

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Colored pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 7.

APRIL, 1865.

VOL. IV

COLLECTION FOR HOME MISSION FUND.

We beg to remind Ministers and Sessions that the last of the Synodical Collections, that for the Home Mission Fund of the Synod should be made not later than the 3rd Sabbath of April. There is no more important object than this. Several Presbyteries have extensive mission ground to cultivate, but without aid they cannot undertake the work. Several new stations have been commenced in various parts of the Church, which cannot be continued without help from without. Besides, several Presbyteries are already largely indebted to their Missionary labourers, in consequence of the great scarcity of money this season arising from the failure of crops. It is of great consequence then, that the Synod's Home Mission Fund should be abundantly replenished, that urgent claims may not have to be rejected in consequence of the want of means.

It will be remembered that the Synod at its last meeting passed a resolution to the effect, that instead of simply taking up a Sabbath day collection for Home Missionary purposes, congregations be recommended to employ special collections, with the view of drawing forth larger contributions for this important object.

We are happy to know that the number of congregations employing special collections or the agency of a Missionary association is increasing, and that wherever such means are employed the result is abundantly encouraging.

NO VOLUNTEER AS YET.

No response has yet been given to the application of the Foreign Mission Committee for a Missionary to the Indians. In a Church of 250 Ministers, 29 or 30 Probationers and 50 Students, this ought not so to be. The application has been before the Church for five months and still no one says—"Here am I, send me." Were we to form an opinion from this, as to the Missionary spirit existing in our Church and College, it would be the reverse of favorable.

But surely this backwardness must proceed from other causes. The post is one of the noblest to which a young man of piety and gifts could aspire. The immortal Jonathan Edwards thought it not beneath him to minister to the poor Indian.

If no one can be got for the Indian field, it may be necessary to transfer Mr. Nisbet to it. With true devotedness he is perfectly willing to go—but he has so won the affectionate regards of the Red River people, and is so much needed there, that (although he has many qualifications for the Indian work) his removal would be a serious loss. Having as a Church put our hand to the plough we must not look back. The season advances. The Missionary, whether for the Red River or for the Indians, should start in May, or June at the farthest. Who will be our Pioneer Missionary to the Aborigines?

Is there no one to covet earnestly this high honour? We must not stultify our position, and stain our character as a Missionary Church. We must not disappoint the hopes of the beloved brethren already in the field—and of sister Churches whose eyes are upon us, and who are deeply interested in the movement to which we now stand fairly committed.

We trust that at the meeting of the Foreign Mission Committee on the 5th inst., there will be several applications.

EARLIER MISSIONS TO THE AMERICAN INDIANS.

Sir Humphrey Gilbert, who succeeded Martin Frobisher and preceded Sir Walter Raleigh as an explorer on this Continent, had enumerated among the motives for these early explorations—"The honour of God, and compassion of poor Infidels, captured by the Devil." As regards missionary effort among the Aborigines in that olden time, history is a blank. Nor does it appear that any very enlarged or systematic efforts were put forth for their evangelization by the Pilgrim Fathers. On the contrary, we fear that though they sought for themselves "freedom to worship God," many of them were as intolerant toward the poor Indian as they were towards Baptists and Witches. Their great historian, Mather, speaks of the Indians as "tawny Pagans," "rabid wolves," "grim savages," "bloody devils." Rigorous measures were adopted to "clear the woods of these pernicious creatures, so as to make room for a better growth." Not 80 years have passed since a Governor of New Hampshire offered \$500 for every Indian scalp that was brought him. Still, in these early days the Indians were not wholly neglected. In 1636 the Colony of Plymouth enacted a law to provide for preaching amongst them. Ten years thereafter the Massachusetts's Legislature passed a similar enactment. In 1641 John Eliot commenced the study of the Indian language, and five years thereafter he began to preach. It was not long before an Indian settlement was formed, but it was not till 1661 that a Church was organized. Eliot was a graduate of Cambridge, but had joined the Non-Conformists. By his translations of the Bible, and many tracts and books into the Indian language, and labours more abundant, he earned for himself the honourable title of the "Apostle of the Indians." Like the great Apostle of the Gentiles, he was often "mid perils of waters, mid perils of the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness." At the ripe age of 86, with "welcome, joy," on his lips, he "rested from his labours, and his works do follow him."

Martha's Vineyard was the scene of the self-denying labours of the MAYHEWS, who, in true Apostolic succession, embracing five generations and stretching for 160 years from 1643 till 1803, presented their bodies as a living sacrifice for the benefit of the Indians on that Island.

By 1675 the Plymouth Colony contained 14 settlements of Christian Indians, with a population of 3,600, twenty-four regular congregations, and 24 Indian preachers. In that year, Philip of Pokanoket, bent on exterminating the Europeans, commenced a war known as "King Philip's War," which broke up many of these and seriously impeded the progress of the good cause. Still in 1698 there were 3,000 Christian Indians, and 30 congregations within the United Colonies of Plymouth and Massachusetts.

In 1734 Sergeaut commenced his labours among the Moheicans at Stockbridge, and after 15 years had the satisfaction of seeing over 200 of that wild, wandering tribe sitting at the feet of Jesus, clothed and in their right mind. Here also labored for six years the illustrious Jonathan Edwards, who deemed it not beneath him to teach the poor Indian, and who found a relaxation from his "delightful task," in writing his immortal works on the "Freedom of the Will," and on "Original Sin." There, like the Baptist, he "grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."

In 1743 commenced the brief but brilliant career of that saintly Connecticut youth, whose memory Edwards has done so much to embalm. David Brainerd was the chosen vessel of a Scottish society to carry the unsearchable riches of Christ to the Indians by the Forks of the Delaware, and on the banks of the Susquehanna. In four brief years he finished his course, at the age of thirty, but he left a luminous track behind him. To the altar on which his "whole-burnt offering" was laid, and from which his seraphic soul went up within the veil, many have repaired and have found the live coal that has kindled and fed their missionary fervour. Wm. Carey and Henry Martin were of that number—and who can tell how many more have been induced to go and do likewise, stimulated by the example of him who being dead nigh a century and a quarter, yet speaketh. Where is our Canada Presbyterian Eliot or Brainerd? Alas! that echo should answer—where? Is no one willing to consecrate his service this day unto the Lord? The season is advancing. Whoever goes should be at the Red River early in June. Knox College has had the honour of furnishing three of our Missionaries. Is there no one ready to come forth from within its walls now, and to say—"Here am I, send me." Are there none out of 250 hard-working, devoted Ministers, who feel that they have a call to this work? We have put our hand to the plough and must not look back.

R. F. B.

OUR HOME MISSION FIELD.

As many members of our Church are beginning to take a deeper interest in our Home Mission Field, the Church should endeavour to set before the people at large some facts that would show the extent and resources of the field and the work done each year. These facts would no doubt be found interesting to those especially who are seeking the advancement of the work of Christ. The field—known as our Home Mission field, is so very extensive, that it is impossible to give in one paper anything like a satisfactory account of it. The object may, however, be as effectually accomplished, if a statement be first given respecting the part of the Mission work carried out by each Presbytery, and then by a synopsis of the whole, the Mission work of the Church at home may be seen. There is a great deal of Mission work done by ministers, elders and members of our Church that never comes under the observation of any Session, Mission Committee, or Presbytery. Ministers are holding week-day meetings in destitute places altogether unknown to the Presbytery. Elders and members visit families or settlements regularly, get them together in some convenient place, and read the Scriptures and engage in prayer. In this way there are many families brought to the house God, and to attend the public means of grace there, who would have remained in total neglect of all religious duties. Now, this kind of Mission work is largely carried on in some congregations. The more there is of this kind done the better for the Church.

A great deal more of it might be done than is attempted. There are many of our Elders and Members who have abundance of time at their disposal, and who might profitably employ that time in filling up the vacant places in the house of God. They might thus in a quiet way be working for Christ, and "coming to the help of the Lord" in building up the waste places of Zion. This kind of mission work is never reported. The Church at large knows nothing about it, and yet it is as truly missionary work as that which appears in our monthly or annual reports. Could it not be carried on still more extensively, though just as quietly, than it has been? Let every member of our Church ask, if there be not some one or more families well known to forsake the assembling of themselves together, and let these be made the objects of personal care and attention till they are brought to the house of God.

At the time of the Union many of the Presbyteries were entrusted with a large mission field, and with very few really strong congregations to contribute for the support of the Missionaries employed in these fields. The Presbytery of Huron for example, when first formed, contained a very large field to cultivate, and without one congregation really able to contribute much for the field. The settlements were new and the people poor. At that time there were eleven settled ministers, and one vacant charge. The rest of the field is now divided into nineteen congregations and stations. In these six ministers have been settled, and there are still two vacant congregations, and three groups of mission stations. Thirty-one ministers, probationers and students, have been employed in the field—and the Presbytery has expended not less than \$1,000 a year in support of them. The field has been cultivated with greater vigour and success during the past year than ever before. Fifteen labourers have been employed—namely, four ordained Ministers without charges, five Probationers, and six Students. Over two hundred meetings have been held in Sabbath Services, Sabbath Schools, Bible Classes, Prayer Meetings, and visitations. In carrying out this work over \$800 have been expended, or rather is required to pay those employed in full. Three Ministers have been settled during the past year. This reduces the mission field to two vacancies and three groups of Mission Stations. One of these congregations calls for the sympathies of the Church. It is reported that 300 families belong to Knox Church, Kincardine, and that with few exceptions a Gaelic Minister is absolutely necessary, and though an appeal was made during the last winter to Ministers who could preach the Gaelic to come and give a few days preaching to them, not one responded, though supply could be found for a few Gaelic families away in the States. One of the groups of stations above referred to, presents a most interesting field if there were means to work it, viz., Stephen and Hay. There are about twenty families in these townships adhering to our Church. There are hundreds of French Canadian families who have left the Roman Catholic Church in Lower Canada and moved to the west. There are many German families without regular supply of any kind, and many of these adhering to no Church. If the Presbytery of Huron could station a Minister there and support him, no more promising field of labour could be occupied. But the Presbytery has not the funds necessary. There is another field of labour almost as interesting. There are about 75 families say some, others forty, living at the Goderich harbour who follow the fishing in summer, but who do very little in the winter. This year the children present the most pitiable appearance. They are literally clothed in rags and these not sufficient to cover them. As many families could scarcely be found in any one part of Canada calling out more loudly for Christian sympathy. The friends in Goderich try to clothe them. Some of our people there keep up what may justly be called a ragged Sabbath School, and during this winter the Presbytery of Huron supports a Missionary there. It is hoped that these brief statements respecting these two very destitute fields may awaken some interest for them abroad, and that we may see the banner of truth held up successfully among them.

HINDRANCES TO PERSONAL RELIGION.

Gaius must have been in a most desirable religious condition when the Apostle could throw his good wishes into this form, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Such a measure of outward and general progress as their souls are making in inward and spiritual things would be no great advancement to many. It would be more natural and true to the facts with many to express one's kindly desires in this form—"I wish thy soul may prosper even as thy body, or business, or family prospers."

And yet our personal religion ought to have at least three things—Growth, which distinguishes all living things that have not reached perfection; Comfort, which attends the healthy exercise of all our capacities; and Power, which we possess *in right* as a royal priesthood, but which, alas! *in fact*, we forfeit by indolence, and other forms of sinning.

And why is it so? What are the immediate and actual causes within our comprehension and within our reach, of this backward spiritual condition? We can estimate and discuss the causes of national decay, or personal failure in any line of effort. Let us, even so, look to the obstacles that prevent the growth, comfort, and power of our personal religion.

1. Some, perhaps all of us, suffer from having *too many occupations*. We attempt so many things we can do few or none of them well. Our time is frittered away on miscellaneous pursuits, and our strength is wasted over too wide a surface. We are not very good scholars, nor very good politicians, nor very good farmers, nor very good artists, nor very thorough worldlings, nor very good Christians, from trying to do a little in several of these characters; and some who confine themselves to, perhaps, one thing only, in addition to their spiritual condition, are so awfully in earnest about one thing, as to leave too little time and strength for religious advancement. For reading, or, as the Apostle represents it, feeding on the Word, there is little time. Hurried eating of the daily food, I have heard, is bad for the physical health. There is such a thing as swallowing the allowance of spiritual food so that it shall do no good. Thinking, or as it is called, "meditation," or reflection, is out of the question. To dress, pay and receive visits, keep abreast of the literature of the day, do common duties, and "be like other people," and, at the same time, "think," is out of the question with many. And what prospect is there of being much in prayer with hurried Scripture reading, and no thought? Look about, Christians, and consider what you can properly forgo, if you are to prosper in your souls. This is the first consideration; all else is secondary.

2. But this suggests another great hindrance—*The want of a single eye*. We are not content to stake all on the one thing. We are anxious to have many cisterns, out of which to draw the waters of happiness. We do not wish to crucify *self* altogether. We desire to stand fairly with the *world*. We look in many directions besides upwards. Our eyes are not to God like the faithful maid to her mistress. We cannot say our expectation is *only* from Him, for we expect a good deal from *self*, and so we please, indulge, and magnify *self*; a good deal from the world, and so we tolerate, and even conciliate and flatter it. Our eye is not single. And so when something is wrong about *self*, and we should crucify it, or something is very wrong about the world, and we should, for our part, resist it, we "cannot see it." We do not wish to see it. You may hand us the glass of the Word, we put it to the blind eye. So we are full of inconsistencies. Our road lies straight on; but there are coveted objects right and left which we wish to pick up by the way, and on which we are casting longing looks, and turning to which, ever and anon, our path is crooked and our progress slow. I lately saw two people walking on a fine strand. One was hurrying home and one was sauntering—ready to pick up a shell here, or linger to measure the advance of the tide there. Accordingly the track of the one was straight as an arrow—he had an object before him on which he was

intent. The other had, for the time, no object but to loiter, and his track was crooked and ever returning on itself. We should be intent on one thing, our eyes looking right on; but we are lamentably loitering as far as God is concerned, and our "footprints on the sands of time" are often zigzag—sometimes retrograde. Oh! for a little of His concentration of purpose who said, "This one thing I do!" Oh! for more of the mind of Him who declared, "My meat and my drink is to do the will of my Father in heaven!"

3. But this only leads to another main hindrance—*Our nature is in great part unrenewed*. This may be variously conceived and described. We apprehend only a part of the truth; or we feel it only partially. Our heart is divided; or it vacillates, instead of being fixed. We are not "perfect," because we do not wish to be so. We are less holy than we might be, because we do not wish to be altogether the Lord's. Sin appears in some forms necessary to a part of our happiness. We cannot quite conceive of being wholly happy and wholly the Lord's. To tell us that this shall be the case in heaven is nothing, because we say to ourselves that we *in ourselves* shall be different there from what we are here. We count the Lord holy, a hater of all sin, and yet we love it in some of its shapes. We say Christ died to put it away, and yet we secretly resolve to keep some of it for the present. We see it nail Him to the tree, and yet we yield to its blandishments, and find a portion of our enjoyment in its indulgence. We think with some pleasure of much we dare not do. And in this we are not passive, but active. It is not that we are not approached by a power equal to the renewing of us wholly, but that we will not submit to it. The medicine is here, but we will not take it. The teacher is at hand—ready and competent, but we will not learn. The Deliverer is thundering at the gates and ready to deliver us from the sins that hold us in bondage, but we have become attached friends to some of them, and do not like to be parted from them at the present entirely. And so with the one hand we open the gates and say, "Come in," and with the other we close the door of some secret and safe hiding-place in which a mortal enemy is lurking. Samson is a good man, but he has darling lusts; Lot is a good man, but he wishes to get on in the world; Peter is a good man, but he likes to lead and be somebody; Naaman, the Syrian, is a good man, but he does not wish to go out of favour with his Sovereign, and so besetting sins linger with us and are a drag on the wheels of religious progress.

4. We are retarded by *low views of our calling*. We take our names from Christ and the Scriptures; but we take our *views* from the world, i. e., from that class of people among whom our lives are spent. We are "disciples," but we do not follow Christ, at any inconvenience. If there be inconvenience we do not see it our duty to follow Him. We are soldiers, but we do not run any risks in fighting for Him. We are in full force on parade, and make now and then a great show of our weapons. But where are our battle-fields? Where our honourable scars? Where our trophies? Who dislikes us because we stood up manfully for Christ's truth and honour? "Woe unto us for all men speak well of us!" We are a priesthood—where are our sacrifices? We are fellow-workers with God?—what are we doing with God? Many of us hardly ever think of the obligation to labour for the Lord. Fashion can command us. Money can command us. Society can command us. God speaks to us, and we are deaf as an adder. You shall hear men say, "I must extend my business," "I must give over such a Christian labour," "I must go to such a place." Why "must?" Who fixes the obligation? You are a freeman under God, and, properly speaking, God alone is entitled to pronounce the words "you must;" to you. Has He said of this thing you are doing or deserting "you must!" One sees men choose residences for themselves, professions for their children, friends for their family, amusements for their leisure hours, even ministers, and meetings, and sacraments for their souls and the souls of their children under this imaginary obligation, and where, if they only looked

at the thing in the light of God's Word, and only took the trouble to look at first principles, they would have to admit that the only Being entitled to say "must" to them has spoken as far as He has spoken, entirely the other way.

"And what is the remedy?"

Do you really wish to know, dear reader?

"Yes." Then gather up all the idols and go bury them. Bring out Agag and all the bleating flocks he owned and destroy them. "Little children, what have you to do any more with idols?" They blind your mind, seat your conscience, harden your heart, and hinder your progress.

Go to your Bible now, and learn from it how God wishes you to follow the Lord fully, like Caleb, and to be faithful unto death. Consider what a change it would make in the frame of your mind and the tenor of your life to begin "following the Lord fully." There are "tricks of trade" to be practised no more, enervating indulgences to be given up, secret aims to be foregone, cherished friends to be dealt faithfully with or quitted, influential sinners at whose sins you must wink no more, old jealousies to be buried, old grudges to be forgotten and to be turned into kindnesses, old sins to be confessed, old wrongs to be honestly and fairly repaired. Go to your Bible and get a better acquaintance with it. Learn its elements—open your heart to its lessons—master its meaning by doing as it bids you. You must then grow in grace, for you are believing in Jesus, and consequently loving him, and consequently keeping His commandments. You are breathing a pure air, feed on nutritious food, and getting regular and suitable exercise. Your spiritual being must grow.

And your religion shall no longer hamper you. Instead of being fetters to bind you, it is now tools to work, and weapons to fight with. You had up till now religion enough to spoil your pleasure as a worldling, but not enough to satisfy your soul's cravings. How hard you have had to wink not to see certain reproofs in the Bible, and certain sins in yourself and others! It is so no more. Conscience is at rest; you need not to hide from God amid formal duties and busy occupations; faith is not afraid to grasp the promises and hold them up to the mouth of Hope that they may be eaten; all the Bible is welcome to you; all work that God appoints is grateful; and every step you take is a step nearer His presence, where is fulness of joy. Your religion brings some gladness now; you inherit now as disciples under Him who said, "Peace I leave with you, my peace I give unto you."

And so there shall be power. "There is reality in his religion," says the man that does business with you, "he is as honest as the sun." "There is something in his godliness," says your associate, "you might trust your life to him, he is true as steel." "There is more than talk here," says your servant, "he keeps down his temper, and bridles his tongue." "He is a man of principle," says perhaps, some hoary sinner, "his religion is not a thing of talk and impulse; I have known him these twenty years, and he was always the same." So you will have power to do good, to silence gainsayers, to witness for Christ.—*Evangelical Witness.*

Missionary Intelligence.

INTELLIGENCE FROM OUR OWN MISSIONARIES.

We subjoin a letter from the Rev. James Nisbet to the Sabbath School Children of the West Church, Toronto. It will no doubt interest others.

Letters from Rev. R. Jamieson have been received, dated 11th January, and 19th January. In his letter dated 11th January Mr. Jamieson says:—"I remember that on this day three years ago we sailed from New York. How

the time does fly in this land of everlasting excitement and nine days' wonders! During that time you have had many changes in the Church—many solemn warnings given and serious lessons to be laid to heart by those who remain to work in the Lord's vineyard."

Mr. Jamieson adds, "There is nothing new with us. All affairs, civil and ecclesiastical, are rather in the back-ground. Money is very scarce, and provisions have not been so high since we came."

Mr. Jamieson, in his letter of 19th January, mentions that he had just received a letter from Mr. Duff. He was well, and was enjoying, or at any rate enduring the winter at Cariboo better than he had anticipated. Mr. Duff is a devoted Missionary, and his remaining in Cariboo is highly appreciated by many.

LETTER FROM REV. J. NISBET.

The following letter from Rev. J. Nisbet of Red River sent through the Hon. John McMurrich, Superintendent of the Sabbath School connected with the West Church, Toronto, will, we doubt not, be interesting to other Sabbath School Children, as well as to others interested in the spiritual progress of that far off settlement. We would direct special attention to what Mr. Nisbet says with reference to the employment of Bible readers among the Indians in the Red River Settlement. We do not know what would be the expense of such an agency, but we are sure that there are many Sabbath Schools ready to assist in obtaining the means.

RED RIVER SETTLEMENT,
4th February, 1865.

MY DEAR YOUNG FRIENDS,—Your esteemed teacher, Mr. McMurrich, has requested me to send you a letter in answer to one from him containing your contribution of \$21.54, towards the purposes of our Mission here. And first of all, accept of my most sincere thanks for your very timely and generous contribution. Mr. McM. gives me liberty to apply the money to such purpose as I may think most stands in need of help, and says that if the school-house with which we are engaged is not yet completed, it will be quite a legitimate object. I am very thankful for this permission, as there is yet the internal fitting required in the school-house and no funds with which to do it. For a couple of years our people have met with great reverses, inasmuch as the seasons have been so dry that the crops have to a great extent failed, and last season myriads of grasshoppers destroyed very many fields of wheat and barley. But withal, a good deal has been collected here towards the object, but it would be vain to expect the people to do all that is required for a considerable time to come. Your donation will consequently be devoted to this object.

I most sincerely wish we could do a great deal more for the education of the young than we can do. In one section particularly we stand very much in need of a school, and the people are really not able to raise the funds to pay a teacher. Our Sabbath Schools are generally very well attended, but there has been a sad time of sickness among our young people for at least six months. There is scarcely a family in the settlement where scarlet fever has not been a visitor, and typhus fever has also prevailed, and a large number of children and young people have died. For a long time we had two or three funerals every week. Of some who had been in our Sabbath Schools we entertained good hope, as they manifested sweet confidence in the Saviour, who said, "Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven." I am happy to say that affliction has been sanctified to many. At our last communion season ten were added to the Church—nearly all of whom are members of our Bible Classes, and some of them had been brought near to death, but God graciously raised them up again, and at the table of the Lord they paid their vows which their lips uttered, and their mouths spake when trouble

was upon them. I hope that many of yourselves, my young friends, are trying to give your hearts to Jesus, whether trouble has been upon you or not. I hope you will ever remember that you need religion as much to live with as to die with. It is the only thing that can make you truly happy, because it is the only thing that is pleasing to God who alone can give happiness. I am glad that you are shewing an interest in religion by giving your little savings to help to spread it among those who are worse off than yourselves, and when you drop your cents into the Missionary box I hope you ask yourselves whether you are doing so because you love the Saviour, and because you wish others to become acquainted with Him whom you have found to be so precious to yourselves. If this is the case, my young friends, I shall not be astonished if after a few years I shall have the privilege of welcoming some of you to this land as Missionaries yourselves. You are taking a good way to learn, and I hope you will never grow weary of denying yourselves that others may be saved, I was once a little boy in a Sabbath School, where every Sabbath day I dropped my penny into the Missionary box, but many a thousand miles I have travelled since that time, trying to tell others of the Saviour I found when I was still a pupil in that school: and some of you may yet do the same; I do not know anything that should hinder. Think of this, my dear children, and see if some of you should not give *yourselves* as well as your money to advance the cause of our blessed Lord and Saviour.

Besides English speaking people, there are a great many Indians in this settlement, the most of whom live by themselves, and have a Church of England Missionary among them. But there are always a number scattered up and down the settlement, who are in our houses almost every day. The Indian fashion is to walk in without any ceremony, not even knocking at the door—but they open the door, walk straight into the kitchen and squat down on the floor and there remain till they get something to eat, and generally something to take with them. Very few of them can speak English, but we manage through their own language occasionally to speak a word to them for the good of their souls. I think a Scripture Reader going about among these scattered ones might do much good. I have spoken to a number of our people on this subject, and am not without hope that something will be done in the matter.

You may have heard that our Foreign Mission Committee have resolved on establishing a Mission entirely among the Indians, 800 miles from this. No Christian Missionary has yet laboured among that band. They number about 4,000, old and young, and live by hunting the Buffalo and fishing. I hope the Committee have found a Missionary to send to these wanderers; he will have plenty of labour, abundance of travelling, and some privations; but did not our Saviour *go about* doing good? and does He not say of Himself, "The Son of Man hath not where to lay His head?" and should not those who have been saved by Him be willing to follow His example if thereby they may be made the means of enlightening and saving some of the degraded heathen!

You see, then, there is ample scope for all your energies in this part of the Lord's vineyard. I hope you will be encouraged to continue and increase your contributions; much will be required to carry on such a Mission as we contemplate; but if all our Sabbath School pupils would do *what they can*, along with the contributions of the congregations, we would soon have a well appointed Mission in operation. See, then, my young friends, that the love of Christ constrain you to continue in the good work that you have commenced. "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. ii. 1. Perhaps your teachers will tell you the meaning of this passage.

I am very glad that your Superintendent can speak so favourably of the regularity of your attendance and of your conduct in school. He tells me that he has never seen children behave better, and that is saying a great deal, for he has had to do with a great many children during the last twenty or thirty

years. It is a good token, and I sincerely pray that you will continue so to conduct yourselves not only that you may earn the approbation of your teachers, but that you may also enjoy the favour of God.

I am, with many thanks, your sincere friend.

JAMES NISBET.

EASTERN TOWNSHIPS.

EXTENT OF MISSION FIELD, PAST NEGLECT, &c.

The following notes refer to the general character of a portion of the Mission field of the Presbytery of Montreal, and to the condition and growth of the several Churches and Mission Stations which I lately visited in the Eastern Townships.

The territory known by this name is very extensive, abounds in mineral wealth, is in many parts beautifully picturesque, and forms a most important Mission field, but one hitherto much neglected by our Church. The District of St. Francis alone embraces 40 townships, each about 10 miles square, many of which are well settled and cultivated; but until within the last year our Church opened no new station in this entire region, with one exception. Since 1844, and even now, our knowledge of the country is very limited and imperfect—dozens and scores of townships having never been visited by any minister of our Church. This is also the case with several rising villages, such as Stanstead, Acton, &c. It is easy to account for this neglect. We have not been able to command suitable men and adequate means to accomplish the plans we have sometimes projected—the strength of our Church has been spent elsewhere, while the spiritual destitution of Protestants and Presbyterians scattered throughout Popish Lower Canada has been overlooked, and our Ministers, settled at distances of 70 and 100 miles from each other, have been left to struggle amid the prevailing darkness without receiving special sympathy or aid. However full they may be of Missionary zeal, it is a well known fact that they are often in their own congregations charged with so many duties of every sort, secular and sacred, and in some cases obliged to live upon such stinted and insufficient stipends, that they can have little heart or ability to engage in extraneous work. There are sufficient reasons therefore why we are forced to make a confession of ignorance and neglect respecting many parts of our province.

Difficulties of Cultivating this Mission Field.—It is a great mistake to imagine that we may here extend our bounds and build up congregations with the same facility as in Canada West. Our circumstances are quite different, and this fact should not be forgotten by our Supreme Court in arriving at decisions affecting Missionary work. We have usually to deal with small and incoherent groups of English-speaking people by no means wealthy, or even able to support ordinances—they are not instructed in the principles of Presbyterianism, and we have no popular medium through which to circulate among them the information we desire. Popery is ever busy in seeking to insinuate its doctrines, and to crush every feeling of independence in the human mind. In some parts the deadly poison of Universalism and Materialism has been diffused, the moral and religious tone of feeling is debased—and the youth are growing up in ignorance of the most elementary branches of education, and what is far more deplorable, uninstructed in the truth of God. Where the so-called Common Schools exist, they are as a general thing thoroughly Roman Catholic, and the law as it stands hinders the formation of Protestant Schools, Protestants residing in different parishes or municipalities, not being allowed to unite in order to provide for the education of their children, and their taxes in many instances being absorbed for the teaching of the dogmas of Rome. It is the efforts of our Protestant population to have these and many kindred educational wrongs redressed, of which the Chief Superintendent at Toronto speaks

as "the error of their course, so at variance with the views of the people of Upper Canada, and so impracticable and unpatriotic." We let this effusion pass for what it is worth; but perhaps while the Rev. Dr. grants that there are certain "anomalies in the School Law of Lower Canada," he is not aware of the very anomalous consequences which it produces, for example in the City of Montreal. Here Protestants hold more wealth, in real estate and otherwise; than the entire Protestant population of Toronto. But think of the contrast in educational matters. How many flourishing schools have you in Toronto? While we, from all this wealth, are only able to derive an income sufficient to sustain in an imperfect manner *three schools* under the care of the Commissioners, and two of the school houses are certainly no ornament to the great commercial emporium of Canada. I allude to these matters, Mr. Editor, in order to show the difficult and disheartening circumstances under which we prosecute Missionary work in this province, and to express my decided conviction that our Church and Protestant people in the West should, at the present crisis, extend to us both sympathy and aid in our efforts to have those public grievances removed, which have so long and so injuriously operated in hindering the enlightenment and elevation of the non-Catholic portion of our population, and, which, if allowed to continue, may, in course of time under the contemplated changes in our government, peril the very existence of Protestant institutions in Lower Canada.

Congregations and Mission Stations.—Winslow.—We have here a Church, manse, and glebe, with a congregation numbering at least 250 families, chiefly from the Island of Lewis and the north of Scotland. They occupy an area of country some 30 miles in diameter, and should have the services of more Ministers, but they are not sufficiently wealthy to afford them support. Under the Ministry of Mr. McDonald, who is now their pastor for more than a year, all traces of former discords have disappeared, and the people are happily united, and manifest a disposition to help forward the interests of Christ's kingdom, which is truly pleasing. Through the efforts of their minister and others, there are now *five* day-schools established throughout the parish, where two years ago there were none. The manse has been greatly improved; and I trust the Church may soon undergo a like change, and comfortable pews take the place of backless forms by which it is now occupied.

At Winslow we held a soiree on the morning of the 9th ult., which was conducted in Gaelic by Mr. McKay of Richmond; and in the evening a large concourse of people came together to a social meeting, at which addresses were delivered on Missionary topics, both in English and Gaelic, and over \$50 realized from the sale of tickets of admission.

Lingwick.—This is the parish adjoining Winslow, of which Mr. Milloy has been pastor since 1859. We have here also a Church, manse, and glebe; and although the congregation is not large, it bids fair to become self-supporting. After a Gaelic and English service we had conference with the Elders and Deacons, urging the latter specially to be more diligent in seeking to call forth the liberality of the people, and to provide an adequate stipend for their devoted and laborious minister. The resources of the congregation are sufficient for this purpose, and what is required is, a little more *method* and *perseverance* on the part of those who are intrusted with the management of financial affairs; and this, I suspect, might be found an efficient remedy in the majority of cases where we have to deplore such large amounts of arrears of stipends. Deacons should be prompt and punctual in making their stated calls for the offerings of the people in cases where the income of the congregation is made up in this way, and should, in a kind but decided manner, insist upon it, that papers signed and promises made in behalf of the Church of God, are not to be repudiated at the will or caprice of the parties concerned, and that transactions of this sort, which would be deemed unjust and dishonourable in secular affairs, are doubly so when introduced into the Lord's business. I do not say that we

found such at Lingwick, but I speak of a general principle, and of what is known to be a fruitful source of evil in many parts of the country.

One thing which greatly interferes with material and spiritual progress in this and other townships, is the prevailing habit among young men and women of spending the greater part of the year in the United States or elsewhere, instead of remaining at home to cultivate their farms and develop the abundant resources of the country. Upon the whole, however, there is progress made in the right direction, and we have reason to thank God and take courage.

Sherbrooke, the Capital of the Eastern Townships.—It is now ten years since Mr. Swinton, then our Minister at Melbourne, opened a station in this beautiful and growing town, and preached in it during a whole winter, every alternate Sabbath, but for reasons deemed sufficient by the Presbytery, this effort was suspended and not again formally renewed till last year, when under the ministry of our Missionary, Mr. Jones, a congregation of from 150 to 200 was drawn together; so that now the number of people, and many of them godly, zealous persons, who eagerly desire the ministry of our Church, renders it imperative on the Presbytery to supply them with ordinances. Accordingly Mr. Grant is appointed to labour among them during the coming summer with every prospect of success, the people being unanimous in desiring his services, and the conviction being now settled in their minds that there must be a Canada Presbyterian Church at Sherbrooke. In proof of the strength of this conviction, one excellent person told me that he was ready to mortgage his farm for the support of our cause, should the Presbytery deem such a step necessary. Even a few persons thus in earnest can, with the blessing of God, accomplish much—and their “zeal may provoke many.” The claims of these people, and of Sherbrooke, we cannot ignore, and it is doubly important as the key to “the regions beyond.” The Presbytery never lost sight of this place since 1854, where Mr. Swinton broke ground, and during the years which have since elapsed occasional services were given here and at Lennoxville, by Mr. McLean, then Minister at Winslow, and by others; so that I regret the statement made in the *Presbyterian* for Aug. last, that our efforts here are an “intrusion” upon the Church of Scotland, whose missionary was stationed at Sherbrooke only within the past year. We have no intention to perpetrate the offence of intrusion upon any Christian denomination; but we fail to see with the *Presbyterian*, that our arrangements to supply gospel ordinances to some 200 people, who would not attach themselves to the Church of Scotland, did we ever abandon them altogether, are either “ill-advised” or “uncalled for,” or “injurious to the interests of pure and undiluted religion.”

Richmond, Melbourne, &c.—Mr. McKay, the Minister of this charge, occupies a most difficult position, chiefly owing to the great distances by which the several branches of his congregation are separated from each other. During the past year his labours have been most abundant, and crowned with much success. A neat and commodious Church has been erected by his people at the Gore, where heretofore they worshipped in a school house,—and at Richmond they have built a substantial and roomy manse, which adds greatly to the comfort of their pastor and family, and does honour to their zeal and liberality. Along with this material progress Mr. McKay has extended his Missionary labours and opened several stations in the neighbourhood; so that we regard the prospects of this Church as brighter than at any past period in its history, and our people have every reason to feel encouraged.

Here I met several promising young men, students of St. Francis College, who are pursuing preparatory studies with a view to the Gospel Ministry in connection with our Church, and was much pleased to hear Principal Graham testify to their diligence and success. I have now in my possession the names of 26 such young men in Lower Canada, exclusive of those who are students of Knox College, who have made various degrees of progress in study. This is cheering, and seems to warrant the hope that ere long we may be able to over-

take our vast moral wastes, and send evangelical teachers to those whose woful lot it is to be carried away by "blind leaders of the blind." But men alone are not sufficient in order to overtake the spiritual destitution of this province. We require a more effective method of managing the Lord's work in the neglected regions. We require a deeper interest awakened throughout the Church and especially in our centres of population and wealth in behalf of the "people who sit in darkness." It is vain to think that the helpless will help themselves. But let them that be strong bear the infirmity of the weak; let the disciples of Jesus Christ give the interests of his kingdom the first place in their prayers, and plans, and sacrifices; let them feel that "the earth is the Lord's and the fulness thereof," that "the gold and the silver are his," and that no man may with safety to the Church and to his own soul utterly withhold that over which he is steward when "the Lord hath need of it," and then we shall see the Lord's work receive a fresh impetus in the land, and professing Christians can consistently look up to heaven and say—"Lord save the people to whom we send the gospel"—"Let thy kingdom come and thy will be done on earth as it is in heaven."

In addition to what we may be able to do ourselves, it appears to me that in Lower Canada we may still reasonably look for help from the Fatherland. The Churches at home are not indisposed to vote grants of money to different parts of Europe, and we cherish the hope that when the case is fairly represented to them as proposed at the last meeting of the Presbytery of Montreal, they will shew the same generous disposition towards the groups of their own people from Scotland and Ireland, who are from time to time landed on our shores in a helpless condition.

D. H. MACVICAR.

Montreal, March, 1865.

MISSIONS OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.

The March number of the "Home and Foreign Record" of our sister Church contains several interesting letters from the Missionaries lately sent out to the New Hebrides. They had safely arrived and were all busily engaged in their missionary work, Mr. Gordon at Erromanga, Mr. McCullagh at Aneiteum, and Mr. Morrison at Fate. The letters give a number of details in regard to the French proceedings at Lifu. It is pleasing to know that these have been disapproved of by the French Emperor, and it is to be hoped there will be no repetition of such acts. Another island of the New Hebrides has been occupied by a Missionary of the Presbyterian Church. We refer to Fate. We trust the good seed there will soon take root as on other Islands, and bring forth fruit to the glory and praise of God.

We subjoin an extract from Mr. McCullagh's communication, giving an account of their arrival at Aneiteum, and of the writer's first impressions of the state of the work at Aneiteum:—

"By the watchful care of a kind and gracious Providence, we have at length reached our destination. What shall we render unto the Lord for all his benefits? Well may we join with David and say, "I will bless the Lord at all times; his praise shall continually be in my mouth." Ps. xxxiv. 1.

"We left Sydney on the 19th ult., and reached Aneiteum on Sabbath 5th of June about 12 o'clock. Divine service had been ended both in the ship and on the island. All were glad to see land again, for we had a very tedious and rough voyage from Sydney. The first and last parts of the voyage were the most disagreeable. We were very kindly received by Mr. and Mrs. Copeland, who came off in their boat to welcome us. At three o'clock we had thanksgiving services for God's preserving mercies. Mr. Morrison conducted the exercises and the brethren on board bore a part also. On Monday Mr. and Mrs. Inglis came to welcome us and consult as to our future plans and pros-

pects. We are much delighted with our brethren here and the kind Christian spirit manifested by all. As for Mr. Geddie's house and the Mission premises we were quite surprised, for though we had heard of the taste and beauty of the whole arrangements, we were not prepared for such a reality. The scenery is delightful, the dwelling house is very neat, commodious and comfortable, and the ground laid out with much taste and ingenuity. There is no gaudy display, but on the contrary simplicity with beauty and comfort with real enjoyment. No wonder that Mr. Geddie considers this his home. No wonder that Captains of ships call at Aneiteum. It did our hearts good to see this dwelling, in this far off island. But it was to us especially interesting on account of the associations connected with it. To see this beautiful snow-white cottage surrounded by various trees and flowers, and not far from this the chapel and school-house, study &c., all so very neat and plain, yet attractive to strangers, was indeed something to dwell upon with pleasure and satisfaction. To a Christian mind, however, it was a noble sight, and to the man who by the blessing of God, had succeeded in bringing about all this order out of sad confusion, this peace out of horrid war, this happiness out of misery, and this civilization out of barbarity, we would at once accord most cheerfully a niche at least in the temple of Fame, along with a Howard, a Wilberforce, or a Reed.

“But the most interesting part of the whole is the chapel, which will accommodate nearly 1,000 young and old for the worship of God. We had the pleasure yesterday afternoon of hearing the Rev. J. Copeland conduct the services in Aneiteumese. The Rev. D. Morrison addressed the meeting and Mr. Copeland interpreted. Lathella, the chief, also addressed his countrymen with great ease. No one could help feeling a deep interest in these native Christians. The order, and attention, as well as religious decorum observed throughout, were most remarkable. I never witnessed a more attentive audience, nor a more delightful service from first to last. Mr. Copeland is thoroughly acquainted with the language, so as to be able to turn English into Aneiteumese readily. He is a very devoted man—wise, energetic, and kind both as a man and as a Christian. He has done everything for us to make us comfortable, and in landing our goods he has taken great pains and aided us greatly in getting all properly stored till we be finally settled. We had a meeting on Tuesday to arrange about the movements of the *Dayspring*. We expect the *John Williams* daily. In the mean time we shall proceed to visit some of the Loyalty Islands as well as Tauna, Erromanga, Fate &c., and then decide as to our spheres of usefulness. Mr. Inglis will accompany us, and Mr. Ella with his wife and family will go to his destination at the same time. Captain Fraser is anxious to accompany Captain Williams who has been for 20 years sailing amongst these islands, and can therefore give much valuable information. Mr. Ella is sent by the London Missionary Society, and was formerly a member of the late Dr. A. Reed's church in London. A biography of Dr. Reed has been published by his son, and I read it during the passage from Sydney through the kindness of Mr. Ella. It is to me one of the most interesting books I have ever read.

Captain Fraser and the crew are all well. Lathella sent his men away to collect some taro, yams and bananas, as well as fowls and pigs for presents. One heap was for the missionaries by the *Dayspring*, another for Mr. Copeland, and the third for the crew of the Mission Ship. Lathella stated for whom the presents were intended, and Mr. Gordon and Mr. Currie through Mr. Copeland returned thanks. There was great shaking of hands on going out of the chapel. The last prayer was offered by a native in a very earnest impressive manner. The boys and men then passed along, and each shook hands with the new missionaries. Then the girls and women likewise—in all about 330. We intend to visit the other side of the island to-morrow, and see the working of the mission as carried on by Mr. Inglis. Mr. Inglis seems to be a man of sound judgment, good common sense, and of a cheerful disposition. He is kin

and gentle in manner, and prompt in action. He possesses good business habits. Mrs. Inglis is a very energetic person, very kind and communicative on all matters concerning the duties of a missionary. She is also very devoted and prudent, and must prove an excellent and invaluable help to her husband. Mr. and Mrs. Copeland are also well suited for their sphere of labour, and their manner is well fitted to win the affections of the natives as well as to secure their respect. As we looked on the assembly of worshippers all so devout and attentive during the service in chapel, and thought of their condition when Mr. Geddie arrived sixteen years ago, well might we say, 'What hath God wrought!'

Yesterday the Rev. S. Ella addressed a large congregation of natives in Mr. Inglis's chapel, and Mr. Inglis interpreted for him. Then I addressed the same number, about 500, from the 23rd chap. of Luke, about the dying thief. Mr. Morrison preached in the evening to an English audience from Rev. xiv. 13. It was delightful to witness the devout worship of all both young and old, male and female. Williams raised the tunes, Devizes, Irish, and 'There is a Happy Land,' &c. The whole arrangements here are admirable. Great taste is displayed everywhere. Mr. Inglis is a model man, and Mrs. Inglis a superior woman. Mr. Inglis has a model Library too, and is well qualified to train young men and young women soundly and efficiently. Oh! that many more islands may soon present such an aspect as Aneiteum.

I remain, in Christian love,

W. McCULLAGH.

ERROMANGA.—The Rev. J. D. Gordon, who visited Canada before his departure to the New Hebrides, writing from Erromanga says:—

"Two months have elapsed since my settlement here, during which time I have been the daily recipient of many benefactions from a covenant-keeping God. My health is good. I am much stronger than I was this time last year. This may be chiefly attributed to the physical exercises (for these are various in this part of the world) through which I have rather involuntarily gone. To work from morning to night with the natives of these seas, who many a time sorely try your patience, may be humiliating, but it is also invigorating. One great stimulus to this exercise with me was living in a native house, windowless and otherwise inconvenient. Every time one entered it, or came out of it, he was obliged to do obeisance, and that too, with no feigned attitude.

"I am now in a house of my own, I am thankful to say, and in this respect am better provided for than was the Son of Man, who had not where to lay his head.

"Though there has been a great change for the better since 1861, it is still but the day of small things. On Sabbath, June 21st, 1857, only twelve came to the house of God in the morning, and but eight in the afternoon. The average attendance at the Bay alone since my arrival has been about 140 morning and evening. Of these, however, but few have said "As for me and my house we will serve the Lord." There are many who endeavour to serve the Lord and Baal too, inasmuch as they attend worship, and make and go to Nesekavas, feasts. Feasting appears to be the great curse of this island just now. There are no wars, and any fighting done is of a private character. The attendance at school is but small, not exceeding on an average daily 20.

A small primer has been recently published, which, with the gospel to Luke, give an impetus to the cause of education. The primer has been, and Luke is being printed, at Aneiteum by Mr. Ella. Thus though shut out from Uea at the time when we came, important service has thereby been rendered the mission on this island. The execution of the printing or letter press is excellent.

"I have not been here a sufficient time to know much of the "regions beyond" Dillon's Bay. The greater number of the chiefs of the island, im-

portant and unimportant, have paid me their respects. * I hope to be enabled by and by, to return their visit.

"Clothing is low in demand. I was glad to find some articles of ready-made clothing in the box—a very good one indeed made up for me in Pictou. Mr. Copeland has made a few more in addition, so that we have sufficient for "the present distress." It will be the part of you and of other friends of the Redeemer's kingdom to pray that all who appear clothed on the Sabbath day may be found likewise in their right mind. Both of these things I am assured, and can assure you, can be predicated of at least a few of the natives of this island, of how many it would be presumption to say, but I think of at least two dozen. A dozen young men, who desire to become teachers, are now receiving farther instructions in divine things. As there are a few places needing their presence, I shall (D. V.) in the course of a few weeks, baptize some or all of these, and send forth half of the number and keep the others as a relay to take their places in the course of a few months.

"The exiles have all returned but one. The last of them, two young men, came in a sandal wood vessel from Mare a few days ago.

"There are, notwithstanding, as in the days of yore, several things to hinder the advancement, and retard the development of the Redeemer's cause in this island. Some of these come from without, others from within. Some of these are in us, who are engaged in carrying on a work about which we are unfit to have anything to do. The adverse influences which have operated against the cause of Christ here still exist to a great extent, so that whatever has been achieved has been gained "not by might nor by power."

"You know how to order your petitions for the cause of God on Erromanga.

"Yours as ever,

"JAMES D. GORDON."

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

OLD CALABAR—FIVE CONVERTS BAPTIZED.—Letters from the Rev'd H. Goldie at Creek Town, Old Calabar, convey the pleasing intelligence of the baptism of five converts. One was baptized on 25th September, and the other four on the 23rd December. With reference to these four Mr. Goldie says:—

"Of the four baptized, none are natives of Calabar. Eyo Esien is a native of Mburukom, a region exposed to the raids of the Moors, called Tibari by the Calabar people, in their descent into the interior of the continent. He was made captive by them when a child. The town in which he was born was assaulted and destroyed; his mother and two of her children were killed; his father had been dead some time before; and he, with four other children of the family, were preserved and sold by their captors. What became of the others he never learned; but he, passing from one hand to another, came into Calabar, where he has been brought to know and receive the truth. Ansa, his wife, is of the Ekoi tribe. When a child, she was sent to live with a big woman of the town, to whom the family likely belonged, but was carried off from her and sold. Her father, getting notice of the place where she was, sent a young man as a substitute to redeem her, but her own owners appropriated both her and the man. So far as she knows, her father is still alive, but too remote to have any intercourse. Odiong Uwa is from Mbe, an interior region which, like Mburukom, suffers from the raids of the Tibari, and is a war captive, like her husband, Afanga, who bears on his breast the mark of a Tibari spear. Inyang Etim is a native of the Audandop tribe, which is adjacent to Calabar. When she was sold into Calabar, her mother of her own accord accompanied her, and died at Creek Town a few years ago. We have now at least nine tribes represented in our small church."

A chief of the Ibibio people, residing about five or six miles from Ikorofiong, is building a church at his own charge, that his people may have a proper place to meet in. Mr. Baillie, the Missionary, says: "He is building the church entirely of his own accord, and I cannot understand what set him to it, as the Africans are very unwilling to work without being paid for it. I suppose the Lord has put it into his heart to do it. He attends our meetings regularly at his village, and often seems much interested in the statements of divine truth.

BRITISH CAFFRARIA.—The arrival of the Rev. J. Sclater has given great satisfaction. The Rev. Mr. Chalmers says "that it seems as if a brighter era were dawning on the mission." The mission work is going on quietly, but steadily. The week day school is well attended, upwards of fifty being the number of pupils. The missionaries look to the young as affording the greatest promise of success. The Rev. Mr. Sclater gives the following account of his first sermon at the station, and of his commencement of missionary duties:

"On Sabbath (the 7th) I preached my first discourse at the mission-station. The church, which is seated for 612, is a comfortable and, for the part of the country, a handsome building. The sides only have windows, in each of which there are four in a single row, all circular at the top. The door is at one end, and the pulpit at the other. There is no gallery, and only one passage, which is in a straight line between the door and the pulpit. This passage separates the male portion of the worshippers from the female—the males sitting on the right hand of the minister, and the females on the left. The former clothe themselves when they come to church mostly as the poorer classes do at home on week-days. The dress of the latter generally consists of a print gown, a worsted shawl, and a napkin wound round the head. Mr. Soga wears a gown and bands in the pulpit; and the only peculiarity about the order of the services is, that they are begun with the reading of the ten commandments. We have three services on the station every Sabbath,—two for the Caffres, and one, which is the second in order, for white people. The first service is held at eleven, the second at half-past one, and the third shortly after three o'clock.

"Charles Brownlee, Esq., civil commissioner, has kindly consented to act as my interpreter at the Sabbath services on the station. This gentleman, who has invariably proved himself a true friend of the mission, is well qualified for the office, knowing thoroughly the Caffre language.

"On the following day (the 8th), Mr. Soga and I inspected the schools on the station, and were well pleased with what we saw and heard. On the 9th we visited a kraal of Hottentots, about three miles 't' tant, where we addressed a meeting, at which there were thirty present.

"On the 10th we met with the inquirers, the number of whom, you will be glad to learn, has recently increased, and now amounts to forty-two."

CAPE COLONY.—The Rev. J. F. Cuming, writing from Glenthorn, gives an interesting account of the happy and hopeful death of two Hottentots, the one being the wife of an elder, and the other a son-in-law of an elder of the Church. With reference to the former Mr. Cuming says:

"The last time I saw her was on the day of her death. She lived in a neighbouring farm. I took my little boy with me, in the hope that the sight of a dying saint might leave a hallowed impression upon his mind. She was sitting in bed, with her knees drawn up to her chin—the only posture, light and day, in which she could get ease to her suffering frame. A great change had passed over her appearance since my last visit. While reading or speaking to her of the glorious prospects of believers, she would clasp her bony hands together, and, with a rapturous look, gaze upwards, as if she actually realized the presence of her Saviour in the midst of the redeemed. Drawing my little boy near, I said, 'You see this poor sickly woman, how distressed she is; in a little

time her appearance will be quite changed—happy and beautiful, she will be clothed in the bright robes of heaven. You see this little smoky hut; she will soon be in the grand mansions of the skies, with Jesus in his Father's house.'

"I prayed and left; but what an indescribable feeling did I experience, as returning I thought upon our nearness to the heavenly world, which we seemed to realize in that humble cottage. In a few hours the aged elder came to announce the happy release of his departed wife."

INDIA.—RAJPOOTANA.—The Rev. W. Shoolbred gives an account of a Missionary tour which, in company with Dr. Valentine, he had for the fourth time made through the hills of Mairwara. They were accompanied by Rama, a native convert, who morning and evening addressed his heathen countrymen with much earnestness and effect. Reviewing the work done Mr. Schoolbred says:

"I should fail in gratitude to the Master whom I serve, were I not to record my deep sense of his past goodness and grace, and my cherished hopes, founded on what I have seen and heard, that he is preparing a people to serve him from among the wild idolaters of the Mugra. The yeast is working in the mass, although as yet its effects are but partially visible on the surface. Looking back on the past four years, I can mark a great change on the spirit of the people, and the way in which they receive the truth. Our audiences have been more numerous than ever, and in general they have listened with greater intelligence and appreciation than before. There is an evident loosening of the bonds of old superstitions. None are readier to laugh at the absurdity of worshipping the stone gods that swarm in every village. They even relish the exposure of the deceit and hypocrisy of their Jogies and other Gooroes, and frankly admit that such avaricious, lustful men cannot save themselves, far less those that trust to them. The cry, 'What must I do to be saved?' rises more and more frequently; and the name of the Lord Jesus is beginning to usurp that of Ram and Shiv as an object of devout invocation. True, much of this is the offspring of half-awakened superstition, which thinks the change of an invoked name enough, and knows nothing yet of the outgiving of the heart's faith and affection to him 'who loved us, and gave himself for us.' But still, as it shows the hold which the truth is silently taking, it is not without hope, that as their knowledge of him whose name they invoked grows and strengthens, they may come to enthrone him in their hearts, and take him as their all in all. Let the Church at home unite their prayers with ours, that in hundreds and thousands of instances this may be the case, and that ere long incense and pure offering may be offered up from those altars which now smoke profanely to Mata and Shiv.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

INDIA.—The Rev. Mr. Wells, who went out not long ago, has been appointed to Rajkote, the first formed Mission Station which Rev. Mr. McKee had been compelled by ill health to leave. Mr. Wells, alone in the field allotted to him, seeks for the sympathy and prayers of the Church in his behalf. Mr. Dixon has entered on the work at Surat, the work being chiefly educational. There are several vernacular schools. In one of them there are 60 pupils, in two others upwards of eighty each, and in a fourth ninety-five. The Scriptures are read, and the advanced pupils are trained in the shorter Catechism. All the advanced pupils in attendance at the vernacular schools, are present at the Sabbath morning service in the mission church.

JEWISH MISSIONS.—Dr. Craig, of Hamburg, gives interesting accounts of his work, of the condition of the Jews, and the various agencies used for reaching the Jewish mind, and also the Gentiles. The distribution of Bibles has been carried on extensively and has not been without good fruit. Four Colporteurs have been employed under the inspection of Dr. Craig. One of them sold during the year 7,866 Bibles and Testaments, and another 6,480. Tracts,

too, have been extensively circulated. Dr. Craig makes the following remarks with reference to his immediate work :

“ The Jewish Mission is still the same it has always been. It was to a field of dry bones the prophet Ezekiel was sent—very many and very dry. Jeremiah was cautioned not to be dismayed at their faces. As a rebellious house that refused to obey the Lord did they appear to all the prophets. The work among them seemed to be always in vain. Nothing would have been easier than to let them alone. And yet it was to this people that watchmen were set on the walls, never to hold their peace day nor night. It was a nation that killed the prophets which the Lord would have gathered as a hen gathereth her chickens under her wings. It was a *backsliding* Israel and a *treacherous* Judah that were called to return to the Lord. And it was of this nation—scattered and peeled and torn, a hissing and a byword—that it was said “ All Israel shall be saved.” The Gospel must be preached until the time—the set time—is come, to make Israel a praise in the earth, an eternal excellency, a joy of many generations.

“ Great political changes are going on among them just now, but there is no appearance of the nation turning to the Lord. It is with us still the seed time, and the sower must go forth in sorrow; no doubt the harvest will come in due time and the sheaves be borne home in joy.

“ Though Israel be not gathered, yet will I be glorious, saith the Lord. The work for the Jews is blessed to many a Gentile. The preaching of the Gospel is not in vain even here, and souls are being converted to God and built up in their most holy faith. It is sometimes supposed that because it is a Protestant town it is less needful to make an effort for introducing the Gospel here, but the fact is that the Protestantism of the Churches in this city is far from being the religion of the Bible. Where eighteen parish clergy out of twenty-four decide that it is not necessary to name the name of the Lord Jesus in Baptism; where a Christianity without an atonement, a religion without miracles, a humanity without original sin, a futurity without a judgment and without punishment, a God who does not interfere with the things of earth is preached from the pulpits to empty benches, it is no wonder that many exclaim, ‘ Popery would be far better than this.’ ”

CHINESE MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

We have pleasure in inserting the following short letter from the Rev. W. S. Swanson, giving an account of the baptism of *nine* converts at Khi-boey. We copy the letter from the *English Presbyterian Message* :

My dear Mr. Matheson,—There is one fact of more than common interest which I must communicate to yourself and the Committee. On Sabbath, the 25th instant, I was at Khi-boey, and then I received *nine* persons by baptism. We have had long trial of the life and conversation of each and all of these, and both the native brethren and we have had to thank God for their steadfastness and consistency. And what to us here is more convincing proof of sincerity than even close outward conformity, almost every one of these persons have suffered, either in person or estate, for the name of Christ. Two at least of the number were about two months ago shamefully beaten because they dared to be faithful and refuse to give the very smallest *item* for idolatrous purposes. Of those received, eight were males and one female. In the afternoon of that same day we partook of the Communion, and we all felt more than encouraged by such a very considerable accession to our numbers.’ ”

MADAGASCAR.

The Rev. W. Ellis writes, that both in the capital and in the different parts of the country, the prosperity and extension of the mission are most encouraging. One of the largest Churches in the capital have agreed to provide an

annual stipend for their two active pastors. Other Churches will, it is believed, follow this example. Many chapels have been already and others are in course of erection.

GENERAL RELIGIOUS INTELLIGENCE.

CALL TO THE REV. A. B. GROSART, OF KINROSS.—A congregation recently formed at Liverpool, in connexion with the United Presbyterian Church, has addressed a unanimous call to the Rev. A. B. Grosart of Kinross.

DEATH OF MINISTERS.—We observe notice of the death of two highly esteemed ministers of the Free Church, the Rev. Dr. Smith of Lochwinnoch, and the Rev. Dr. Barclay, of Old Kilpatrick. They were both advanced in years, and had long been engaged in the work of the ministry.

QUEEN'S COLLEGE, KINGSTON.—We observe that the case of Professor Weir versus Trustees of Queen's College, has been decided by the Court of Chancery in Professor Weir's favour, the Court holding that his office was held *ad vitam aut culpam*. It is said that the College authorities intend to appeal from this decision.

STATISTICS OF JESUITISM.—At the close of the year 1864, the total number of members of the Society of Jesus was 7728, being 199 more than in 1863. The number engaged in Foreign Missions is 1532, being 740 more than in 1863. Their numbers have double since 1841.

THEATRE SERVICES FOR 1863-4.—The committee report 103 services held, attended by 150,500 persons, making in all 662 services since the movement was begun, with the aggregate attendance of 1,015,600 persons. Many tracts and hand-bills have also been distributed.

OVERTURE ON THE SUBJECT OF HYMNS.—An overture was brought before the Free Presbytery of Glasgow, in favour of revising and extending the paraphrases and hymns used in public worship. The overture was opposed by Dr. Buchanan, whose motion was carried by a majority of 29 to 20.

TESTIMONIAL TO REV. DR. GUTHRIE.—A well merited testimonial has recently been presented to Dr. Guthrie of Edinburgh. It consisted of a silver tea service of Mrs. Guthrie, and upwards of £5,000 to the venerable Doctor. Several Bishops to the English Church, and indeed persons of all denominations were among the contributors to this testimonial.

SUCCESSOR OF M. RENAN.—M. Munk, the successor of M. Renan in the Chair of Hebrew Literature in the College of France, has entered on his duties. He is said to be one of the most distinguished scholars in several of the Oriental languages. He is entirely blind, having lost his sight from continued study of hieroglyphic inscriptions.

DEATH OF MRS. MOODY OF PESTH.—The Rev. Andrew Moody of Paisley, was appointed missionary to the Jews, and minister to the German Protestants at Pesh in Hungary; and with his mother and sister, he arrived there safe a few months ago. We have just learned of the death of his excellent parent, after a severe illness, on the 18th of February last. Mrs. M. was the daughter of the late Rev. Dr. Burns of Kilsyth.

THE GREEK CHURCH IN NEW YORK.—A priest of the Greek Church from Russia, has lately begun to conduct services according to the rites of the Greek Church. Trinity Chapel was placed at the disposal of the priest for this purpose. The *New York Evangelist* after describing the scene condemns, in very strong language, this fraternizing with a Church which really believes in transubstantiation, and mutilates the creed, and is in many respects fully as corrupt as the Romish Church.

SYRIAN PROTESTANT COLLEGE.—The Rev. Dr. Bliss, for many years one of the American missionaries in Syria, has recently been in London, with the view of giving information in regard to the Syrian Protestant College, of which he is Principal. A large sum has been raised in America for the support of the College, and it is hoped that as much may be raised in England. The college is to be established at Beyrout. The plan is most favourably viewed by all who are acquainted with the condition of things in the east.

THE LATE CARDINAL WISEMAN.—This dignitary of the Romish Church died on the 15th February, after an illness of some months. He was buried with great pomp. His appointment, about fifteen years ago, occasioned great excitement, but it is generally admitted that his mission was a failure in reference to the objects contemplated by the Church of Rome.

DEATH OF PROFESSOR McCULLOCH OF DALHOUSIE COLLEGE, N. S.—Pro. McCulloch of Dalhousie College, died on 8th ult. He was the third son of Rev. Dr. McCulloch, the distinguished Theologian of the Presbyterian Church of Nova Scotia. He was formerly Professor in the Presbyterian Seminary at Truro. He was distinguished for his knowledge of the natural sciences, particularly Botany and Ornithology.

PROGRESS OF PRESBYTERIANISM IN CAPE BRETON.—We rejoice to observe that two new congregations have been recently formed in Cape Breton, and that pastors have been settled over them with encouraging prospects of success. One of these is Gabarus, and the other Leitch's Creek. In consequence of the new coal mines which have been opened in Cape Breton, and are now being wrought, there is a large increase of population

Home Ecclesiastical Intelligence.

PARIS—DUMFRIES ST. CONGREGATION.—The Rev. J. James has, we understand, accepted the call addressed to him by the congregation of Dumfries st. church, Paris.

COLUMBUS.—The Rev. O. Labelle has been ordained and inducted as pastor of the congregation at Columbus.

OIL SPRINGS.—The Rev. James Malcolm has received a unanimous call from the congregation at Oil Springs.

CHALMER'S CHURCH, DUNWICH.—The Rev. John Stewart has received a unanimous call from the congregation at Chalmer's church, Dunwich.

GEORGETOWN AND LIMEHOUSE.—The congregations of Georgetown and Limehouse have given a cordial and unanimous call to the Rev. R. Ewing.

MOUNT FOREST.—The Rev. John McMillan, formerly of Fingal, has been inducted into the pastoral charge of the congregation of Mount Forest.

PRESBYTERIAN COLLEGE IN MONTREAL.—We observe that an Act of Incorporation for the proposed Presbyterian College in Montreal has been passed and has received the assent of the Governor General.

KNOX'S CHURCH, OTTAWA.—The congregation of Knox's Church, Ottawa, at a meeting lately held, agreed to present their pastor, the Rev. T. Wardrope, with the sum of five hundred dollars, and to increase his stipend to twelve hundred dollars per annum, with a free manse.

WALKERTON.—On Tuesday, 7th ult., Messrs. John Bruce, A. Rowand, and John Little called at the manse and presented the pastor, the Rev. R. C. Moffatt, with the sum of one hundred dollars, as a token of regard from the Walkerton congregation. This presentation is most creditable both to pastor and people.

SHAKESPEARE.—The annual soiree was held here on the 20th Feb., and was a great success. The speakers were Rev. Dr. Ormiston, Messrs. T. Lowry, Kehler, and H. Izard, Esq. Dr. Ormiston's was an eloquent and telling address. The proceeds of the meeting together with the collection of the previous Sabbath, amounted to \$100, which is devoted to the liquidation of debt on Church property. On Tuesday evening the Sabbath School anniversary was held; there were over 200 present. During the evening which passed away very pleasantly, the children's missionary box was opened, and the contents were voted by the children, to our Indian Missions, \$5; and to China, \$4.

CENTRAL CHURCH, HAMILTON.—The ordinary income of the congregation, as appears from the annual report, amounted to \$4,961.39, of which was received on account of seat rents \$2,254.00,—from ordinary collections \$1,139.97,—and the bal-

ance from special collections, &c. There was also received by the Missionary Collectors \$361.00, and at Sunday School \$200.00,—the aggregate amount being \$5,822.39. The whole machinery of the congregation appears to be in excellent order, and in every department there has been progress during the year.

KNOX CHURCH, TORONTO.—The annual income of Knox's Church, Toronto, for the last year, amounted to \$4,667.35. This does not include the amount contributed for Knox College. The amount raised by seat rents was \$2,551.72, and by ordinary collections \$1,241.25. At the annual meeting of the congregation it was resolved to obtain the services of a Minister or Probationer for the discharge of the duties connected with the congregation until Mr. Topp's health be fully re-established.

LAGUACHETIERE STREET, MONTREAL.—We have received the annual reports of the congregation of Laguachetiere street, Montreal, and beg heartily to congratulate the congregation on the operations of the past year, and the position which they now occupy. The amount received by the Treasurer for ordinary purposes was \$2667.70; while for the building fund of the new church, which is to be named "Erskine Church," the sum of \$6,476 has been actually received, exclusive of the amount from the sale of church and manse property in Laguachetiere street. The amount subscribed for the erection of the church is in all \$19,530. The amount raised for missionary purposes was \$1,728.61, including \$600 for the City Mission Board. The congregation have also, since the the union in 1861, raised \$600 for the special Widows' and Orphans' Fund. In connexion with the Sabbath School the sum of \$30 was raised and voted for missionary objects, and a farther sum of \$98 raised for increasing the library. We trust that the congregation, in its new place of worship and enjoying in the pastorate the combined benefit of the experience of age and the fresh vigour of youth, may, through the blessing of God, enjoy continued and growing prosperity.

NEWTON AND NEWCASTLE.—These congregations have allocated their funds for missionary and benevolent objects as follows :

Newton—Presbytery's Missions.....	\$ 52 00
Knox College.....	25 00
Foreign Missions.....	19 00
Synod Fund.....	5 00
Widows' Fund.....	5 00
Tracts.....	5 00
French Canadian Mission.....	9 50
	<hr/>
	\$120 50

Newcastle—Presbytery's Missions.....	\$24 10
Knox College.....	11 50
Foreign Missions.....	15 50
Widows' Fund.....	4 00
Synod Fund.....	5 00
French Canadian Mission.....	6 00
	<hr/>
	\$66 10

The former congregation, besides giving the above, honourably paying their pastor's stipend, and meeting current expenses, have during the financial year raised towards the payment of their new church, \$1864.

PRESBYTERY OF GREY.—This Presbytery held their ordinary quarterly meeting at Durham, the 14th and 15th days of March.

The following were the principal items of business. The committee appointed to ascertain the possibility of effecting a union between Port Elgin congregation and Dunblane Station reported that at present there was no prospect of such union.

Mr. Frazer withdrew his resignation of his charge.

Mr. McMillan's induction to the pastoral charge of Mount Forest congregation was appointed to take place on the 29th March, Mr. Greig to preside and address the minister, Mr. Hay to preach, and Mr. C. Cameron to address the people.

The first two queries of the Committee on the State of Religion, the Presbyter

declined to answer, on the ground that they relate not to the State of Religion, but to the way in which the Presbytery discharge their duties. The last time it was resolved to send down to Kirk sessions, with instructions that the answers thereto be sent to the convener of the Committee.

It was resolved not to nominate any person to fill the vacant chair in Knox College, the Presbytery thinking it better, in consideration of the financial condition of that institution, that present arrangements be meanwhile continued.

Rev. T. Stevenson, Owen Sound, was nominated Moderator of Synod.

PRESBYTERY OF PARIS.—An adjourned meeting of this Presbytery was held in Dumfries Street Church, Paris, on Tuesday, the 28th of February. Among other business the following may be noted:

Two calls, one from Wellington-Street Church, Brantford, and the other from Dumfries-Street Church, Paris, were laid on the table, in favour of the Rev. John James, formerly Minister at Galt. The calls which were, in both cases unanimous, were sustained by the Presbytery. Mr. James not being present, the calls were ordered to lie on the table, and the Clerk was instructed to make intimation to Mr. James with as little delay as possible.

The overture on a General Assembly was approved, with the exception of the second section, in the first line of which it was agreed to delete the words "one half" and to substitute the words "one third" in their stead.

The Committee on contributions to Knox's College, gave in a further report and was continued, with instructions to deal with such congregations as had not contributed the amount apportioned to them, to meet the present demands on the College.

The Presbytery agreed unanimously to nominate the Rev. John Gillespie, as Moderator, of the next meeting of Synod at Montreal, and the Rev. John Straith of Ingersoll, was appointed a member of the Committee of Bills and Overtures.

The Presbytery then adjourned to meet in Knox's Church, Woodstock, on the first Tuesday in May at 2 o'clock, P. M.

JOHN GILLESPIE, Pres. Clerk.

PRESBYTERY OF OTTAWA.—This Presbytery met in Perth on the 6th February. There were present seven ministers and three elders. The opening sermon was preached by Mr. Gourlay, subject, "Regeneration."

In accordance with previous notice, it was moved by Mr. Wardrope and seconded by Mr. Fraser, and agreed to without a vote, "That the Rev. Dr. Ormiston be nominated to the vacant Professorship in Knox College."

Mr. Aitken of Smith's Falls was unanimously nominated as moderator of next Synod.

Leave was given to Mr. D. Wardrope to moderate in a call at Fitzroy Harbour and Tarbolton, and to Mr. Duncan in Dalhousie.

Mr. John Scott was appointed to labour in Pakenham, &c., for the month of March, and in Dalhousie thereafter till the end of his term.

Mr. Martin was appointed to mission work in Cumberland, Russell, and Gloucester.

The Committee on Arrears in the central section reported from Bristol, Fembroke, McNab and Renfrew. A recommendation of a grant-in-aid of \$100 for Renfrew was sanctioned by the Presbytery. Full reports are expected in May from Bristol and McNab. Pembroke has paid in advance.

Reports of missionary meetings so far as held, were given in, and sums of money acknowledged.

The circular and queries from the Committee on State of Religion were fully considered. A formal report is to be prepared for next meeting.

Next ordinary meeting is to be held at Smith's Falls, on first Tuesday of May at 7 p.m., when the various remits of Synod are to be considered.

S. C. FRASER, Pres. Clerk.

PRESBYTERY OF ONTARIO.—This Presbytery met at Prince Albert on the last Tuesday of February. The following are the principal items of business transacted.

As the Rev. John McTavish, of Woodville, feeling himself unable to decide as to what was his duty in relation to the call addressed to him by the East Puslinch congregation, left the matter in the hands of the Presbytery, the members

thereof almost unanimously resolved to retain him in his present sphere. In order to keep the way open for the action of the Guelph Presbytery, should said court see fit to take any, the commissioner representing the same protested and appealed in their name,

The following motion on the Professorship was adopted, viz : " The Presbytery of Ontario, looking at the present state of Knox College, and at the circumstances of the membership of the Church, believe that it is at present beyond the ability of the Church to support a number of Professorships similar to those in theological institutions in older and wealthier lands ; and knowing also that the plan to be recommended has already been successfully tried by more than one Church in Great Britain, would, in view of all these things, and in order to provide for the existing necessities of our theological institution, respectfully recommend, 1. That in addition to the Principal, there shall be three or more professors. 2. That these professors shall be selected from the settled pastors of the Church. Each of them shall receive three hundred dollars, (\$300). 3. That each of these professors shall be occupied during three months of the Session with his allotted duties, and 4. That during the time the professors are so occupied their pulpits shall be supplied at the expense of Synod.

Mr. Labelle gave in all his trials for ordination, and these were sustained. His ordination was appointed to take place at Columbus on second Tuesday in March. On said day the Presbytery again met there for that and other business. According to appointment, as part of the ordination services, the Rev. Mr. McArthur preached from Col. I, 28 ; Dr. Thornton presiding, offered up the ordination prayer and addressed the minister ; and the Rev. Mr. Kennedy addressed the congregation,

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery was held on the 7th March. Sixteen ministers and eleven elders were present.

Interesting information was received in relation to the mission field in Arthur and Luther, and the Presbytery, with a view to the more adequate supply of ordinances in the latter township, agreed to give a full supply to Arthur, provided the congregation raise \$150 a year towards the payment of the missionaries, it being thought that if this be done, the Presbytery will be able to maintain a missionary in Luther. Encouragement was also given to the Arthur people to exert themselves with a view to the calling of a minister, the Presbytery promising to aid for a time in his support.

The Presbytery of Ontario having refused the translation of Mr. McTavish to East Puslinch, the Presbytery, on receiving the report of their commissioner, (Mr. Ball), approved of his action in appealing to the Synod.

Reports, more or less satisfactory, were received from the deputations appointed to hold missionary meetings. Congregational missionary associations have been formed where they had not been previously formed.

The Presbytery devoted a large portion of its time to the consideration of the State of Religion within the bounds. Answers to the queries sent were returned from the majority of Sessions. The evening sederunt was entirely occupied in conference on the subject. The conversation was of a most profitable nature, and probably there was no member present who did not feel at once humbled and encouraged, or who left the meeting, without feeling more or less strongly, that such conferences were a most likely means to bring round a general revival of a spirit of more decided and manifest piety throughout the Church. The conference closed with the appointment of a committee, consisting of Messrs. Torrance, Ball, and Middlemiss, to prepare a pastoral address to the members of the Church within the bounds.

The Presbytery approved generally of the Act for the constitution of a General Assembly and District Synods, taking exception chiefly to the attaching of the Presbytery to the Synod of London, and purposing to present a remonstrance on the subject to next meeting of Synod.

In consequence of the evidence that has been presented to the Church, of Dr. Cairns' unwillingness to accept a Professorship in Knox College, the Presbytery agreed to re-consider its nomination of him to the Professorship, and eventually resolved by a small majority to make no nomination. Mr. McKenzie gave notice of an overture on Theological Education having special reference to the number and location of the Professors.

Communications.

THE POWER OF THE PULPIT.

To the Editor of the Record.

DEAR SIR,—I beg leave to offer you for a place in the *Record* the subjoined paper. It is an introduction to a volume of very able and beautiful gospel sermons, by the late Rev'd Josiah D. Smith, D. D., Pastor of Westminister Presbyterian Church, Columbia, Ohio, who died in the prime of his life and usefulness, at the age of 48, May 21st, 1863. The introduction is from the pen of M. W. Jacobus, D.D., Exegetical Professor in the Western Theological Seminary; and author of valuable expository Notes on the four Evangelists, the Acts, and the book of Genesis. It struck me as exceedingly well fitted to be of great service to our Students of Theology and our young Ministers, in regard to the right and efficient performance of the work to which they have devoted themselves,—a work so arduous in its nature, and so momentous in its results to the souls of men, for good or evil; and urgently does it call for all the qualifications that can be attained by untiring diligence, and by a large measure of Divine grace in the heart, given to that diligence. I therefore earnestly bespeak a careful consideration of the remarks of Professor Jacobus, as giving a condensed, impressive view of the sterling qualities so requisite to constitute a good Minister of Jesus Christ, and an ambassador for Him to sinners, labouring as he should do to bring them into reconciliation with God. The remarks are as follows:—

“The late excellent and lamented Rev'd Dr. F. Monod, of Paris, when addressing the students of the Alleghany Theological Seminary, a few years ago, remarked that a Minister of the Gospel, ‘as he is true or not to his trust, is either the noblest or the most degraded of men.’ If he have no heart in his work,—a mere sermonizer, or scholiast, or worldly, flippant, or perfunctory,—if he be a bitter disputant, as if that were, in the sense of the Apostle, ‘to contend earnestly for the faith,’—if he be anything short of a gospelizer, and a winner of souls, he so far falls short of the *shining* mark. Dan. xii. 3. It is only as one is a *burning* light, that he can be a *shining* one. John v. 35.

“It is a question of vital interest, in what consists the proper *powers of the pulpit*? Most men recognize it when they see it in some living example: and yet they may not be able to analyze the mysterious quality. Can we say that what is called *pulpit power* is quite the same in all times, and in all cases, even in Whitfield and Summerfield, and Nevis, in Melville and Chalmers?

“There are certain requisites for effective and successful preaching:

“1. There must be *furniture*. Surely where the preaching is, in its main idea, a *message* delivered to men, every thing depend^e on the *matter*. What is the message,—the substance of it, always, the whole of it, first and last—what is it? And the chief furniture is surely the message itself, well understood and arranged. Familiarity with the Scriptures must lie at the basis of all true furniture, since it is the Scripture that is to be preached.

“‘All Scripture is given by Inspiration of God,’ with all its profitableness, ‘that the man of God may be perfect,’ (*ready*, ‘*artios*,’ *arti*—now!) *thoroughly furnished—thoroughly made ready*—as a ship ready for the voyage) unto all good works.’

“The temptation of the day in some quarters is to a parade of learned disquisition, not considering that Christ crucified is ‘the power of God, and the wisdom of God unto salvation,’ though the Jews require a sign, and the Greeks seek after wisdom—Paul at Athens is the model for the time. The Scriptural Cosmology and Ethnology are to be used to point men to the hastening judg-

ment of Jesus Christ, as the God-man Mediator. And the Scripture hath in itself the living germs of all truth, John xvii. 17.

"2. But the discourse is to be *practical* and *direct*. As this gospel is to be presented in its application to all the relations and duties of life, so it is to be brought home to the hearers. As 'having such hope,' we are to 'use great plainness (openness) of speech,' 2 Cor. iii. 12, 13, 'and not as Moses who put a veil on his face'—only indirect and partial.

"The dull rehearsal of the generalities and common-places of theology, as if merely to fill out the hour, is not adapted to move the congregation. The most brilliant essay, exhibiting the preacher more than Christ, can never be expected to convert men. It is not so calculated, nor constructed. There is a manner of preaching which the Holy Spirit recognizes as fitted to issue the saving results. Paul and Barnabas, in the synagogue at Iconium, 'so spake (thus, in such manner, and to such effect) as that a great multitude both of the Jews and also of the Gentiles believed.' Acts xiv, 1. How can a drawler or a drone do this? How can a learned trifler, or a frigid disputant, or a heartless essayist do it?

"That 'Paul may plant, and Apollos water,' without any power to give the increase, is no proper excuse for not copying Paul and Apollos as preachers of the Word—nor is it any proof that such apostolic preachers will not get the increase which God alone can give.

"3. But the directness is not fitting for the requisite effect without a *tender earnestness*. If the language and tone be harsh and dictatorial, how little does it become the service of Him who giveth unto all men liberally and upbraideth not? And just here it is that a vital distinction is to be made. Here is the public call for a heartiness which gushes forth in tenderness, and expresses itself in loving, earnest utterances. It is needful to notice how the *tongue of fire* is yet the symbol and secret of ministerial success, no less than at Pentecost. There must be *ferveur*. The pulpit is no place for *cant*. Nor is it any place for *rant*. It is the place for a heart and tongue on fire with the love of God published in the heart by the Holy Ghost—for a glow such as shall be reflected on the assembly—for an unction such as shall run down from the head to the garments.

"And this is a requisite which can neither be gotten from books nor bought with money. A heart alive to the Divine power of the truth, and burning with zeal for its dissemination, must be a heart in direct and lively communion with God. *Prayer*—or rather prayerfulness—the *praying spirit*,—is not this the true *power of the pulpit*? Is not this the secret of the *tongue of fire*? For 'out of the abundance of the heart the mouth speaketh.' And only such a conviction of the truth as leads to prayer, and such a conviction as prayer leads to, can be the well-spring of the *true Evangelistic zeal* that is advertized for in the Churches.

"It is herein that the great Apostle to the Gentiles makes his boast, that 'God hath qualified us Ministers of the New Testament.' 2 Cor. iii. 6. God will have the *living ministry*, not the *dead ministry*! The preacher must show his Divine anointing. This is the proper *unction*. The baptism of fire comes of earnest wrestling in prayer, as at the Pentecost—and thus occurs the true directness—that men hear the preacher speaking, 'each in their own tongue, the wonderful works of God.' And thus it occurs also that 'the Lord adds to the Church such as shall be saved.' The whole question of discourse, of delivery, of matter, and of manner in the pulpit, finds its best solution in this 'gift of tongues, which is the home-preaching to every man—and in that language as his own soul's vernacular.' This is the proper *power of the pulpit*."

Such, in brief and suggestive terms, are the well-weighed thoughts of Pro-

fessor Jacobus on *the power of the pulpit*, in the best sense of the expression. Would that the portrait of which he draws an outline of what goes to form a right Christian Ministry, were much more exemplified throughout the Churches! He then proceeds to say of the volume which called forth his thoughts on so transcendently important a subject :

“The author of this volume was himself a happy example of these high qualities; and he illustrated, most strikingly, this combination of ministerial gifts in the pulpit at Columbia. He was, by all admission, a man of power, because he was a man of furniture, of earnestness, of tenderness, and of prayer. His sermons speak for him this testimony. They glow with the burnished lustre of the golden candlestick when it is lighted up, and glorious in the reflection of its Divine beams. Rich, spiritual discourse, that is also deeply intellectual, and shows the devotion of a strong mind to the noble themes of salvation, is the characteristic of Dr. Smith’s pulpit history.”

The volume has quite recently been published by the Presbyterian Board at Philadelphia, under the title of “*Truth in love.*” It is well entitled to a place in the Ministerial study as a fine pattern of preaching, and in the christian family parlor, for very pleasurable instruction of a high order.

K.

IMPROVEMENT OF CONGREGATIONAL SINGING.

To the Editor of the Record.

SIR,—Feeling an interest in the progress and prosperity of the Canada Presbyterian Church, I beg to suggest through your pages, that greater attention should be paid to the improvement of our congregational singing. We are behind most other denominations in this matter, and in order to get the youth engaged in this important and delightful devotional exercise in public worship, I am decidedly of opinion, that we should *stand* in praising God during Divine Service. I had the satisfaction and pleasure last year to unite in public worship with the congregation presided over by the venerable Dr. Guthrie of Edinburgh, and it was truly refreshing to notice the effect this change has made in that congregation; and in this country to a greater extent perhaps a similar result would follow. Everything we do in the business of life, should be done well, but especially when we attempt to celebrate the praises of Him from whose hand we receive every blessing, this duty should have a still higher claim upon our attention and regard. Although we are still in this outer and far distant court, we ought to be stimulated by the knowledge we have, that in the heavenly state the redeemed are represented as *standing* before the throne “praising the Lord in his temple.” Let the Church throughout her borders take this matter into serious consideration, and adopt such means as will enable her to retain the future hopes of the Church within her pale, and bring others into it, who are at present careless respecting their eternal interests.

I am, &c.,

PRESBYTERIAN.

We know the writer of the above to be a sincere friend of the Church, and one who is particularly interested in the improvement of congregational singing, and we therefore publish his communication. We agree with our correspondent as to the desirableness and importance of seeking to improve the style of singing in our congregations generally, not simply as a means of retaining or interesting the youth of our Church, but because it is an act of worship, and one which should be engaged in not in a careless and slovenly spirit, but de-

voutly, and fervently, and with all the elevation of soul of which we are capable. But we fear that the change which our friend recommends would not of itself accomplish all that he seems to expect. There are congregations within our own bounds where standing curing praise is practised; and we presume that no one would object to any congregation making this change. But we have no desire to see an agitation begun with reference to such matters.

We observe that in other sections of the Church there has been a good deal of discussion on the subject of praise generally. The matter is in itself of great importance, and we should rejoice to see something done for the general improvement of singing in our Churches. We shall be glad to hear from friends who may have given attention to the subject, and may be able to give any practical suggestions with reference to it.—EDITOR.

THE TEARS OF PAUL.

BY ADOLPHE MONOD.

“By the space of three years I ceased not night and day to warn every man with tears.”

What a style of warning this must have been! Every line in this picture deserves to be studied. *“Three years,”* without his losing a single day that he spent in Ephesus, from the first to the last one; such was the period of it. *“Night and day,”* weary or rested, hard or easy, in season or out of season, he did it; such were the occasions of it. *“I ceased not,”* there was no stop to it, no interruption; such was his perseverance. *“Every man,”* not simply the pastors of the Church, but its members; such were the persons. *“With tears,”* finally; such was his love.

Try to fancy this scene, and imagine yourselves in the place of those whom Paul thus warned. You are one of those Jews or Gentiles of Ephesus, who have begun to listen to the gospel, and he is laboring to bring you as you vacillate between the world and God to a final decision. Or, you are one of those members of the church who have not yet fully accepted the gospel, and who think they can somehow reconcile it and the present world, and Paul is endeavouring to induce you to make an unreserved surrender to Jesus. The holy apostle gives you no rest, as he gives himself none; he urges you through the live-long day, and he can hardly leave you though the night is advanced. He will not go until he has gained what? what favor, what boon? Ah! the grandest favor, the richest boon you can bestow upon him, viz: your conversion to Christ, or your becoming his faithful servant. Perhaps you refuse him, you repel his urgency. But before you turn from him, look at him once more. He is in tears; he is weeping for the sins to which you are resolved to cling, on account of the bad example you are giving to the church, the scandal you are giving to the world, the terrible future you are preparing for yourselves.

Some of our hearers charge our discourses with exaggeration, and they say that the faith we preach is too strange in its principles, too exclusive in its affirmations, too severe in its menaces. Let me ask you a single question, and let me beg you to give it a calm and candid reply. Both of us profess to honor Paul as a faithful depository of divine revelation; well, did he understand the gospel as you do, or as I? In order to solve this question, we need only to consider a single circumstance. Paul could not see men reject the gospel without shedding bitter tears. This is enough. What then, is that evangelic truth which this man conjures you, with tears, to accept? Is the gospel which Paul preached, simply a kind of purified deism, whose only doctrines are the existence of God and the immortality of the soul, whose only revelation is the

fatherhood of God and brotherhood of man, whose only mediator is Jesus Christ living as a prophet and dying as a martyr? Or is this gospel a religion unlike all others, discovering strange novelties, proclaiming a God hitherto unknown, promising an ineffable deliverance, demanding a radical change of character, a religion at once merciful and terrible, vast as the world, high as heaven, deep as hell? You need not to try to force this or the other meaning out of the writings of the apostle, filled as they are with the glad tidings of redemption; you have only to look at him in tears at your feet. Yes, explain if you can, the tears of Paul, if his business was to preach your doctrine to the world! Explain these tears to me, if the gospel he proclaimed, did not tell of an incarnation, a redemption, a regeneration, a grace free and full, a divine Saviour who is "the way, the truth, and the life!" We wish to know whether the gospel of Paul is, what you deem it, only an interpretation more or less solid, an opinion with more or less evidence to support it, which we may modestly maintain against the interpretations and opinions of others, but without absolutely affirming anything under pain of being charged with pride and intolerance; or is it *the* truth, one incontestible, immovable, eternal, to be maintained with, or against all men, with assured faith and inflexible firmness? You need not go to the writings of the apostle, exhibiting though they do everywhere, such jealousy for the faith, and showing in their most mysterious depths of doctrine such precision of statement; you need only look at him in tears at your feet. Yes! explain to me the tears of Paul, if he was the teacher of a creed only probably true; explain them to me if he announced anything less than the Truth, which alone is true, necessary, saving, apart from which there is only error, sin, perdition! Finally, we want to know whether the gospel which Paul preached informed those who rejected it that they would simply have to make exertions more or less difficult, and undergo trials more or less painful, in the obscure evolutions of an impenetrable future; or whether it denounced against them the terrors of a divine judgment, the fearfulness of a wrath to come, the bitter pains of an eternal death? Let them, if they please, discuss the exact meaning of the word *eternal*; let them seek for instances in which it is taken to denote a limited period; let them interrogate text after text, and ransack the writings and discourses of the apostle; you have no need to do this. No; you have only to look upon him in tears at your feet. Explain these tears if he had not before his eyes the image of a tremendous punishment, which awaits all who reject, or turn aside from the truth. Explain these tears, if he did not see before all such a frightful, inexplicable, beyond all exception, or to borrow his own energetic words, "a fearful looking for of judgment and fiery indignation, that shall devour the adversaries."—*Christian Instructor*.

NOTICES OF PUBLICATIONS.

The Law of God as contained in the Ten Commandments, explained and enforced. By W. S. Plumer, D. D., L. L. D. Author of the "Grace of Christ," &c. Philadelphia: Presbyterian Board of Publication. Sold by D. McLellan, Hamilton, and Rev. A. Kennedy, London.

Dr. Plumer occupies a prominent place in his own Church as a preacher and theologian, and has already, as an author, given proof of his ability and power. The work before us gives evidence of diligent study and careful thought. Briefly but clearly Dr. Plumer defines Law, sets forth the general character of the Moral Law, treats of correct rules for interpreting it, the uses of it, the nature of the obedience required by it, the place of good works in a system of grace, showing that the Gospel does not in any way supersede the moral law. He then proceeds to explain the law, concluding the whole with a few short chapters on some important practical subjects,—“How may we know our sins?” “Christian Liberty,” and “Conscience.”

The work is worthy of an extensive circulation.

The Two Vacations; or the Sisters of Mercy at Home. By the author of "The Schomberg-Cotta Family," &c., &c. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton.

The writer of this volume—an English Lady—is well known as one of the most popular authors of the day, as those who have read "The Schomberg-Cotta Family," or "The Martyrs of Spain," &c., will be ready to admit. This new volume differs from its predecessors, as it does not refer to any historical documents. It is however no less interesting or instructive.

Ned Franks; or the Christian's Panoply. By A. L. O. E., Authoress of "Shepherd of Bethlehem," &c., &c. New York: R. Carter and Bros. For sale by D. McLellan, Hamilton.

The author of this volume, like that of the preceding, has been for some years favourably known as one of the most interesting and instructive writers of books for the young. The present volume is designed to illustrate and inculcate the Christian graces of truth, righteousness and peace.

MONEYS RECEIVED UP TO 20TH FEBRUARY.

KNOX COLLEGE.			
East Adelaide.....	\$ 7.25	Brampton 1st and Derry West..	16.00
{ Widder.....	3.25	Dundas S. S.....	4.06
{ Lake Road.....	3.67	Finlay.....	24.00
{ Arkona.....	5.62	West Adelaide.....	8.65
Lobo.....	5.45	Niagara.....	10.00
Bothwell.....	5.00	Paris, Dumfries Street.....	24.00
Elora, Knox's.....	30.00	N. Gower and Gloucester.....	5.00
McKillop.....	5.00	Indian Lands.....	10.00
Erin 16.00, Caledon 8.00.....	24.00	FOREIGN MISSION.	
Markham.....	16.00	{ Storrington.....	\$ 1.75
Dorchester Station.....	4.00	{ Pittsburgh.....	1.25
Puslinch East.....	24.00	Pembroke.....	15.00
Crowland.....	2.70	East Adelaide.....	7.25
King and Laskey.....	9.00	{ Widder.....	5.10
Wallacetown.....	8.20	{ Lake Road.....	4.00
Bowmanville.....	46.00	{ Arkona.....	9.03
Joseph McKay, Esq., Montreal.....	100.00	{ English Settlement.....	14.18
Huntingdon.....	8.00	{ Proof Line.....	11.10
Harrington.....	14.00	Elora, Knox's.....	12.00
Aldboro.....	4.83	Seneca and Oneida.....	6.84
Duff's Church, Dunwich.....	6.00	{ Dunnville.....	7.25
Dundas.....	49.50	{ N. Cayuga.....	5.00
Clarke.....	16.00	McKillop.....	29.00
" for debt.....	29.00	Lagauchetiere Street, Montreal.....	100.00
Fullerton.....	12.00	Warrensville.....	20.00
Avonbank.....	5.00	Erin 8.00, Caledon 10.00.....	18.00
Chatham (Mr. McColl's).....	13.00	Shakspeare S.S. Miss. to Indians.....	5.00
{ West Gwillimbury 1st.....	14.00	{ Erskine Church, Pickering..	3.92
{ Essa 1st.....	14.00	{ Claremont.....	6.79
{ Woolwich.....	15.00	Friend per Rev. N. Paterson..	2.00
{ Hawkesville.....	4.00	Donation " ".....	1.50
{ Drummondville.....	10.00	Lake Shore.....	7.25
{ Thorold.....	10.00	Westminster.....	25.00
North Easthope.....	35.00	South Gower and Mountain....	5.00
Zorra.....	64.00	Bayfield.....	14.55
{ Newton.....	25.00	Huntingdon.....	8.00
{ Newcastle.....	11.50	Harrington.....	6.00
Wick 5.63, Greenbank 2.62.....	8.25	Guelph 1st.....	4.00
		Dundas.....	9.70

Clarke	30.00	Joseph McKay, Esq., Montreal.	100.00
Prescott	9.00	Guelph Ist.	10.00
Picton	12.07	Dundas	10.30
An Elder, Picton	10.00	Lake Shore, special	38.45
Widder, additional	0.47	Broughton	3.50
Woodville	14.00	Hibbert, special	10.00
Streetsville	4.20	Newton	5.00
{ Newton	19.00	Newcastle	4.00
{ Newcastle	15.50	Indian Lands	6.00
Newcastle S. S.	3.43	With rates from Rev. E. McArthur ;	
{ Boston Church	17.01	Rev. W. Craigie ; Rev. A. Grant ;	
{ Milton	2.00	Rev. G. McLennan ; Rev. J. R. Scott ;	
Brampton 1st and Derry West ..	12.30	Rev. D. Beattie ; Rev. R. C. Moffatt.	
Dundas S. S., Red River	4.07	FRENCH CANADIAN MISSION.	
Indian Lands	5.00	Elora, Knox's	\$ 19.00
St. Mary's S. S.	4.38	Lobo	10.00
Scotch Settlement	7.20	Erin 10.00, Caledon 8.00	18.00
HOME MISSION.		Westminster	11.62
Chinguacousy 1st and 2nd	\$ 5.08	Dundas	11.00
Lake Shore	21.75	Hamilton, Knox's	18.00
Gould St. Toronto S. S.	15.00	St. Mary's S. S.	13.12
Joseph McKay, Esq., Montreal.	100.00	SYNOD FUND.	
St. Mary's	38.00	Erin 8.00, Caledon 5.00,	\$ 13.00
Streetsville	13.30	Guelph Ist.	17.00
Boston Church	20.78	Clarke	10.00
Scotch Settlement	10.00	Newton	5.00
WIDOWS' FUND.		Indian Lands	5.00
Bosanquet	\$ 5.00	FUND FOR AGED AND INFIRM MINISTERS.	
{ Port Dover	4.20	Joseph McKay, Esq., Montreal	\$ 50.00
{ Simcoe	2.65	Clarke	18.00
Seneca and Oneida	7.79	FOREIGN MISSION OF FREE CHURCH INDIA	
{ Executors of late Donald Mc-		Friend	\$ 0.50
{ Innes, per Rev. J. Logie, be-		A. Blackwood & Bro., Fingal ..	5.34
{ ing one third of amount left		CHINESE MISSIONS.	
{ for schemes of Church	83.33	Shakspeare S. S.	\$ 5.00
Erin 8.58, Caledon 10.00	18.58	SCHOOL AT KILDONAN.	
Chinguacousy 1st & 2d special.	25.00	Caledon West S. S.	\$ 10.00
Woodville	13.00	Gould St. Toronto S. S.	10.00
Wallacetown	4.80	MISSION TO AMERICAN INDIANS.	
{ Bowmanville	13.25	A. Robinson, Downie	\$ 1.00
{ Enniskillen	10.50	Francistown S. S.	2.50

RECEIPTS FOR RECORD UP TO 20TH MARCH.

A. M., Nottawa, 1.10 ; A. McC, Mapleton, 1.0 0 ; W. M., Malakoff, 2.00 ; J. P., J. P., sen., North Wakefield ; T. S., T. McA., D. McL., J. R., Wakefield ; H. Y., Bristol ; Mrs. C., Woodstock, 2.00 ; J. B., Williams, 1.00 ; G. H., Cromarty, 3.51 ; A. McC., Isla y, 2.00 ; H. McQ., Blythe, 3.50 ; T. McC., Harriston ; Per Rev. W. C., Port Dover, 6.60 ; Per Rev. J. W., Shakespeare, 4.05 ; Mr. S., Caistorville ; W. B., Canboro ; J. B., Rev. A. G., Dufferin ; P. E., Indiana ; E. S., Mrs. McG., Streetsville ; D. C., Jersey River, 2.00 ; Mrs. K., Galt ; W. G., Dunblane ; G. L., Toronto ; J. B., Westwood ; W. J., sen., W. J., jr., G. J., G. K., J. S., J. M., J. C., S. B., W. C., A. C., Bomanton ; T. M., J. M., J. C., J. D., J. B., H. McD., J. D., J. F., J. McK., A. McG., Chatsworth ; Per Rev. J. A. T., Erin, 4.00 ; J. G., Langside ; A. McL., A. S., Campbell's Cross ; Mr. N., Maple, 1.00 ; R. M., Richmond Hill, 1.00 ; Mr. W., Thornhill ; A. S., Brockville ; Rev. J. F., Dingle, 1.00 ; D. J., Cobourg, 1.00 ; M. B., Bowmore, 2.00 ; W. G., Mrs. G., W. J., York

Mills; J. McL., Unionville; G. B., Grimsby; D. L., Wick; T. Y., Scarborough, 1.00; W. McF., Nobleton; Mr. N., Islington; Mrs. McL., Toronto; D. G., Islay, 1.00; W. C., 1.10, D. G., 1.00, W. M., D. McC., C. McD., A. G., C. McC., D. McC., J. M., Woodville; J. C., 1.00, A. D., Harriston; M. S., Ayr; A. McG., D. C., Sutherland's Corners; Mrs. C., Picton; J. McL., 2.00, J. D., Rev. T. S., Owen Sound; Miss McK., Largie; W. W., W. D., Florence; J. D., Esq., Ottawa, 20.80; G. I., R. I., Walter's Falls; W. A., Camlachie; R. T., Iona, 1.00; R. I., Klineburgh; J. K., Silver Hill; A. R., Massie; T. B., J. M., Delaware; D. G., Neustadt; J. McL., A. T., Bentinck, 1.00; J. McD., Keitch; A. McL., J. T., Millbank; R. H., St. Vincent, 1.00; Rev. D. C., Vankleekhill, 3.00; Mr. M., Concord; Per G. O., Toronto, 35.50; W. H., Mrs. M., Dunnville; H. McD., West Osgoode; P. C., E. F. L., Russell; J. McK., Chatsworth, 1.00; W. R., Mount Forest; J. G., Scotch Block; W. G., A. A., Aughrim; J. V., Cedarville, 1.00; H. S., Guelph, 1.00; Mrs. L., Cobourg; J. McN., M. McG., A. McK., A. McN., D. McK., K. McR., T. B., A. A., J. C., J. McG., M. F., A. C., D. McK., H. McA., A. R., Rev. D. G., 1.00 each, Athol; W. McL., 1.00, C. McD., 1.00, P. McR., 1.00, A. McD., 1.00, P. K., 1.00, J. McE., 1.50, Notfield; Mrs. F., Montreal, 1.50; J. K., 1.00, W. B., 1.50, J. S., 1.00, H. C., .50c, M. McK., 2.00, P. S., 1.50, J. M., 1.50; T. C., 2.00, J. B., 1.75, J. S., 1.00, D. F., 1.50, Shakespeare; H. McM., 1.00, J. C., 1.00, A. G., G. H., Rev. J. McL., J. G., sen., A. McN., J. McN., D. C., N. C., R. C., W. McL., Beaverton; T. M., Toronto; R. McM., Islay; T. S., H. S., Oakridges; D. C., T. L., Laskay; G. P. D., Richmond Hill; G. S., A. S., Glenelg; J. McR., 2.50, Athol; Miss McT., 1.50, T. B., Bowmanville; W. C., Wyoming; J. S., Mrs. McK., Bowmanville; A. C., A. D., J. G., J. B., J. C. W., J. McL., Widder; R. B., Arkona; W. H., Grimsby; Miss C., Portree, Scotland; J. J., Streetsville; J. A., Normanby, 2.00; Mr. J., North Williamsburgh; R. T., Toronto; D. A., Beaverton; W. B., Kilsyth, 2.00; J. McD., Laguerre; D. R. McP., Embro, 10.00; A. F. W., Madoc, 1.10;

KNOX COLLEGE MUSEUM.

Received from D. Clark, Esq., M. D., Princeton:—A piece of fossil wood from Dutch Gap, near Richmond, Virginia.

CONTENTS:

Collection for Home Mission Fund	165	GENERAL RELIGIOUS INTELLIGENCE	184
No Volunteer as Yet	165	HOME ECCLESIASTICAL INTELLIGENCE	
Earlier Missions to the American		Calls &c	185
Idians	166	Presbytery of Grey	186
Our Home Mission Field	167	" " Paris	187
Hindrances to Personal Religion	169	" " Ottawa	187
MISSIONARY INTELLIGENCE.		" " Ontario	187
Intelligence from our own Mission-		" " Guelph	188
aries	171	COMMUNICATIONS.	
Letter from Rev. J. Nisbet	172	The Power of the Pulpit	189
Eastern Townships	174	Improvement of Congregational	
Missions of Presbyterian Church of		Singing	191
Lower Provinces	177	SELECTED EXTRACTS.	
Missions of United Presbyterian		The Tears of Paul	192
Church	180	BOOK NOTICES.	
Missions of Irish Presbyterian		Notices of Publications	193
Church	182	Moneys Received	194
Chinese Missions of English Pres-		Receipts for Record	195
byterian Church	183	Knox College Museum	196
Madagascar	183		