	Dec. 15, 1858	60	7	1	15	70	...	2	6	7	100	500	450		
19	Lingwick.....	1	Jas. Milloy.....	Feb. 1859	66	6	...	9	31	...	1	4	6	...	200	200		
20	Lachute, 1st Congregation..	3	John Mackie.....	May 18, 1859	92	7	1	7	63	31	1	7	6	112	...	140		
21	Richmond, C. E.	4	John Mackay.....	May 26, 1859	80	1	1	10	40	40	1	6	8	...	200	80		
22	Cote St. Ch t Montreal....	1	Don'd H. McVicar	Oct. 19, 1859	517	104	25	40	200	205	5	7	9	462	954	850		
23	Martintown & Williamstown	2	Jas. Greenfield....	Nov. 24, 1856	146	7	1	10	40	...	18	1	7	...	600	600		
24	{ St. Louis de Gonzague } { and Valleyfield..... }	2	Walter Conlthart..	Nov. 22, 1860	151	9	4	23	70	28	1	5	4	400	400	300		
25	New Glasgow.....	1	Robert Binnie.....	May 29, 1861	68	6	4	5	25	...	1	4	6	110	...	90		
26	Winslow.....	1	Vacant	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
27	Metis.....	1	Thos. Fenwick....	Ord'n'd mis'y	52	9	30	13	...	...	1	3	4	.....	.....	75
28	Laguerre.....	1	Vacant	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
29	St. Joseph St., Montreal....	1	P. D. Mair.....	Ord'n'd mis'y.	62	1	3	8	50	...	10	4	4	50	240	100		

PRESBYTERY OF LONDON.

1	{ English Settlement and } { Bethel, Proof Line..... }	1	James Skinner....	Mar. 31, 1834	130	6	6	7	131	58	1	2	8	180	320	250
2	Embro.....	1	Donald McKenzie.	April, 1834	206	4	8	32	216	36	6	4	8	400	350	220
3	Thamesford.....	1	John Fraser.....	.....	104	10	4	22	60	40	.....	7	9	200	850	600
														100	400	400

4	Harwich	1	Alex. W. Waddell.....	Dec. 30, 1847	75	5	115	40	20	1	1	5	200	256
5	Ekfrid	3	W. R. Sutherland.....	Feb. 16, 1848	99	17	4	19	120	1	1	8	200	350
6	Chatham.....	4	Angus McCall.....	Feb. ....	...	5	...	...	12	...	part	5	...	300
7	London, 1st Congregation..	1	J. J. A. Proudfoot.....	July 16, 1848	122	14	10	9	110	20	3	8	300	251
8	Sarnia	1	David Walker.....	July 25, 1850	331	26	19	43	...	129	3	6	400	550
9	London, St. Andrews	1	John Scott.....	Oct.	72	4	1	8	80	20	2	2	300	150
10	Buxton	1	Wm King.....	May 14, 1851	108	18	2	10	80	10	1	4	200	170
11	Mandawin	1	Jas. W. Chesnut.....	Mar. 10, 1853	100	5	...	7	50	...	4	7	251	200
12	Chatham, Wellington St	1	Wm. Walker.....	Oct.	131	21	5	10	...	...	4	2	...	200
13	Fingal, Knox Ch	4	John McMillan.....	Jan. 29, 1847	131	21	5	10	...	...	4	2	...	200
14	Ridgetown.....	1	Wm. Forrest.....	Feb. 18, 1857	82	4	1	13	45	17	4	3	...	200
15	Detroit.....	1	Stephen Balmer.....	July 22, 1858	131	25	5	12	70	10	1	2	120	280
16	Carlisle.....	2	Wm. Fletcher.....	Feb 16, 1859	55	6	7	14	Un.	...	1	2	...	90
17	Wallacetown & Duff Ch.	2	Arch. McDiarmid.....	April 27, 1859	108	17	1	22	189	23	2	5	300	260
18	{ Wardville, Newbury & } { North-east of Alboro' ... }	3	Neil McKinnon.....	Feb 21, 1861	120	15	2	31	...	30	4	5	...	250
19	Windsor	1	Wm. Bennett.....	Sept 21, 1855	186	18	4	26	80	35	1	6	22	270
20	Bosauquet	3	Peter Goodfellow.....	Jan 29, 1862	100	...	...	20	...	110	3	8	...	...
21	Belmont and Yarmouth	1	Arch. Currie.....	Feb. 7, 1860	81	...	...	...	...	...	...	2	75	70
22	Westminster.....	1	George Simpson.....	July 30, 1862	90	5	1	...	60	...	...	5	180	120
23	Moson .....	...	Arch. Stewart.....	Nov. 26, 1862	92	1	3	4	...	...	...	3	...	70
24	St Thomas.....	1	Geo Guthbertson.....	Oct. 7, 1857	129	2	2	8	65	...	...	7	200	150
25	Amherstburg.....	1	Vacant .....	.....	120	...	...	11	58	...	...	4	150	80
26	Warwick.....	2	Do. ....	.....	83	4	4	5	60	...	...	3	200	50
27	Adelaide	3	Do. ....	.....	...	...	...	...	...	...	...	5	...	...
28	Tilbury	2	Do. ....	.....	...	...	...	...	...	...	...	8	...	...
29	Plympton	2	Do. ....	.....	...	...	...	...	...	...	...	5	...	...
30	Bothwell .....	...	Do. ....	.....	...	...	...	...	...	...	...	3	...	...

Recently Inducted.

Book Notices.

NICHOL'S PURITAN DIVINES. Fourth volume of Sibbes' Works and sixth of Goodwin's.

We have received from Messrs. Chewett & Co. two additional volumes of the Puritan Divines, one of them being the 4th of Sibbes' works and the other the 6th of Goodwin's. We have noticed this series of admirable works more than once. As the number of goodly volumes increases their value is more fully realized. Those who can possibly afford to procure these volumes should by no means miss the opportunity.

The volume of Goodwin's works just issued contains his treatise on "The work of the Holy Ghost in our salvation." The volume of Sibbes' contains sundry treatises and sermons from the Epistles to the Corinthians.

REPLY TO THE REV. DR. CAHILL ON THE EUCHARIST. By Robert Burns, D.D., Prof. of Church History, Knox College. Price ten cents. Toronto: J. Bain, King Street.

In this short treatise we have a very good reply to Dr. Cahill, and we may say, a very good refutation of the Popish view of transubstantiation. The author first considers the subject in the light of the *history of the ordinance of the Lord's supper*. 2nd He tries the doctrine of transubstantiation at the bar of *sense and reason*. 3rd He applies the test of *direct and necessary consequences*. These points are briefly but clearly discussed, and the result is, that we have, in short compass, an excellent treatise on a point lying at the very foundation of Romanism, for the writer well remarks, that transubstantiation may be well regarded as "*the burning article*" of the Church of Rome, and that the man who denies this doctrine virtually renounces Popery. We believe that the subject of Popery demands a larger share of attention than it generally receives.

STEPS UP THE LADDER. NO WORK, NO WAGES.

These are two books for the young, published by the American Board of Publication. Like most of their other works, they are well adapted for the object in view.

CRITICAL, EXPERIMENTAL AND PRACTICAL COMMENTARY ON THE OLD AND NEW TESTAMENTS. By Rev. R. Jamieson, D.D., St Paul's, Glasgow; Rev. A. R. Fausset, A.M., St. Cuthberts, York; and Rev. D. Brown, D.D., Prof. in Free Church Hall, Aberdeen.

This commentary, a specimen volume of which is before us, will be issued in six volumes medium octavo, 600 pages. One volume will be issued in September, 1863, and the rest at intervals of four months. The price will be \$15, one half to be paid by 1st August, and the rest on delivery of the fourth volume. From the names and qualifications of the writers, and from the specimen which we have seen, we have no doubt the commentary will be a most useful and comprehensive one, particularly valuable to those who cannot procure many commentaries. Those who wish to procure it may communicate with Mr. D. McLellan, Hamilton. We may add that after publication the price will be \$21.

RECEIPTS FOR "RECORD" UP TO 22ND JULY.

P. C. Lobo, H. McD, Amiens, A McK, J. D. H. McK, \$1, W. D., \$2. Woodstock, W. B. Peterboro', \$1, M. Q. Galt, \$1, C. A. Bayham, W. R. S. T. D. L. J. C. Orono, H. McA., D. T. C. P., W. McB., G. H., D. McK., Strath burn, J. McC, W. S., Esq., D. S., A. E.,	Glencoe, R. B., Longwood; J. McD, Ashton, \$1; A. M., York, \$1, J. A., Whitby, \$1; A. S., Bright, J. S., Cole- raine, S. M., Blantyre, J. McK., Rich- view; A. C., Fisherville, J. S., Holland Landing, W. McD., Kirkwall, G. G., sen., Keene.
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MONEYS RECEIVED UP TO 22ND JULY.

SYNOD FUND.		COLLEGE—continued.	
Egmondville.....	\$2 00	Manchester.....	6 00
Dundas.....	11 40	Toronto (Knox's ch. additional)	4 00
Manchester.....	2 50		
Aylmer and Nepean.....	7 84		
Keene.....	4 00		
Sarnia (Mr. Walker's).....	4 00		
W. Gwillimbury, 1st Con.....	4 58		
Essa, ".....	6 42		
FRENCH CANADIAN MISSIONARY SOCIETY.		FOR SCHOOL AT KILDONAN.	
Ayr (Mr. Irving's).....	11 00	Chippawa.....	3 17
Dundas.....	10 76	Bayfield.....	4 00
Aylmer and Nepean.....	8 90	Drummondville.....	\$6 25
		Boston Church.....	20 00
		Beverly.....	8 00
		Melrose.....	9 00
		Newton.....	5 05
		East Puslinch.....	20 00
		Fergus.....	20 00
		Received by Rev. J. Nisbet,	
		for same object—	
		Hon. J. McMurrich.....	\$10 00
		Oakville.....	10 80
		Georgetown.....	21 30
		Boston Church.....	2 65
		Mrs. B. Trafalgar.....	1 00
		Dr. Burns.....	1 00
		D. McLellan, Hamilton.....	10 00
		Beaverton.....	7 75
WIDOWS FUND, AND FUND FOR AGED AND INFIRM MINISTERS.		CHURCH AT ASSINIBOINE.	
Elora (2nd instalment for Special Fund).....	46 00	Beaverton (additional).....	\$0 28
St. Mary's.....	14 40		
Manchester.....	3 20		
Aylmer and Nepean.....	11 57		
With rates from Rev. J. L. Gourlay, Rev. R. Hume, Rev. W. J. McKenzie, Rev. W. Walker.			
FOREIGN MISSION.		MISSION FOR AMERICAN INDIANS.	
Manchester.....	5 92	Friend at Sarnia.....	5 00
Aylmer and Nepean.....	6 48		
HOME MISSION.			
Biddulph.....	22 56		
Nissouri S.....	4 00		
Fish Creek.....	2 00		
	28 56		
COLLEGE.			
Aldboro'.....	9 52		
Brantford.....	12 00		

The amount for the various schemes from Manchester Missionary Association is \$17.67—collected by the following individuals, viz. Mrs. McDonald, \$3.37½; Miss A. Brown, 1 22½; Mrs. G. Young, 2 00; Mrs. B. Cunningham, 6 70; Mrs. Strachan, 1.37, Mrs. Scrimgeour, 1.50; Mrs. Rodgers, 1 50.

TO CORRESPONDENTS.—In consequence of the amount of space required for the Statistical Returns, we have been obliged to defer several communications.

We received the Report of the proceedings of the General Assembly of the Irish Church too late to be able to give any account of the meeting in this number.

The Rev. J. Rogers was elected moderator.

THE LONDON SHOE-BLACK BRIGADES.—There are in London eight shoe black brigades, established to care for the young shoe blacks, and to make of them respectable members of society. The first society formed in their behalf was established in 1851, and has been self-supporting for several years, having a large house, which is paid for, with all its current expenses, by the boys themselves. Its affairs are managed by ten lawyers, who select the boys from twenty ragged schools in the vicinity, which they attend every day after their work, as well as on Sundays. They have regulated the savings and investments of the boys, amounting to over \$85,000, and have sent out and started in life about 1,300 young lads. The amount received in pennies in the streets of London last year, by 373 boys belonging to these brigades, was over \$31,000.

"CANADA OBSERVER,"

A LARGE, GENERAL, FAMILY NEWSPAPER, published weekly in Toronto, in the interest of the Canada Presbyterian Church, by WILLIAM OLIVER, B.A., Editor and Proprietor. Each issue contains the news of the week, numerous articles selected from British, American, and Canadian newspapers; a large amount of Family Reading, and a number of well-written editorials on the subjects of the day, both secular and religious. It is now in the second year of its existence, has been greatly enlarged, and is steadily making its way into the congregations of our church. It has a number of good writers as contributors, and aims at being the

BEST WEEKLY PUBLISHED IN THE PROVINCE.

It is also intended further to enlarge it shortly, so as to make it about the size of the WEEKLY GLOBE. Terms, Two Dollars per annum. To any one sending us the names of four subscribers, we will send a fifth copy free for one year.

Send for a specimen copy.

WESTON COUNTY

GRAMMAR SCHOOL.

INCREASE OF ACCOMMODATION.

IN consequence of the increase of Students, the Rev. J. B. LOGAN, M.A., has removed to a large and commodious house, nearly opposite the Wesleyan Chapel, where his accommodation for receiving young men, who may wish to be prepared for the Universities, &c., will be superior to that afforded by his late residence.

Terms, &c., can be had on application.

The school re-opens, D.V., on Tuesday, the 11th of August.

Weston, July 20th, 1863.

NEW BOOKS

AND NEW EDITIONS

FOR SALE BY D. McLELLAN

HAMILTON, C. W.

- D'ARNOUX'S New Book—Reformation in the Time of Calvin... \$2.50
 Galtie's Speaking to the Heart... 0.68
 Bonar's Sermon for Family Reading 0.75
 Dr. Cunningham's Historical Theology, 3 vols. each..... 3 00
 Dr. Hanna's Last Days of our Lord 1.25
 Dr. Caudlish on Genesis, 3 vols. . . 3.75
 Meditations on Death and Eternity, (the late Prince's favorite Book). 1.00
 The "I Wills" of the Psalms..... 1.00
 Communion Vessels and Tokens, Baptismal Fonts, Kirk-Session and Presbyterian Minute Books.

Hamilton, May 1, 1863.

KEY TO PHOTOGRAPHIC PICTURE.

TO MEMBERS ATTENDING THE

SYNOD OF THE CANADA PRESBYTERIAN CHURCH,

AT ITS SESSION IN JUNE NEXT.

THE KEY TO NOTMAN'S PHOTOGRAPHIC PICTURE of the Union of the Presbyterian Church of Canada, and the United Presbyterian Church in Canada, advertised in the last number of the *Record*, will be ready in time for the Meeting of Synod, and the price will be the moderate sum of **Thirty-seven and a Half Cents**. Every one possessing a copy of the Picture ought to get the Key, as it greatly increases the interest of the Picture. It will be got at Mr. McLellan's, Hamilton; also at Chewett & Co's., Toronto, and at A. Murray & Co's., Montreal. May, 1863.

The Home and Foreign Record

OF THE CANADA PRESBYTERIAN CHURCH,

IS PRINTED MONTHLY BY

W. C. CHEWETT & CO., KING ST., TORONTO.