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# THE HOME AND FOREIGN RECORD

OF  
THE CANADA PRESBYTERIAN CHURCH.

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No. 11.

SEPTEMBER, 1864.

VOL. IV.

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## COLLECTION FOR THE FRENCH CANADIAN MISSION.

The Synod has recommended that this collection should be taken up on the third Sabbath of September in all the congregations of the Church. It is hoped that this recommendation will be faithfully carried into effect. This mission has special claims on the Church. Its field of operations lies within our own country, and the people whom it seeks to enlighten and save are our own fellow-subjects. The destructive errors which it seeks to banish from the land, exert a potent influence on all the affairs of the province, and, unless counteracted by the truth of God's Word, will seriously affect our future religious and civil welfare. In no country of the world has the priests so complete a hold of the people as in Lower Canada. By law they are permitted to tax the produce of their fields for the maintenance of their worship, and to impose heavy pecuniary burdens for the erection of splendid temples. The priests have also laid their hands on most of the public and private educational institutions. The Common Schools in Lower Canada are schools almost exclusively for teaching the tenets and practices of the Roman Catholic faith. In many cases the children of Protestants must either conform to idolatrous practices, or go without an education altogether.

Much has no doubt been done to circulate the Word of God, and to make known the truth, by means of the institutions at Pointe Aux Trembles, and the labours of devoted missionaries. Almost every parish has been visited by the colporteur; and, by our society alone, irrespective of what is done by others, from 1,200 to 1,500 copies of the Scripture have been annually distributed among the French people, for a period of at least fifteen years. The seed has thus been extensively sown. It needs only the earnest prayers and efforts of the churches of Christ to bring it to life and maturity. The work is encouraging. Converts are being constantly added to the Church, and much Gospel light is finding an entrance into the people's mind.

More than ever is the Canada Presbyterian Church called on to take an interest in this mission. It is now almost exclusively cast on us and our Congregationalist brethren, for support. The other denominations who used to contribute somewhat to our funds are prosecuting missions of their own, and withdrawing much that was formerly given to us. We cannot complain of this; and must recognise them as still coadjutors with us in the same great work; but we place it before our own Church as an urgent reason for increased liberality to this most important mission.

The Educational Institutions at Pointe aux Trembles are most effective agencies for evangelizing the French people. They exert a direct influence for good on a large number of Roman Catholic families, and indirectly they are breaking down prejudices against Protestantism, and promoting a higher standard of education in the common schools. About 100 young persons of both sexes annually receive christian instruction in these schools, many of whom are children of Roman Catholic parents, and who on leaving the Institutions carry

with them, frequently to distant parishes which missionaries can seldom visit, the Word of God and the light of saving truth.

The funds of the Society are not at present in a very prosperous state. The treasurer is nearly \$3,000 in advance. We trust, therefore, that the collection recommended by the Synod will be more than usually liberal,

ALEX. F. KEMP,  
Secretary French Canadian Mission.

Montreal, 17th August, 1864.

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### THE HARVEST IS PAST.

The Jews are in great danger. The Chaldeans are upon them. They put off the evil day. They lend too ready an ear to false prophets, and think that there is no risk. When the proud Babylonian invader girdles their city, and thunders at their gates, they look to Egypt for help, instead of lifting their eyes to the hills, whence alone their help could come. They put off making any special efforts for their own safety during the season when such effort could have been successfully made. They strain their eyes across the horizon in eager expectation of their southern allies, but in vain. Summer and harvest slip by, and now, when gloomy winter approaches, they begin to find out their mistake, and this forms the burden of their bitter lamentation: "The harvest is passed, the summer is ended, and we are not saved."—Jer. viii., 20. In a yet more perilous position, by nature, are we. We stand in jeopardy every hour more than if we dwelt in a besieged city, and famine and sword stared us in the face. Not more unwilling were the Jews to believe in their danger than we are. A deceived heart hath turned us aside, and "the lie in our right hand" whispers, "Peace, Peace, when there is no peace." How many of us still keep saying "Peace and safety," till "sudden destruction come upon us." And when the cry, "Awake, thou that sleepest! what meanest thou, O sleeper?" does startle us out of our stupor, how apt are we to repair to refuges of lies, or to relapse into despair, instead of seeking the aid of the Captain of Salvation, and turning to His stronghold as prisoners of Hope. If you miss the present "convenient season" for performing duty and providing against danger, one "more" so is not likely to be given you. And when your adversary the Devil leads you captive at his will, and the last enemy knocks loud at your door, you will wake up to see the frightful spectre of bygone privileges and opportunities, and to feel the poignant pangs of this bitter reflection,— "The harvest is past, the summer is ended, and we are not saved." There are seasons peculiarly favourable to spiritual as well as to natural vegetation, "summer" and "harvest" times. *Youth* is such a season, when the sun shines bright and the sky is clear. The heart's soil is then soft, and yields more easily to the Gospel plough. The incorruptible seed is more ready to sink into the furrow. The truth comes with all the charm of novelty.

"Those sunny hours of childhood,  
How soon they pass away!"

When spent in indolence and indifference, they have given birth to many keen regrets. Those who, instead of devoting them to the cultivation of the heart and mind, have allowed weeds to grow in rank luxuriance, and have even gloried in the shame of "sowing wild oats," have lived to rue their folly, and have frequently found no place of repentance, though they sought it carefully with tears. If you let this hopeful season pass, when you are freest from the cares of this world and the lust of other things, at the last this will bite you like a serpent, and sting you as an adder—"The harvest is past, the summer is ended and we are not saved." There are special eras and events in the history of us all, to which the titles "summer" and "harvest" may be given. Do not

some of us remember how that the good seed was sown in our hearts by loving hands now mouldering in the grave, or rather holding the harp and the palm in glory? There was everything to foster the rise and progress of religion in our souls—the light of a revered father's countenance—the warmth of a fond mother's heart. The tender plant was watched with anxious care, was watered by many tears and prayers. No green-house full of rare plants and fragrant flowers was more securely sheltered from injurious influences, than were those homes of love which some of can recall. No granary in harvest was better filled with the finest of the wheat, than were our minds with sacred truth. What more could have been done for us? But have we profited as we ought? Instead of resembling the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, are there not those of us who resemble too closely that which beareth briars and thorns, which is nigh to cursing, and whose end is to be burned. Whenever I see any who have been cradled in piety, "setting light by their father and mother," and, in spite of their example, precepts and prayers, turning into the paths of folly, sin and shame, I think of those who will yet send forth this melancholy wail—"The harvest is past, the summer is ended, and we are not saved."

What fruit can we show of those holy *Sabbaths* that have passed over our heads, and those blessed *Sacraments* that have been dispensed amongst us. The Gospel sowers, bearing the precious seed, have been busy sowing. The Sun of Righteousness has been shining. Divine doctrine has "dropped like the rain, and distilled as the dew." The spirit has come down like "showers that water the earth." All the appliances of spiritual husbandry have been set in operation. Perhaps, my friend, you can call up a time when you felt more than usually serious. By some startling Providence, some stirring tract, some rousing sermon, you were induced to consider your ways. A talk with some pious relative or friend impressed you. Despised goodness came fresh upon you and led to repentance. The slighted Saviour turned and looked upon you; forgotten sins starting up passed before you; you went out and wept bitterly. Perchance your church was blessed with a "*time of refreshing* from the presence of the Lord." As the kingdom of God came nigh unto you, and some from your very side pressed into it, sympathy, example, the earnest appeals of pastors or parents, urged you to go and do likewise. But you held out. Sickness laid you low; you got a glimpse of the world from the gates of death. You "howled upon your bed," and vowed that if you were spared you would turn a new leaf. But the world's whirlpool has drawn you in again, and your goodness has proved as the morning cloud. The literal "harvest is past, and summer is ended," and seasons such as these, peculiarly favourable to spiritual growth, have taken their flight too, and as you sit down to think, if you be honest, you are constrained to confess—"We are not saved." And what a confession is this! "Not saved," though the City of Refuge is in sight, though the life-boat of Heaven is by your side. "Not saved" though "so great salvation" is pressed on you, and the gracious Saviour "stands at your door and knocks."—"Not saved" in a land of Bibles and churches, Sabbaths and Sabbath Schools. "Not saved," amid precious promises, solemn warnings, and winning invitations. "Not saved," and therefore bereft of pardon, purity, peace; with Heaven barred against you, and Hell yawning to receive you. "Not saved,"—and therefore *Lost*. And what a loss! You may lose your fortune and friends, you may lose your health or good name, and have such losses repaired; but this loss is irreparable. "What doth it profit a man if he gain the whole world and LOSE HIS OWN SOUL?" A lost ship is bad; a lost son is worse; but a *lost soul* is worst of all. But this dark cloud has a silver lining. The bow of promise spans it. To you is born a *Saviour*. His name is Jesus, because *He saves*. On a mission of mercy He came, to seek and save THE LOST. Believe on the Lord Jesus Christ and THOU SHALT BE SAVED,—lest thou mourn

at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof!" Oh! how will you appear if, from amid the bright "summer" of privileges, and golden "harvest" of opportunities, "the river sweep you away, that ancient river," with this shriek of agony on your trembling lips—"The harvest is past, the summer is ended, **AND WE ARE NOT SAVED!**"

"When the harvest is past and the summer is gone,  
And sermons and prayers shall be o'er;  
When the beams cease to break of the sweet Sabbath morn,  
And Jesus invites thee no more.

When the rich gales of Mercy no longer shall blow,  
The Gospel no message declare;  
Sinner, how canst thou bear the deep wailings of woe,  
How suffer the night of despair?"

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### SUPPLIES FOR VACANT CONGREGATIONS AND MISSION STATIONS.

In the prosecution of earthly wars and conflicts, great as the danger may be, and uncertain the result, there is little difficulty experienced in obtaining the services of the necessary combatants. We have heard lately of an order for an additional half million of soldiers for the prosecution of that war to the south of us, in which already so much precious blood has been shed. Calls have already been made for large bodies of men; and these calls have been responded to. The fresh call for five hundred thousand men will no doubt be to a great extent, successful. With the risk of painful wounds, or of a bloody death on the field of battle, men will offer their services, and will go forward to fill up the ranks of those who have fallen in the conflict. So it is in other conflicts. But alas, few offer their services as soldiers of the Lord Jesus, and as combatants on his side against the wickedness, infidelity and irreligion of his enemies. In answer to the calls of the great Leader and Commander, and to the invitations of the Church, few are heard saying, "Here am I, send me."

This should not be so. The labour of the Christian missionary or pastor may be arduous, his privations may be great, he may be called to make many sacrifices, but after all, his calling is an honourable and glorious one, the warfare in which he is called to engage is a good warfare, his service is one of perfect freedom; he is assured of the presence and support of his Master now, and he has the assurance of being at last received to be ever-with the Lord; "where I am there shall also my servant be." Besides, the conflict in which the servant of the Lord has to bear a part is not of uncertain issue. The individual labourer, it is true, may not always see of the fruit of his labour. He may often go forth to his work weeping. One may have to sow and another to reap. But the issue is not doubtful. The victory is sure. Both sower and reaper shall at the last rejoice together. Yea every faithful labourer may confidently rely on the assurance that in *due* time he shall reap, if he faint not.

There should, therefore, be no reluctance on the part of any to enter the service of the Great King and Head of the Church. It is in every way a most glorious service. The very work itself is most ennobling. The truths about which the Church and ministry are engaged are most sublime in their nature, and most ennobling in their tendency. And yet young men, with superior powers, and with all necessary advantages as to education, will press into other departments of work, yea, will wait for years for what they regard as a good opening, while the Church in vain calls for labourers. The want is felt, more or less, in every branch of the Church. We are suffering, ourselves, from this cause. The report on Home Missions, which we publish in another column,

sets forth the fact that there are at least one hundred and thirty fields of labour calling for supply, while we have comparatively few labours to send forth. Nine students have finished their studies, and will now be added to the effective force of the Church. But these will scarcely, in all probability, suffice to supply the vacancies which may arise in consequence of the death and retirement of ministers. During last year only one minister was really added to the number on the roll. And scarcely one additional labourer has arrived from other branches of the Church. The position of things is truly critical. The fact was lately pressed upon our attention, that while we have had for many years, the means of training young men for the ministry, there are some large congregations, yea cities in which there are several congregations, from which not one young man has come to enter the ranks of the ministry.

Where shall we look for a remedy? No doubt our great duty is to "pray the Lord of the harvest that He would thrust out labourers for his vineyard." But, without overlooking the importance of this duty, we would suggest that ministers in their pastoral visitations and in their friendly conferences with the young, should keep this in view and seek to direct the attention of suitable youth to the claims of the Saviour and his Church. Presbyteries too should look at this matter, and seek to offer encouragements to young men to give themselves to the Lord's work. In vain will the best schemes for mission work be drawn up, if there are not missionaries to put them in operation. We appeal to Christian parents who may have, under God, great influence in guiding the decisions of their children as to their life-work. Let them remind their children of their solemn dedication to God in baptism, and put faithfully before them the claims of the Church and of Christ. We appeal to the office-bearers and members of our congregations, who can do much to make the ministry more desirable, by manifesting more Christian sympathy, and more large-hearted consideration towards their ministers, and more abundant liberality in their support. We are not ashamed to make this appeal, nor do we allow that such an appeal argues a low and worldly view of matters. Ministers are but men. They have wants, personal and domestic, which can be relieved only in the same way in which those of others are relieved; and unquestionably not a few may be deterred from the work, by what they see of the struggles for bread, of many who occupy a prominent place in the Gospel ministry. Let congregations show a higher appreciation of the privilege of a Gospel ministry, and seek to do more for its honourable maintenance, and no doubt one obstacle will be removed, which may tend to prevent some from entering the Gospel ministry.

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#### PROGRESS OF ANTI-SLAVERY VIEWS IN THE AMERICAN CHURCHES.

Whatever differences of opinion may exist as to the present position of affairs in the United States, most, both here and in Britain, will be gratified by the progress, we may say the very decided and rapid progress of anti-slavery views among American Christians and Churches. Only a very few years ago the slightest allusion to the subject of slavery was sufficient to excite the strongest denunciations in the ecclesiastical assemblies. The Tract Society not only declined to publish on the subject, but sometimes even made alterations in the works which it brought out in order to suppress any implied condemnation of slavery. Now an entire change has been effected. The Tract Society speaks boldly in condemnation of the system of slavery. Most of the Churches have done the same. The following extract shows the extent of this gratifying progress. We may remark that the anti-slavery report to which reference is made in the subjoined extract was passed unanimously, the delegates from Maryland and other border states declining to vote against it.

"The Evangelical churches of this country have shown a surprising unanimity of opinion respecting the war, which has been forced upon us by the slave-

holding aristocracy of the South, and respecting the duties imposed by the war upon Christians. With the same unanimity with which they have defended the fundamental points of evangelical Christianity, or combated great moral wrongs in society, they have declared, that, from a Christian point of view the rebellion cannot be too strongly condemned as entirely causeless; that every Christian is obliged to be loyal to the National government; that slavery is the chief cause of the rebellion; and that the churches ought heartily to sympathize with and aid the efforts made by the National government to extirpate it throughout the whole land.

The church assemblies of nearly every religious denomination have deemed it their duty to pass on this question emphatic resolutions. Those that had spoken before, have, since the beginning of the war, spoken more strongly; while those that had previously observed silence, have stepped forward to make the unanimous deliverance of Christian sentiment more marked.

This year, too, religious assemblies have brought the intense and harmonious feeling of the Christian churches on the war and on slavery more conspicuously before the eyes of the whole country than had ever been done before. The General Conference of the Methodist Episcopal Church, which has always remained faithful to John Wesley's abhorrence of slavery, had deemed it a duty under the existing circumstances to require the few slaveholders who are yet among her members to emancipate their slaves, and to forbid the further admission of slaveholders to the church.

The progress made by the Old-School Presbyterians is still more marked. This numerous and influential body had been entirely silent on the slavery question since 1846. The language of its principal organs seemed to indicate that the great majority of the church were opposed to any further deliverance on the subject of slavery, and were willing to make to the Southern, strongly pro-slavery portion of this church, any concessions they would demand. The authority which men like Dr. Thornwell and Dr. Palmer, two of the most prominent champions of the doctrine of the Divine origin of slavery, and of its being forever the normal condition of the negro, enjoyed in the entire church, seemed to make the preservation of the former testimonies of the General Assembly against slavery, and still more a revival of anti-slavery views in the Old School Presbyterian Church, from year to year, more unlikely. Even during the last three years the General Assemblies, while passing strong resolutions of loyalty, carefully avoided any new deliverance on slavery; and it was a common expectation that the same course would be pursued this year.

The whole country has therefore taken a more than ordinary interest in the unexpected presentation to the General Assembly of a very strong anti-slavery report, in the discussions ensuing upon it, and in its final adoption. The altered attitude thus assumed by one of the most conservative churches of the country, will ever remain an event of marked prominence in the history of the relation of Christianity to slavery, and well deserves, therefore, a few additional remarks.

The report was presented by the Hon. Stanley Matthews, of Ohio—who was a district-attorney under President Buchanan, but removed by President Lincoln—and founded upon an overture from the Presbytery of Newton New Jersey. It begins with an interesting historical review of the action of the former General Assemblies. In the year 1787 the synod of New York and Pennsylvania recommended to all their people “to use the most prudent measures consistent with the interest and state of civil society in the countries where they live, to procure eventually the final abolition of slavery.” In 1795, the General Assembly “assured all the churches under their care that they view with the deepest concern any vestiges of slavery which may exist in our country.” In 1815, the record was made that the General Assembly have repeatedly declared their cordial approbation of the principles of civil liberty, and their regret, that the slavery of the Africans and of their descendants still continued in so many places, and even among Presbyterians. The most celebrated of the

deliverances of the General Assembly is that of 1818. The General Assembly then solemnly declared that they considered "the voluntary enslaving of one portion of the human race by another, as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the Gospel of Christ." It then enumerates the dreadful consequences of slavery, and declares it to be manifestly "the duty of all Christians to use their honest, earnest, and unwearyed endeavours to obtain the complete abolition of slavery throughout Christendom, and, if possible, throughout the whole world." They earnestly exhorted the slaveholding portions of the church to "increase their exertions to effect a total abolition of slavery, and to suffer no greater delay in this most interesting concern than a regard to public welfare demands." After having thus referred to past testimonies of the church, the report of Mr. Matthews goes on to say, that "it ought to be acknowledged that Presbyterians have much to lament as to their short-comings" in respect to these deliverances of the church; that now, in their opinion, "the time has at length come, in the providence of God, when it is his will that every vestige of human slavery among us should be effaced, and that every Christian man should address himself with industry and earnestness to his appropriate part in the performance of this great duty;" that "those who were most deeply interested in the perpetuation of slavery, have taken away every motive for its further toleration" and have rendered "the continuance of negro slavery incompatible with the preservation of our own liberty and independence."

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### Missionary Intelligence.

#### LETTER FROM REV. D. DUFF.

SAN FRANCISCO, July 1, 1864.

REV. MR. BURNS, ST. CATHERINES.

MY DEAR SIR,—I wrote you as we drew near to the Isthmus, where I posted my letter, which I expect was duly forwarded. We landed at Aspinwall on the morning of the 2nd June, and had a few hours to see the place. Glad were the most of our passengers to get their feet once more on solid earth, rather to get out of and be done with the 'Northern Light.' The crowded state of the boat, and other circumstances combined to render our situation very uncomfortable, and escape from it a very great boon. A few hours on the railway brought us to the Pacific shore. At Panama we had no detention, but were immediately taken on board the steamship "Golden Age," a much more commodious and better furnished vessel than the N. L. The third evening after leaving Panama our slumbers and our peace were suddenly disturbed by cries of fire. It appeared that the main shaft, or rather that part of it revolving in the journal next to the paddle-wheel, had from want of attention become red hot, and threatened to spread flames all around. The baggage room had to be cleared before they could operate upon the fire, which by the aid of a plentiful supply of water was prevented from making that way it otherwise must have done. The day following this threatened disaster being Sabbath, an earnest endeavour was made by myself and others by appropriate addresses, and by a willing homage, to give the glory of our safety to Him whose way is in the sea, whose path is in the great waters, and whose footsteps are not known.

On the forenoon of the 8th we reached Acapulco, on the Mexican coast, the usual coaling station of this steamboat line. In this harbour were five steam frigates displaying the French flag. From several fortified positions on the hills adjacent to the town the tricolor standard also waved. We learned that some skirmishing was going on a few miles inland, between the French and

Mexicans, resulting in a few killed on both sides. The object of our calling at this place being obtained in a supply of water and coal, we continued our journey, buoyant with the hope of a speedy and safe passage to our desired haven. But we know not what a day or an hour may bring forth either on sea or on land. About twenty hours after leaving the port of Acapulco, one of the paddle-wheels broke off from the shaft, the result of the fire which before had given us such alarm. It was with some trouble secured by strong ropes to the beam on the top of the paddle-box, after which an attempt was made to carry us along by the other and remaining wheel. Ours was now a very unpleasant position, as 1600 miles intervened between us and San Francisco to be accomplished by means of one wheel, and that reported to be not free from damage. In a short time, it became evident from the severe strain on one side of the vessel, that we could not or should not venture such a distance in such a disabled condition. It was then decided to put back to Acapulco (which we had distanced about 200 miles), and there await the arrival of the following steamer.

Much serious apprehension obtained among the passengers, because of the severe strain observable on the remaining wheel, and which was said to be liable every moment to yield to the pressure which overbalanced it. And here I might say, "Would that men were as willing to see and acknowledge the more awful danger to which they are exposed by reason of impenitence and unbelief, in the sea of God's wrath surrounding and threatening them every moment." I cannot express what feelings of gratitude to the Father of Mercies I experienced on once more safely entering port. It was on Sabbath morning, and when, a short time after, the bell called us to the service of Jehovah, the numbers that attended, and the heartiness engaged therein betokened the salutary effects of His dealings, who ordereth all things according to the counsel of His own will. On this day (Sabbath) the officers of the French fleet invited our lady passengers to a ball, to be held in the evening, but this work of profanity was very properly and promptly discouraged by an almost unanimous refusal to comply. Seven days in the harbour of Acapulco is somewhat trial to those who have come from a Northern climate. With a mixture of patience and impatience we awaited here the arrival of the steamer from Panama. The flag station of the Company, on a hill behind the town, and which commanded a view of the sea to an extensive distance was constantly and eagerly watched. On the afternoon of the Sabbath following that on which we entered Acapulco, the flag intimating the approach of the steamer was hoisted, causing such an elevation of feeling as seemed to more than compensate for the long detention. In a little time the steamship "Golden City," with about 700 passengers, was alongside in the beautiful harbour. The steerage passengers of the crippled steamer were transferred to the other and it was otherwise lightened as much as possible in order that it might be more easily towed. On the morning of the 20th June we again left Acapulco, thankful indeed to escape the heat which in that confined harbour is at times almost insupportable. It was so far in our favour that this was the rainy season, when the heat is more modified and clouds more frequent to keep the almost intolerable rays of the sun at bay. What was cool to the natives was warm enough to us. We experienced no further delay on the way to San Francisco, except what was necessarily occasioned by towing, and this port we reached on the 29th June. Some account of the interest or rather excitement awakened by the 'safe' return of the missing vessel you will find in the paper I send you. I may mention that a gunboat was despatched from San Francisco to find out whether we had fallen into the hands of enemies, and will have easy work in repulsing the imagined foe. Here I must wait eight days for the steamer to Victoria, but patiently and hopefully still do I look forward to the completion of my journey. To the Keeper and Guardian, and Guide of his people Israel, would I now and always ascribe the glory and the grace of all that pertains to the preservation,

and comfort, temporal and spiritual well-being of soul and body, for my help cometh from the Lord which made heaven and earth.

Yours in the bonds of the Gosnel,

D. DUFF.

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### EASTERN TOWNSHIPS.

This extensive section of Canada forms a district of country nearly 200 miles long by 100 in breadth, and contains about a dozen counties. The boundaries are the river Chaudiere on the east, the Richelieu on the west, the U.S. on the south, and the course of the G.T.R. generally on the north. It is a portion of country that deserves far more attention from our Church than it has hitherto received, though the neglect was perhaps unavoidable. The scenery is almost everywhere of the grandest description. The population in general is English-speaking, though in some localities the French predominate; and no part of Canada presents to our Church finer openings or fairer inducements as a field of missionary operations. Millerism, Universalism, and other vicious systems have hitherto exerted a bad influence here. The Episcopalians, Congregationalists, and Methodists have a considerable hold in the country, the former having a Theological College in Lennoxville.

Our own strength consists of seven congregations. The Church of Scotland has but one solitary congregation, a second one having lately died out. The Presbytery of Montreal is beginning to take a more lively interest than heretofore in these townships, and I hope that but few years will pass over till our strength as a Church shall have at least been doubled. This spring is memorable in connexion with our operations for the opening of six or seven new preaching stations, the first that have been opened since the time of the Disruption.

At Sherbrooke and vicinity, the Rev. Mr. Jones, from Princeton, labours with greatly encouraging prospects, and considering that this town forms as it were, the capital of the township, and is the centre of the finest portions of the country, the importance of our hold there cannot be overestimated. The services of a student, Mr. W. Hutchison, meet with great acceptance in connexion with several stations lately opened in the neighbourhood of Richmond.

In this latter village is a Protestant College, affiliated with the McGill University, and which is likely to prove a fine nursery for our Theological seminary in Montreal. Even at present there are in attendance there eight or nine promising young men who are studying with a view to the ministry of our Church, and this number is likely to be doubled in the course of the winter. Let us pray that they may help to leaven these townships with the principles we so much love, and which are worthy of the widest propagation. J. McK.

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### NOTES OF MISSIONARY WORK IN THE NORTH-WEST.

Being appointed by the Presbytery of Grey to preach for a few Sabbaths at Tara and Derby, and finding that the people of Derby did not require supply, on making enquiry I found that a considerable congregation could be assembled in Amabel, an adjacent township in which there are a good many Presbyterians, who had not had an opportunity of enjoying Presbyterian service. Consequently I resolved to go and preach to these people. The first Sabbath on which there was preaching in Amabel, there were not very many people present, about 30 or 40, as it was not very generally known that there was to be service, and as some of the people left before the service began, because I did not get forward at the appointed time, the distance to travel being considerable, and the roads being rough and swampy. On making enquiry it was ascertained that a school house more convenient both for the people and the missionary could be obtained, and accordingly service was announced in it for the following Sab-

bath, and during the intervening week the people were informed of it as extensively as possible. On arriving at the school house at the time appointed for service, it was quite encouraging to see the place filled and numbers sitting at the doors and windows, and to learn afterwards that there were some there who had not attended service for seven years previously, and that they enjoyed the preaching of the Gospel very much. There were nearly one hundred persons present the second Sabbath that I preached in Amabel, and they all listened with marked attention to the preaching of the Gospel; and the same was the case the following Sabbath, the last time I was able to preach to them, as I had to remove to another station. Amabel is a new township in the north part of the county of Bruce, in which there is a considerable number of settlers, and into which new settlers are coming every year. The only services the people have the opportunity of attending are those of the Methodists, as they have three stations in that township, but there are only a few families belonging to them, as the great majority of the settlers are Presbyterians, and they are anxious that a station in connection with the C. P. Church should be opened amongst them. In fact they made arrangements with a minister at some distance to come and give them occasional supply, but he has been able to preach to them only a very few times as his work amongst his own people is as much as he can overtake. The exact number of families I could not obtain, but there cannot be less than 40 or 50 Presbyterian families in that settlement. The people could not do much in the way of support at the present time, but it seems that Amabel would be a good station in a few years if taken up and properly worked. But if the field is not occupied many of the people will join the Methodists as they would rather attend their services than none at all.

Leaving Amabel I went to Colpoys Bay about 15 or 20 miles north of Owen Sound, and there I found the people in the same circumstances as in Amabel. The settlers have been about Colpoys Bay for six years, and during that time a Presbyterian minister preached once to a few of the people, while the Methodists and Independents have regular service, and of the 70 or 80 families settled in that part there are only a very few belonging to these denominations. There are some Disciples and Thomists, and all the rest are Presbyterians, about 50 or 60 families. Some of the people expressed their gratitude at seeing a Presbyterian missionary sent amongst them as they had almost given up hope of seeing one, and they expressed their desire that at least occasional service should be granted to them. I preached in three places at Colpoys Bay. At two of the places there were about 30 people present, and at the third between 50 and 60. Doubtless the attendance would increase considerably if there was regular service, as I was only three Sabbaths in each of these places, and it takes all that time to circulate word amongst the scattered settlers of a pretty extensive district. Most of the settlers in the above mentioned places are from different parts of Canada, and formerly belonged either to the Free or U. P. Church, and they seem to think that they have been neglected by their Church to some extent. Some important truths of the Word of God were brought before the minds of the people of these settlements, and it is to be hoped that they will not be without results. These localities which I have mentioned, and others like them, for doubtless there are many such in this province, call loudly for immediate supply being sent to them. The Canada Presbyterian Church seems to be losing many people every year, by not sending supply to such places. Other denominations are making every exertion to be in the field first, which is a matter of no small importance. It is a matter to be rejoiced at that the Gospel is preached in such places no matter by whom, still there is a great work for the C. P. Church to do in the backwoods of the province. The state of such places seems to be unknown to many of the ministers and members of the Church. And our Church will not occupy such a position in the province with respect to influence and numbers, as she ought to do until this important work is fully attended to. That the time may soon come when not a Presbyterian in

Canada will be able to say that he has been neglected by his Church, but when all who respect the doctrines, and love the services of our Church, shall have an opportunity of hearing those doctrines preached and joining in those services which they respect and love, is the desire and prayer of,  
JNO. DAVIDSON.

### MISSIONS OF FREE CHURCH OF SCOTLAND.

**ANOTHER CONVERT GATHERED IN.**—The Rev. Mr. McDonald, of Calcutta, communicates the intelligence that another convert, a young man of much promise had been baptized. He had been in the Bible class for eighteen months, during a great part of which period he had manifestly been under the influence of the truth, although he has been undecided on the subject of baptism. When he did make up his mind to be baptized, he was laid hold of by his relatives, and for a time kept a close prisoner, but he escaped and was received into the Church by baptism. His name is Behari Lal Chundra.

**THE MISSIONARY SCHOOL AT POONA.**—We copy from the Free Church Monthly Record the following interesting account of the missionary institution at Poona.

**THE WORK OF A MISSIONARY TEACHER.**—There are at present in our Institution about one hundred and fifty pupils learning English. They are mostly Brahmins—intelligent and of engaging manners. They seem to thirst for knowledge, from whatever motive, and need no urging to diligence; and, it is an ardent desire that the knowledge of God and of his salvation may become as eagerly relished among them. Many of our youths manifest considerable interest in divine truth. Some we know have been under convictions of sin. Some seem even to wish further acquaintance with God, and *pray* for it; but the step of *decision* none have yet taken.

An interesting spectacle may be witnessed every morning in our Institution, when all the pupils with their teachers assemble in the hall for our opening service. Upwards of four hundred youths are then present, of whom nearly two hundred are over fifteen years of age. Including the teachers, who are twelve in number and who are young men of intelligence, there may be perhaps two hundred and fifty who understand an English address. Our large hall is crowded, the pupils in the centre being seated in eastern fashion on the floor, those at the ends on benches, and the teachers standing between the pillars along the sides of the hall.

The missionary from the desk at the end of the hall looks across a sea of bright faces, on many of which interest is evidently awakened, reads a portion of God's word, and strives to press it home on heart and conscience. To describe his emotions on such occasions would not be easy. He knows the enmity of the carnal mind against God, the early-planted deeply-rooted prejudices of his auditory, the superstition and sophistry in which they are nurtured from childhood, the wretched system of caste, &c., and might be damped in his attempt to find an entrance for the light of divine truth. Still, feeling Jehovah's promise—"My word shall not return unto me void, it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it,"—like a rock under his feet, he is strengthened to speak in all simplicity, earnestness, and faithfulness. Impossible that these proclamations of the truth should be fruitless, although doubtless there is the dread alternative that to many we may be "the savour of death unto death."

Besides this general address which is taken in turn by Mr. Gardner, myself, and Mr. Nanji Gokal (our native Christian teacher who speaks in Marathi), we have our regular Bible lesson both for the assistant teachers and the pupils, embracing all the classes, and affording us still better opportunities of explaining and enforcing the word. Our pupils are ready listeners, yet occasionally reveal

the covert hostility of the heart. In the case of those who are, or have been, persuaded of the truth, it soon becomes evident to us that Satan, having lost his power over them in idolatry, exerts it fearfully now through their caste and other prejudices, and through the dread of incurring the hatred of their relatives should they make an open acknowledgment of Christ. "Can we not be Christians," they say, "without being baptised?"

Here, evidently, is the stone lying over the graves of these youths. The grossest idolatry prevails among the lower classes in Poona, but not among those young men. During the short time I have been among them I have heard them again and again acknowledge the beauty of the Christian doctrine and the absurdity of idolatry, but how to meet the ordeal of open confession they do not know, nor apprehend, when told, that the grace of God is sufficient. To us who labour here, and to the praying people at home, does not the Master's voice seem still to say, "Roll ye away the stone," It is heavy and has lain long; but let us act on John Eliot's experience, "Prayer and pains, through faith in Jesus Christ, will do all things."

It is my privilege occasionally to give the girls of the boarding-school a Bible lesson; and no part of our mission work is more enjoyable, the girls being not only willing to hear, but ready to receive, and so pleasantly contrasting with our heathen boys. Some of the girls are already disciples of Christ. All of them who are old enough to understand are glad to hear of him. In this part of our work the words of the Lord in their most literal acceptation are verified namely, that he "came to seek and save that which was lost." The boarding-school and orphanage receives into its kind embrace poor outcast girls and gives them the adoption of children.

Some weeks ago a policeman brought us a girl from the bazaar—Mona, by name—a truly miserable—looking object, squalid, dirty, (realizing the sooty gnome of fable), in a flutter of rags, cast off by any relatives she may have had, and left to starve, or beg, or steal. She was received; externally metamorphosed in a day or two into a tidy girl; and the other evening could make sensible replies to Mr. Gardner when he asked her regarding the God that made her, and the way to be good and happy. It seems as if we could, to heathen eyes, in no way better illustrate the spirit of Him we serve than in the maintenance of such an institution; and already, in the conversion and usefulness of girls, and in the happy deaths of those taken early, such as I have myself been privileged to witness, have we not the seal of the divine approbation?

It seems to one newly entering on the field and observing the great preparatory work going forward, that it must be a mistake to be impatient of results. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." In our hand is the promise, and in the purpose of God it is fulfilled, "The God of the whole earth shall He be called." This must be. "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

## General Religious Intelligence.

### GENERAL ASSEMBLY OF THE IRISH PRESBYTERIAN CHURCH.

We referred in our last number to the meeting of the General Assembly, and to the election or re-election of the Rev. John Rogers as Moderator. The attendance of ministers was large, although that of elders was scarcely equal to that of former years. The proceedings generally possessed much interest.

FOREIGN MISSIONS.—The Foreign Mission Report was presented by Rev. Dr. Morgan. It mentioned that two additional missionaries were ready to go out to India, while a third would soon follow. The two referred to were or-

dained at one of the meetings of the Assembly. It was proposed that Dr. Glasgow who has lately returned, after upwards of 20 years of missionary service, should give lectures on missionary work in India, in the Presbyterian College.

**HOME MISSIONS.**—The Home Mission Report was given in by Mr. McNaughton, who resigned the Convener'ship. He had found it £1000 in debt, he now left it £1000 in hand.

**STATE OF RELIGION.**—Dr. Kirkpatrick read a very satisfactory report on the State of Religion. Reference was made to the earnestness and zeal of the colporteurs connected with the Church. The open-air mission, begun by the late Dr. Johnston, had been prosecuted with unabated vigour. More of a missionary spirit was now cultivated among the people, and there was a higher standard of Christian liberality.

**APPLICATION FOR INCREASE OF REGIUM DONUM.**—The report of the Committee on this subject was first considered in *interlocutur*. In the Assembly the moderator gave a statement of the negotiations carried on, and of the result. The report was received and the thanks of the Assembly tendered to the Committee, and especially to the Moderator. The committee was re-appointed and the instructions of last year renewed. Several members of the Assembly differed in opinion on this subject from the majority, but the motion was carried, *nem. con.*

**STATISTICS OF THE CHURCH.**—The number of families reported as connected with the Church is 84,112 against 78,302 last year; communicants, 121,132 against 117,849 last year; the amount paid to ministers were £29,929 against £28,561 paid last year; 210 manse were reported instead of 200 last year; the missionary collections amounted to £9627 instead of £9788 last year; the whole sum raised for all purposes was £81,859 15s, less than last year by £700.

**COLONIAL MISSION.**—In connexion with this report, which was presented by Rev. W. McClure, Convener, and which reviewed the operations of the Church in sending ministers and missionaries to the several colonies. The Rev. W. Johnston, who lately visited New Brunswick and Canada, delivered an able address giving an account of his journeys and labours in the New World. We regret that our space will not allow us to give the whole of his interesting report. After referring to his labours in New Brunswick, he goes on to describe his tour in Canada.

“On the 1st of April I passed from New Brunswick to Canada, where my course was opened up by the Rev. William Reid, the Clerk of the Synod, and the secretary of the Home Mission Committee. Owing to the season of the year and the breaking up of the roads, I was not able to travel over all the vast mission-field of the Church in Canada as I wished, but I did the best I could, visiting specially those brethren who had been sent out by our Colonial Mission. With most of these I met, and officiated in their respective congregations.

“From the vast extent of the Canadas the Home Mission work of the Church is carried on in sections by the respective Presbyteries of the bounds; the Home Mission simply allocating the licentiates and students to their spheres of labour and administering the funds committed to its care. From the comparative weakness of many of the Presbyteries this central committee is essential to the proper cultivation of the whole field.

“In Lower Canada the Presbytery of Montreal embraces an area of from 500 to 600 miles. Within its bounds three congregations have received aid from this General Assembly, and three ministers from this Church are placed over them, the members being principally from the North of Ireland.

“1. The congregation of St. Sylvester, which is under the charge of the Rev. Wm. Scott, who has four stations and 61 families contributing £15 a year.

“2. The congregations of Kennebec Road, where the Rev. James Hume is now ministering, having 3 stations and 40 families contributing £43 a year.

3. The congregations of Mille-isle, where the Rev. John Irvine has just been ordained over 60 families paying £80 a year.

“Mr. Scott has been sustained by the direct vote of our missionary directors. Mr. Irvine has received £20 out of the sum voted to the Home Mission Committee, and Kennebec Road received a vote from Ireland for three years, after which it was withdrawn.—From the weak and insulated state of these congregations, and the Popish influences by which they are encircled, they must be sustained for some time longer, and I would recommend that St. Sylvester and Millisle be aided as hitherto, and that Kennebec Road be replaced on our funds for three years, so that Mr. Hume or some other minister may be ordained there.

“In upper Canada the various Presbyteries are prosecuting the Home Mission work with great zeal and success, and are following the emigrants who are settling along the great roads from Ottawa to the Georgian Lake, and along the several frontiers, with the means of grace. A large proportion of the Mission stations thus organized are contributing to the ministry of the Word, and many of them are rapidly passing into settled congregations. By these means large and healthy Presbyteries are now constituted, where a few years ago the churches were few and feeble. In this good work the missionaries sent out by the Assembly bear an active part, and the funds voted have been well expended. Some of our brethren there have been lately summoned to their rest and reward, but their names are associated with honour, and their removal with regret.

“Whilst in Montreal I visited, with the Rev. A. F. Kemp, the Institution of the French Canadian Mission at Point Aux Tremble. In it I found about 90 pupils, male and female, most of them the children of Roman Catholic parents, and examined into their educational training and religious knowledge, both of which were satisfactory. The institution is well managed, and the society is bringing the fourfold agency of the ministry, the catechist, colporteur, and the teacher to bear on the French population of Lower Canada. Two of the young men in the institution are now ready for college, and the committee are looking out for some friends who will help them on to the ministry. The vote of the directors to this society should certainly be continued.

“The last, but not the least interesting portion of my work was to visit the Elgin Settlement, which is superintended by the Rev. Wm. King. The school is not in an efficient state, nor do the coloured population attend the services of our church in the proportion I expected. The progress, however, which has been made by Mr. King in securing for so many fugitive slaves a happy home, social elevation, and religious culture, presents ample compensation for the expenditure. The committee associated with Mr. King should be urged to proceed at once with the erection of the church; and that done, the financial relationship of this Church to the settlement should be re-adjusted.

“Whilst subsequently travelling through the States of America, at my own expense, I had the pleasure of visiting the New School Assembly of the Presbyterian Church, which was then in session at Dayton, Ohio, and the Assembly of the Old School, which was in session at New York, New Jersey. To the latter, I was introduced by the Rev. Dr. MacGill of Princeton, and, at the request of the Assembly had the privilege of submitting to that venerable court a short statement of the work and progress of the Presbyterian Church in Ireland.

“My stay was prolonged in order to attend the Synod of the Presbyterian Church in Canada, which met in Cooke’s Church, Toronto, on Tuesday the 14 June. I was most courteously received, as the first deputy who had visited the Church, and on the evening of Wednesday, the 15th, had the pleasure of addressing the Synod.

“In New Brunswick and the States of America the attention of several influential friends has been directed to the case of emigrants who go thither from this land and Church, and measures are being devised so as better to se-

cure their social and spiritual welfare. In these arrangements the co-operation of this Church is essential and important, and a small committee should be appointed to confer and report.

"From the vast extent of the colonial field, of which but a very faint idea can be realised, the solemn responsibility resting on this parent Church to look promptly after the welfare of those who go forth as her children to other lands and the many openings which are now presented to the Colonial mission I am strongly of opinion that this department of our mission work should be permitted to receive the undivided contributions of the Assembly.

"In conclusion, I have most gratefully to acknowledge the hospitable attentions which, as your deputy, I received everywhere throughout New Brunswick and Canada, and I have to thank the directors of our Mission Board for the confidence with which they have honoured me in connection with this interesting and important mission. My earnest prayer is, that God may water the seed which I have been permitted to sow, and still more abundantly bless the Churches which I have been privileged to visit.

"By the good providence of God I reached home on the 30th June, after an absence of five months and seventeen days

"Belfast, 5th July, 1864.

WM. JOHNSTON."

PRESBYTERIAN CHURCH IN THE LOWER PROVINCES.—The Rev. James Bayne, in a letter to the Convener of the Foreign Mission Committee, says with reference to their late meeting of Synod: "On the whole, it has been the best session since the union. Party distinctions are now nearly obliterated. Indeed it would be difficult to trace the faint lines of distinction between parties in both sections, now one. We had present well on to 80 ministers and over 30 elders, the numbers on the roll would have given us in all 120, but as many of our congregations are careless about sending elders, their attendance is quite disproportionate.

We have our mission in high promise; four labourers from Nova Scotia, besides female "helps meet", and our funds are quite adequate to the calls made upon them. The ship funds are still in excess of expenditure, although we expect to have something like £200 stg. to meet in Sydney, unless the friends there give her the additional house upon deck which will cost that amount. Union prospects in our church are growing, not with the Kirk, but with the Free Church in New Brunswick, who are quite prepared to throw in her lot with us. Were the railway communication completed to St. John, N. B., this union would not be long delayed. The gathering of the Presbyterian hosts is every where to be remarked. What a noble church will soon be in Scotland when the Free Church and the United Presbyterian follow the example of their offspring in America".

## ITEMS OF RELIGIOUS INTELLIGENCE.

CONSECRATION OF BISHOP CROWTHER.—Bishop Crowther, the first negro Bishop of the Church of England, has been consecrated as Bishop of the Niger.

"SUNDAY MAGAZINE," BY DR. GUTHRIE.—A new magazine for Sabbath reading, under the editorship of Dr. Guthrie, is to be commenced. We doubt not it will soon have a very large circulation.

ARRIVAL OF DR. DUFF AND DR. LIVINGSTONE.—Two eminent members of the missionary corps have arrived in Great Britain, viz: Rev. Dr. Duff, the veteran missionary of India; and Dr. Livingstone, the African explorer. Dr. Duff is to act as Convener of the Foreign Mission Committee of the Free Church. Dr. Livingstone intends in the course of a few months to return to Africa. The plans which he is forming have special reference to the discouragement and suppression of the slave trade.

**TURKISH INTOLERANCE.**—The Porte lately closed the Protestant missionary establishments, and caused several converts to be arrested. The Bible, and American Missionary Societies have been re-opened.

**NEW UNITED PRESBYTERIAN CHURCH AT ST. ANDREWS.**—The foundation stone of a new United Presbyterian Church was lately laid at St. Andrews, Scotland. An able address was delivered by the Rev. Dr. Andrew Thompson, of Broughton Place, Edinburgh.

**UNITED PRESBYTERIAN THEOLOGICAL HALL.**—The current session of the United Presbyterian Theological Hall was opened in Edinburgh at the usual time. The opening address was delivered by Professor Lindsay, on "the causes of danger to Christianity operating at the present day."

**THE DEATH OF THE MISSIONARY LÖWENTHAL.**—The person who killed this missionary of the Presbyterian Board has been acquitted of murder, and found guilty of homicide; it having appeared that he had taken Mr. Löwenthal, who approached him in the dark in an unusual dress, for a robber.

**PROPOSED WELSH UNIVERSITY.**—The proposal for the erection of a Welsh University is meeting with general favour. It has been taken up with great spirit by influential Welshmen in Manchester. It is desired to have subscriptions to the amount of £50,000 before applying for a charter.

**TESTIMONIAL TO THE REV. DR. GUTHRIE.**—The subscriptions in aid of the proposed testimonial to Dr. Guthrie have been very successful. Some time ago the amount was £2,000. The list comprises men of all classes and denominations. The Earl of Dalhousie subscribes £100, and the Bishop of London £10.

**SOCIETY OF FRIENDS IN ENGLAND.**—The members of this Society have for some time past been decreasing. During the past year, however, there has been an increase. This is no doubt owing to certain changes which have been lately sanctioned, the reign of the older Friends having yielded to more modern ideas.

**PROTESTANTISM IN MEXICO.**—Mexico has long and obstinately resisted the introduction of Protestantism. We find, however, that the foreign Protestant residents of Monterey have formed a Mexican Evangelization Society, the prospects of which are very promising. The Society has already missionaries at work, whose labours are not in vain.

**THE BIBLE IN THE SOUTH.**—Application has again been made to the British and Foreign Bible Society, for a supply of Testaments for the soldiers of the South. Dr. Leyburn, formerly editor of the *Presbyterian*, made the application. He states that the revival in the army still goes on, and that ever since the commencement of the war, there have been marked manifestations of the presence and power of the Holy Spirit.

**THE UNION COMMITTEE.**—There has been another meeting of the joint Union Committee in Edinburgh. The meeting was largely attended, and was of a very satisfactory character. Doctrinal matters chiefly connected with the subject of the atonement were considered, and substantial harmony was found to exist on the topics treated of.

**THE WESTMINSTER ASSEMBLY CHURCH.**—A proposal has been made and a committee appointed for the erection of a Presbyterian Church in London, to be called "the Westminster Assembly Church." A temporary iron chapel is to be erected until the permanent structure shall be completed. It is generally understood that the Rev. Dr. Jenkins, formerly of Philadelphia, will be pastor of the new church.

**MEETING OF EVANGELICAL ALLIANCE IN EDINBURGH.**—The Eighteenth Alliance was held in Edinburgh on the 12th July, and following days. The attendance was scarcely as large as on other occasions, but the proceedings were of deep interest. Several meetings were held each day, papers were read by leading members of the Alliance, and addresses were delivered. Able papers

were read by Rev. D. Cairns, "On the last phase of German unbelief." Dr. McCosh, "On the Present Tendency of Religious Thought in Great Britain and Ireland;" and P. Bayne, A. M., "On General aspects of the Infidel Controversy."

The annual report stated that there had been a considerable increase in the membership of the Alliance during the year, many having joined who had formerly been opposed to the Alliance. The Report referred also to the losses sustained by the Alliance in the removal of several friends, including T. Gurney, Esq., A. G. Ellis, Esq., G. Hitchcock, Esq., Rev. P. La Trobe, and Rev. R. H. Herschell. Reference was also made to the death of the Rev. F. Monod, D.D., and Pastor Homer of Stockholm. The funds were reported to be in a very satisfactory state, the total receipts being £1710 16 5, and the expenditure £1728 9 3. The balance now in hand being £251 18 10. It referred to the liberation of the Spanish brethren, and to several cases of persecution in which the Council of the Alliance had interfered.

### Home Ecclesiastical Intelligence.

**PRESBYTERY OF OTTAWA.**—This Presbytery met in Ottawa on 2nd August. The following is a synopsis of the business transacted.

1. Mr. McEwan having accepted of the call from Pembroke, his induction was appointed for the 3rd Wednesday in October. Mr. Joseph White to preach and preside, Mr. Fraser to address the pastor, and Mr. T. Wardrope the people,

2. The Presbytery agreed to petition Parliament against Sabbath work on Canals and Railroads.

3. Church extension in Ottawa. This subject engaged the earnest consideration of the Presbytery for a long time. Efforts are being made to establish a new congregation; the present church is crowded. A committee was appointed to take the management of this important movement.

4. Mr. McKinnon gave notice of his intention to demit the Ashton part of his charge at next ordinary meeting.

5. Mr. Wardrope, of Ottawa, was appointed to moderate in a call in Cumberland, on 30th of August.

6. The Circular from the Committee on Arrears engaged serious attention. All the congregations are to be visited in connection with this matter.

7. Students were examined and certificates granted.

**PRESBYTERY OF COBOURG.**—This Presbytery met at Cobourg on the 9th of August.

The Rev. W. J. McKenzie was appointed Moderator for the next six months. Committees were appointed to examine the Records of the several sessions.

Messrs. Waters, Laing, and McKenzie, with Messrs. Brodie and Lyall elders, appointed a committee to examine students.

Mr. McWilliam was appointed to preach at Perrytown on the last Sabbath of September; and Mr. Duncan in the first Sabbath of October. The missionary at Warsaw to supply for them on these Sabbaths. Mr. Roger to preach at Warsaw on the second Sabbath of October.

Deputations were appointed to visit the congregations in arrears with stipends.

A report was read from Mr. John Becket of his labours at Kinmount; and also a letter from Mr. William McKelvie stating that the frame of a church had been raised at Minden.

Mr. Blain made a verbal report of his visit to the mission field last winter. Mr. Andrews was appointed to spend two Sabbaths in the mission field.

**PRESBYTERY OF MONTREAL.**—This Presbytery met at Quebec on the 3rd August, in Chalmers' Church. There was not a large attendance of members. Mr. McConehy was appointed moderator. The following were the chief items of business:

Reports were received from the various missionaries in the field, of a satisfactory kind, and the following appointments were made: J. M. Thompson to Laguerre; Mr. Grant to Martintown and Williamstown; Mr. Hume to Kennebec; Mr. Jones to the district of Sherbrooke; and Mr. Labelle to Farnham, till next meeting of Presbytery. Mr. Kemp was appointed to visit Sherbrooke and report, and any further arrangements for this place that might be deemed necessary were left in the hands of the Home Mission Committee.

It was agreed to discontinue, in the meantime, the missionary services at Harrington, and to appoint Mr. Paterson, (Convener), Messrs. Currie, and Cameron as committee to arrange supplies for that place.

The report of the committee on Arrears of Ministers' Stipends was given in and read by Mr. Paterson. It contained recommendations for the management of congregational finances, and blank schedules for annual reports, both to the Presbytery and the congregations. It was laid over for consideration at next ordinary meeting.

The circular of the committee, appointed by Synod, on Arrears of Stipend, was read and considered, and the Presbytery unanimously resolved to make the following reply: That the attention of the Presbytery having already been directed to this matter, and steps having been taken to accomplish the object contemplated by the committee, it is not deemed that Mr. Ball's visit to the congregations within the bounds would be productive of good in the meantime.

A representation having been made to the Court of the wants of the people at New Carlisle, near Gaspé, Mr. Clark was appointed to visit that place at an early day and to report.

The Presbytery took up the question of Home Missionary operations, and after consideration unanimously resolved: Having considered the action of the last Synod on Home Missions, the Presbytery find that it is nevertheless expedient for them to continue as heretofore to carry on their Home Mission work by their own means and agencies, not deeming that the interim Synodical arrangements were intended to fetter and interfere with the special work of Presbyteries. Considering also the necessities of their Home Mission field, the Presbytery appointed a special collection to be taken up in all the congregations and stations within the bounds, on the first Sabbath in September next, or on such early day thereafter as may be found more convenient; instructed also the Presbytery's Home Mission Committee to solicit, by private effort, such further contributions as may be found necessary to meet current liabilities. The Clerk to send notices to congregations, and all contributions to be paid to him, or to J. Redpath, Esq., Montreal, Treasurer.

The Presbytery considering the decision of the Synod on the overture anent a Theological College in Montreal, and for the purpose of implementing the same, appointed a Committee to prepare a form of charter for said College, and to make enquiries regarding students. The Committee to consist of Dr. Taylor, convener, Messrs. McVicar, Kemp, Clark, Currie, Watson, Paterson, and Crombie, ministers; and Messrs. J. Redpath, Paton, King, Torrance, Ross, and Hossack elders; with power to add to their number, and to report to next ordinary meeting.

Mr. McConechy reported that he had, as instructed, visited the mining\* regions of Canada East to ascertain the spiritual wants of the Presbyterians, who might be there, and found that the population was at present very fluctuating, and that in the meantime there was no necessity for sending any other missionary there than Mr. Hume, who is in the neighbourhood of the Chaudiere.

Mr. Labelle passed his probationary trials with much satisfaction to the Presbytery, and was licensed in common form as a preacher of the Gospel.

Mr. Kemp intimated that it was his intention to resign the office of Clerk at next meeting.

A. F. KEMP, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 2nd August. The Rev. Dr. Jennings was appointed Moderator for the year. The attention of the presbytery was directed to the congregations in arrears; and with the view of preventing arrears for the future, the Presbytery agreed to require from all the congregations stated financial returns. A committee was appointed to take charge of this matter. Various session records were examined and attested,

and reports presented by committees previously appointed. Application was made for moderation in a call at Brampton and Temple. A committee was appointed to examine students before entering College.

**PRESBYTERY OF PARIS.**—This Presbytery held its usual quarterly meeting at Paris on Tuesday, the 2nd August. There was a good attendance of members, but the business was not of much public importance.

Mr. Straith, the convener of the committee on the Contributions to Knox College, gave in the final report of the committee, which was received, and the committee was discharged.

Mr. McCuaig having accepted the call to Ratho and Innerkip, and having been loosed from the pastoral charge of Port Dalhousie and Niagara, the Presbytery appointed his induction to take place at Innerkip on Wednesday the 24th current, at 11 o'clock a.m.

A call from the congregation of Wellington Street, Brantford, to Mr. J. Hubbert, preacher of the Gospel was sustained and ordered to be forwarded to him for acceptance.

Messrs. McDermid, Inglis, and McMullen, (Mr. McDermid, convener), were appointed a committee to examine such students as may present themselves, before the opening of Knox College, and were empowered to grant to each such certificate as he may be entitled to.

The Presbytery then adjourned to meet in Knox's Church, Woodstock, on the 1st Tuesday of November, at 2 o'clock, p.m.

**NEWMARKET.**—Mr. R. H. Warden at the request of a few attached to our church, preached here occasionally during last winter; and before the close of college, the friends here petitioned for his services during the summer vacation, to endeavour to establish a congregation here in connection with the Canada Presbyterian Church. Their request was granted, and we are happy to state that his service have been so acceptable that already a congregation has been organized and the Communion dispensed. The meetings are now attended by an average of about 200. A site has been procured gratuitously, through the liberality of Donald Sutherland Esq., and already a handsome sum has been subscribed towards the erection of a commodious house of worship.

A Bible class has also been organised by Mr. Warden, numbering upwards of 100, the members of which presented him last week with a handsome writing desk with an address expressive of their affection and esteem.—*Com.*

**NAIRN CHURCH.**—A short time ago a large and pleasant meeting was held in Nairn Church, W. Flamboro, of the Bible Class and Sabbath School connected with the congregation of the Rev. A. McLean. After refreshments had been served, there were several interesting addresses delivered to the young people closing with a most telling address from the Rev. John Lees, of Ancaster. Several pieces of sacred music were performed by the Precentor, Mr. Brownson, and his family. Thereafter the missionary box in the shape of a "penny pig" was opened, when there was found the sum of \$13.25, which was unanimously devoted to Mr. Nisbet's Red River mission.

**INDIAN LANDS.**—A new church at Indian Lands was opened for public worship on Wednesday 20th July. Service was conducted by the Rev. D.H. McVicar of Montreal, who preached from Romans VIII. 32. In the afternoon there was a soiree at which addresses were delivered by Rev. Messrs. Gordon, McLennan, Carrie, Milroy, and McVicar. The church which is commodious and well finished is called "Gordon Free Church."

**THE SYNOD MINUTES.**—Parcels of Minutes for all the Congregations have been despatched. It is hoped that the parties to whom the parcels were addressed will forward them as soon as possible. Any who may wish additional copies may obtain them from this office by addressing Rev. W. Reid, at the rate of 15 cents each, postage free.

**PPESCOTT.**—The Rev. W. Ferrie has been inducted as Pastor of the Congregation of Prescott.

**DEATH OF THE REV. DONALD McLEAN.**—We regret to record the death of the Rev. Donald McLean, formerly of Mount Forrest. Mr. McLean suffered for some years from Paralysis. He was, while health lasted, a most diligent and faithful minister of the Gospel.

**PRESBYTERY OF ONTARIO—COMMITTEE FOR EXAMINATION OF STUDENTS.**—This Committee meets at Oshawa on Monday 3rd October, not 30th, as in last RECORD.

**CHESTERFIELD.**—The congregation of the Rev. W. Robertson, of Chesterfield, lately presented their pastor with a purse containing upwards of \$200, as an expression of their respect and attachment.

**CORRECTION.**—Members of Synod, and especially Clerks of Presbyteries, are requested to note, that, in the draft of Act of General Assembly, page XL of appendix to minutes, 1st section, 1865 has been erroneously printed for 1866.

**BRANTFORD, WELLINGTON STREET.**—The members of this congregation have agreed to call the Rev. J. Hubbert.

**TILBURY.**—The Rev. G. Grant has declined the call presented to him by the congregation of Tilbury.

**PEMBROKE.**—The induction of the Rev. John McEwan was appointed by the Presbytery of Ottawa to take place at Pembroke on the 28th ult.

**DUNDAS.**—The members of the congregation at Dundas have given a unanimous call to the Rev. John M. Gibson.

## ABSTRACT REPORT OF FOREIGN MISSION COMMITTEE.

### BRITISH COLUMBIA

The last year has been one of progress. The new church, a comfortable, commodious building, was opened for public worship in December last. Between two and three hundred dollars were realized in connection with the opening services, including a soiree. The church cost \$3,500, and is \$500 in debt.

Considering their numbers, the people have done well. At the first week-day meeting held in their new church, they unanimously resolved, while cordially thanking our church for the timely aid received, to endeavour, during the present year, to raise at least \$400 of the minister's salary. It is of importance that steps be taken, as soon as practicable, to have a Session formed at New Westminster. To set in order the things that are wanting, a British Columbia Presbytery should speedily be formed.

Repeated testimonies have reached your committee, of the efficiency and acceptability of Mr Jamieson's labors. It is a cause of thankfulness that the health of your missionary and of his excellent partner continues so good that God is evidently showing to them tokens for good.

### ANOTHER MISSIONARY SENT FORTH.

The correspondence entered into with the Free Church of Scotland issued in a generous offer of £100 sterling a year for the support of a missionary in British Columbia. It was regarded by your Committee as providential that they had, at the time, in their hands, the offer of a volunteer, in all respects qualified, who with a whole-souled consecration (which, of itself, is a primary pre-requisite) was ready to go forth wherever they might choose to send him.

With the consent of the committee, Mr. Duff carried out an intention previously formed of spending the winter in the old country. He was ordained and designated at London by the Presbytery of the bounds on the 19th April (a blessed meeting long to be remembered), and set sail for his distant destination from New York on the 23rd of May. Since the sessions of Synod commenced, advices have been received from him, announcing his safe arrival at Panama.\* Special thanks are due to the Colonial Committee of the Free

Church for their liberal grant ; nor can we lose sight, in this connexion, of the great loss which we, in common with the other sections of the Colonial field, have sustained by the death of Dr. John Bonar, the indefatigable Convener, to whose singular energy, urbanity and tact this wide-spread enterprise lies under such lasting obligations.

## RED RIVER.

After a tedious journey, Mr. Nisbet reached Red River in September, [and has been labouring (in concert with our beloved brother Black) diligently and devotedly.

The new school house at Kildonan is nearing completion, but increasing exertions will have to be made, ere it be relieved from an incubus of debt. Much importance is attached by our brethren to this object, and it is hoped the children of the Church will not lose sight of it. The people on the spot, it has been freely testified, have "done what they could."

The four Stations at Red River continue in much the same condition as when last report was submitted. Nothing as yet has been done for the Saskatchewan. It is earnestly hoped that ere very long we shall be in a position to occupy that wide district, which forms such a leading link of connexion with our British Columbian possessions.

## MISSION TO THE AMERICAN INDIANS.

Last Synod pledged itself to present this object before our people, as one having particular claims on their sympathies and benevolence. Mr. Black has recently issued an address, bringing this whole matter in powerfully persuasive terms before us. It lies with the present Synod, by the practical response which they give to this appeal, to say, whether or not, as a Church, we are forthwith to discharge this old debt to the poor Indian. Four thousand miles away, beyond the great Mackenzie River (2,500 miles long, and navigable 1,200 miles from its mouth), there stretches an area of two millions square miles, with the pure light of the Gospel glimmering in only two spots, 1,500 miles apart. Scattered over this vast territory are thousands of Indians, for whose souls no one stately cares. This field, which is white already to harvest, and from which a melting Macedonian cry has reached us, we cannot enter successfully, unless our missionary contributions are considerably increased.

Though coming short of what we might do, and ought to do, we have, in this respect, ground for gratitude. Our Foreign Mission contributions exceed those of last year by \$700 ; and, although \$3,859 have been expended during the year, we have \$5,196 still on hand.

## CONCLUSION.

Still, as a Church, we are very far from having attained to the level of our duty and destiny. We must do something among the Heathen Proper. Our "little sister" in England (not to speak of Nova Scotia) may well teach us an example. *Though little among the thousands of Israel, she has thrown herself on the very Malakoff of Paganism.* It is like the stripling David going forth to do battle with the vaunting giant. Let us imbibe the same heroic spirit. Time is pressing ; the forces are mustering. It behoves us to get up into the high mountain, to take a wide survey, and to devise plans in some degree commensurate with the vastness of the field to be overtaken, and the magnitude of the work to be done. The children of this world, the emissaries of the enemy, our business and political men, are all wide awake. Surely it is now high time that we awake out of sleep, and respond promptly to the inspiring summons, Awake, awake ! put on thy beautiful garments ; lift up thy voice with strength ; lift it up ; be not afraid !

R. F. BURNS, Convener.

\* A letter has since been received, dated San Francisco, July 1st, which appears in in another column.

## HOME MISSION REPORT.

The following is a summary of the Home Mission operations in the several Presbyteries during the past year :—

**PRESBYTERY OF GREY.**—This large and important Presbytery has, in all, seven groups of stations, viz. : Collingwood Mountain, and Craigeleith, Proton, Egremont, Brant, North and South Sullivan, Tara and Derby, Keppel and Sarawak. Were there the necessary means, other stations might be occupied.

The stations are mostly self-sustaining, except Proton and Collingwood Mountain. The amount raised for missions during the year was \$1,045.

**PRESBYTERY OF HURON.**—In this Presbytery we have one vacant congregation and nine groups of stations, viz. : Kincardine, Knox's Church, with 8th Line, with about 300 families, and 70 members; Ashfield and Huron, with 150 families, and about 70 members; South Kinloss, 100 families and 40 members; St. Helens, 55 families, 70 members; Ainleysville, Cranbrook, and Walton, 120 families and 86 members; Thames Road and Kirkton, about 100 and 146 members; Wingham and Bluevale, with associated stations, 100 families and 130 members. Stations could be opened also in Stephen and Hay. The amount raised and expended for missionary operations was \$1,255.

**PRESBYTERY OF STRATFORD.**—In the bounds of this Presbytery there is one vacant congregation (Mitchell), and one mission station, the station being Burns' Church, East Zorra, where there are 34 families and 17 communicants. The total amount raised for Home Mission purposes was \$521 27, the additional sum of \$368 having been paid by Mitchell, for their supplies.

**PRESBYTERY OF LONDON.**—In this extensive Presbytery there are, in all, eight vacant congregations and nine mission stations; the number of families connected with them being about 956. Of the vacancies and stations, four require Gaelic. The following are the principal vacant congregations and stations: Sarnia, Lobo, Aldboro', Plympton, Tilbury, Windsor, Amberstburgh, Florence and Bothwell, Delaware, Strathroy and Adelaide, Dunwich, Brooke, Oilsprings and Petrolia, Vienna and Port Burwell, North Dorchester, Grant Co., Wisconsin. The total amount raised for Home Mission purposes may be stated at \$2,103, exclusive of amount raised for supply by vacant congregations.

**PRESBYTERY OF PARIS.**—In this Presbytery there are, in all, three vacant congregations, viz. : Ratho and Innerkip, Wellington St. Brantford, and Beachville, the last mentioned being scarcely in a position to support ordinances.

There is also an organized congregation in East Oxford, which is not able to sustain ordinances by itself, and has been supplied by the Rev. J. Gillespie, of Blenheim. The amount raised for Home missions was \$308 13.

**PRESBYTERY OF HAMILTON.**—This Presbytery reports there are four vacant congregations, viz. : Waterdown and Wellington Square, Dundas, Pelham, and Gainsboro'; also six mission stations, viz. : Port Colborne, Welland, Crowland, Chippawa, Kilbride, and Walsingham. The average attendance at all the Sabbath services may be stated at 830. The total amount raised was \$1,352 75.

**PRESBYTERY OF GUELPH.**—In this Presbytery there are four vacant congregations, viz. : Knox's Church, Galt, Nassagaweya, Woolwich, and East Puslinch; also eight mission stations, the principal being Rothsay and Wallace, Arthur and Kenilworth, Everton and Mimosa. The amount raised for Home Mission purposes was \$1,188 36.

**PRESBYTERY OF TORONTO.**—In this Presbytery there are four vacant congregations and eight Mission stations. The vacant congregations are Brampton and Temple, Tecumseth 1st and 2nd, Caledon and Mono Mills, Oro West, Streetsville, and Mono centre and west, having recently obtained each a settled Minister. The stations are Georgetown and Limehouse, Weston and Malton, Muskoka and Mara, West Church, Toronto, Cedar Grove and York Town Line.

In addition to these, three mission fields have just been commenced by the Presbytery, viz., Penetanguishene and Coldwater, Mulmur and Melancthon, Newmarket, and Mount Albert. The state of the field is, on the whole, encouraging. The number of distinct stations supplied more or less regularly is 31. The whole amount raised for the Home Mission work may be stated at \$3,004.

**PRESBYTERY OF ONTARIO.**—This Presbytery has of congregations and mission stations in all fifteen, including Columbia and Brooklin, Ashburn and Utica, Whitby, Manilla, Lindsay, &c. The ordinary average attendance was about 1,250. The amount raised for the Home Mission objects was \$2,992 73.

**PRESBYTERY OF COBOURG.**—This Presbytery, (beside the vacant congregations of Perrytown and Oakhills,) has four groups of stations, viz. : Warsaw, with 13 families and 25 members ; Kinmount, 30 families and 20 members ; Minden 50 families and 20 members ; and Burleigh Road. The three last mentioned groups of stations are in the newly-settled townships of the north, where the openings are most important. A detailed account of these stations appeared in the June number of the Home and Foreign Record. The amount raised by the congregations was \$407 35.

**PRESBYTERY OF KINGSTON.**—In this Presbytery there are five different fields of labour, viz. : Lansdowne, Ballynahinch, Bath, Hinchinbrook, and North Hastings. The last mentioned place embraces an extensive district, in which there are many Presbyterians, although much scattered. It is a necessitous field, but the working of it would require a large outlay of means. The amount raised for Home Mission purposes was \$1,042.

**PRESBYTERY OF BROCKVILLE.**—In this Presbytery there are five groups of stations, viz. : Young and Lyn, with 50 families ; Williamsburg, 44 families ; Finch, 30 families ; Merickville, 50 families ; Beverly, 40 families. Finch would require a Gaelic Missionary. The amount expended for Home Missions was \$560 25.

**PRESBYTERY OF OTTAWA.**—This Presbytery has, in all, ten vacancies and mission stations, viz. : Perlbroke, Cumberland, Dalhousie, Renfrew, Thurso, and Lochaber, Russel and E. Gloucester, Tarbolton and Pakenham, Alywin and Templeton. The two last mentioned places are new stations. The congregations and stations have been supplied with more or less regularity. The amount raised for Home Mission purposes was \$700.

**PRESBYTERY OF MONTREAL.**—This Presbytery has about fifteen congregations and stations, several of them in remote and necessitous districts. The following are the vacant congregations and mission stations : Martintown and Williamstown, Farham, Durham, Laguerre, Metis, (supplied by an ordained missionary) Alexandria, Harrington, Kennebec, Lake Beauport, Stoneham, Frampton, Port Neuf, Sherbrooke, Cote des Neiges, Sherbrooke. The amount raised for Home Mission purposes was \$3,113.

The following tabular statement will give, at one glance, a view of the mission field of the church :

Presbyteries.	Vacant Congregations.	Mission Stations.	Amount raised within Presbytery for Home Missions.
Presbytery of Grey.....	.....	7 .....	1,045 00
“ Huron.....	1 .....	9 .....	1,255 17
“ Stratford....	1 .....	1 .....	547 27
“ London.....	8 .....	9 .....	2,103 00
“ Paris.....	3 .....	0 .....	308 18
“ Hamilton....	3 .....	6 .....	1,352 75
“ Guelph.....	4 .....	5 .....	1,188 36
“ Toronto....	4 .....	8 .....	3,004 00
“ Ontario.....	3 .....	12 .....	2,992 73
“ Cobourg.....	1 .....	4 .....	407 35

Presbytery of Kingston . . . . .	0	5	1,042 00
“ Brockville . . . . .	0	5	560 25
“ Ottawa . . . . .	4	6	708 00
“ Montreal . . . . .	3	12	3,113 33
	<hr/>	<hr/>	
	35	89	\$19,593 39

There were 50 labourers engaged during the year in Home Mission work, 30 being probationers, and 20 students.

SYNOD'S CENTRAL FUND.—The amount received for the Synod's Central Fund was, exclusive of balance from last year, \$1,526 44, being contributed as follows: Presbytery of Montreal, \$11 50; Ottawa, \$26 19; Brockville, \$32 60; Kingston, \$32; Cobourg, \$49 66; Ontario, \$28 55; Toronto, \$489 20; Guelph, \$51 29; Hamilton, \$216 47; Paris, \$183; London, —; Stratford, \$219 81; Huron, \$5 87; Grey, \$60: Donations, &c., \$93 16. The published accounts show the disbursement.

## Communications.

### THE LATE REV. ALEX. McLEAN.

The Rev. Alex. McLean, the late Pastor of East Puslinch Church, whose lamented death took place at Morriston, May 25, 1864, from a fall from a stair, on the evening of May 24, was born on the island of North Uist, March 1827.

His parents were both just and devout, his father was one of God's gentle ones, a Nathaniel in character and disposition; his mother, Catherine MacDonald, was earnest, active, energetic, and loving, a Martha in business and a Mary in affection, a strong-minded and efficient woman. Her will her son inherited, blended with her earnest love and his father's thoughtfulness.

About his tenth year he followed his parents to a distant part of the country, and grace began to curb his bold and free energy, and bound him to Christ. A sacramental sermon at Musselborough, by the Rev. Mr. Glass, when he was about twelve years of age, settled his purpose to be a minister. The difficulties of his position and circumstances, through want of schools, were equalled only by his energy. Any but one nursed in storms, and whose element was conflict, would have failed, but trials moulded him and made him mighty.

He was not only cradled in storms, but his life at Barra, where he was endeavouring in boyhood to do good, was a constant battle, a fight for existence against the strong arm of Romanism; a ready apology for any degree of keenness in debate, an answer why one so loving in heart should be so hard in the hand, for he mourned over his habit so early acquired, and by love healed the wounds he made. A mere boy, unfriended, unfurnished, and unfitted, but indomitable under difficulties, he made his way to Edinburgh, entered the University, completed the literary course, and entered upon Theology; whilst thus engaged he became associated with the Rev. Mr. Hall, in the Glasgow Home Mission work, in which he gathered many incidents with which he painted his powerful appeals in the pulpit, and rendering his caustic, humourous, and substantial speeches in Presbytery and in Synod commanding.

Mr. McLean was an earnest Free Churchman. His father and family suffered the loss of livelihood and home for that Church through landlord intolerance, and came to Canada, and gave still another son to the cause of the Redeemer, the Rev. Donald McLean, whose promise and prospects were bright, but now the Great Shepherd calls him from active usefulness, to the service of silent suffering.

Mr. MacLean was a hearty unionist ; not that he prized *distinctive truths less*, but the *greater truths of evangelical agreement more*.

The published writings of Mr. MacLean, though some of them were written when a student in Knox's College, (which he entered in 1853, and where he completed his course of study,) have called forth much attention, and awakened inquiry, and on the whole gave promise of eminence in research, criticism, and power ; he was a direct man, honest, and so bent on truth that he scorned policy and subterfuge. Having been called also to two other places, shortly after his licensure, Mr. MacLean, in 1856, was ordained pastor of the East Puslinch congregation ; there till his death he laid out his energies in storing his mind for the pulpit and the pen, acquiring in the meantime one of the choicest and most extensive libraries in the Province. He was ardent in missionary work, and was often called to explore and organize the out-lying fields, especially those requiring the Gaelic.

The history of the outer life of a public man is claimed by the public, but the Church has a right to know something more, something of the *inner* life in its home out-workings, and where gracious dealings are manifest, "He who walketh amid the golden candlesticks and setteth the stars," claims a record of His goodness and mercy.

Quaintly humorous, full of telling anecdote, genially social, and unpretendingly kind, pointing all with a harmless hyperbole, and with a smiling railery, those who knew him only in passing, knew his worst, and such would not look for the pathos of a deep experience, and of a solemn inward survey ; but to those who knew him best, he was greater in the simplicity and humility, over soul matters, than even in public life. His was a life of inward as well as outward conflict ; every inch of progress was by conquest, and a great wrestler was he with the "angel," and often he prevailed, and most signal were many of his victories over himself and his fears ; (the Christian's greatest victory,) in this conquered ; he longed much for the baptism of the Holy Spirit upon his own soul, his family, flock, and the Church universal. The outward success of the Lord's cause, with him, could not answer the larger wish for the inner work of the Spirit, and for this he often went mourning and heavily laden to the throne of mercy. So great had this laudable wish become, especially latterly, through the toning down of soul in his trials, through sickness at home, and the death of relatives in the fatherland, and of ministers and others around him, that his literary, and more public efforts were by him held second to the desire to go down into the vineyard and garden of his charge, and in personal appeals at the homes of his people to search for the fruits of the promises to prayer ; this he had resolved to do more fully than ever, when he heard his Master's call, bowed his head in childlike submission, and departed saying, "One soweth and another reapeth," Latterly he had triumphed over death, and apprehended the resurrection of the body through the demonstration of the subject in the 15th of 1st Corinthians.

The precursors of his death were striking, the last lecture to his congregation on a Sabbath was from John 17. 20-23, closing the service with,

"You now must hear my voice no more  
My Father calls me home," &c.

On the Wednesday before his death his spirit seemed unbosomed of every burden, and by the cordial care he took for the bereaved ones of other ministers lately departed, he seemed to bespeak interest and sympathy for his own bereaved partner, family, and flock.

On the day of his hurt, he went out of his own house the last time alive, singing, on his way to the prayer-meeting in Morriston.

“Lord thee my God, I'll early seek :  
 My soul doth thirst for Thee :  
 My flesh longs in a dry parched land,  
 Wherein no waters be.

That I Thy power may behold,  
 And brightness of Thy face,  
 As I have seen Thee heretofore  
 Within Thy holy place.

Since better is Thy love than life,  
 My lips Thee praise shall give ;  
 I in Thy name will lift my hands,  
 And bless Thee while I live.”

His subject of address at the prayer-meeting was, death, its terrors to the unbelieving, the unprepared, and its bliss to the *ready* believer. At the close he shook hands more affectionately than usual with those present, when he was asked to visit a sick person near, he went ; conversed, prayed ; and hastened away, pressed with the necessity of telling his triumph over old shivering fears of death, to which reference has already been made, to one of his flock who had been in distress of soul through similar bondage : this he did, and arose to depart from his friend's house saying as he arose, “Thanks be unto God who giveth us the victory through our Lord Jesus Christ.” He passed out full of happiness, refusing to be lighted down the outside stair, which was between five and six feet high, and in a moment met the shock which rendered him insensible for a time, and which ended in death in seventeen hours, through the internal injuries received by the fall. Half an hour after he left, his friend on going out to set a cask to catch the coming rain, found her pastor coming to consciousness ; he walked unaided up the stair and to the seat he had just left ; becoming faint again, the physician was called, who on finding the cause and extent of his injuries, applied restoratives, through the blessing of God on which he was restored to perfect consciousness, which remained unclouded till the last moment.

Shortly after he was laid down on the bed, he seemed suddenly to get a great impulse of bliss. As if filled with the love of God, he lifted up his hands in astonishment saying, “Lord what is man that thou art mindful of him ?” From that moment, (says his friend, who was constantly by him), he was freed from every unhappy apprehension, from that time he “feared none ill,” his mind was constantly exercised with the things of God in Christ ; when visited by a brother minister, his answers, and heavenly countenance comforted the heart which sought to console him. His countenance even then bore the glory of a better state, and as well as his words, declared his rest on the Rock, and the presence of the Friend of Sinners. He brake out aloud with “Trust not in Princes,” &c., when his friend said, “If this shall end in death, how does it affect you ?” He said, “*I am perfectly resigned to God's will and way with me.*” To the question, “Can you tell what happened you ?” “No,” said he, “people generally blame this or that for what happens, but ‘Can evil happen a city, and the Lord hath not done it ?’ ‘The very hairs of my head are all numbered.’ ‘A sparrow cannot fall to the ground without his notice.,’”

Having much the aspect of death's approach, for our comfort he was asked, How is it really with you ? the Saviour whose you are, and whom you have served, and whom you have trusted for salvation, I hope is with you, and that you feel that he loves you. He said, “I hope so.” I am a great sinner, but Christ meets me as a great Saviour. He said this much affected. After some low murmurings of desire which could not be understood, he aloud

charged himself as an "unprofitable servant." His friend said, "If we say we have no sin, we deceive ourselves, and the truth is not in us." But "The blood of Jesus Christ His Son cleanseth from all sin." He seemed to rejoice in this. "O yes!" said he, "*it does.*" His friend said, "Is it not better to be with Christ than to be here?" "*You may well say it is,*" said he. Again he complained of "unfaithfulness." Mrs. MacLean said to him, "Do you now regret being a minister?" No said he, "*It was all my salvation, and all my desire 'to preach Christ.'*" Again he said, "*One soweth and another reapeth.*" He then repeated two of the verses, which he had left home singing the night before.

The water he drank was to him an emblem of the bliss above, he blessed and praised the Lord for such mercies to him and for him. He looked up humbly and sweetly, like a little child, making those near remember the words of Jesus, "Except ye be humbled as a little child, ye shall not enter into the kingdom of heaven." Saying, (for his own mind took notice of death's dissolving work on himself,) "*Ah! my mind cannot now be fixed one moment! Do you not notice it yourselves?*" Thus he spoke to those around him, and without the twinge of a muscle, or the motion of a limb, or feature, he fell into a placid sleep in Jesus, and was gathered to the redeemed, written above. We say over his dust, Alas! our Brother, so honest and earnest, so early seeking, so early serving, and so early gathered home. May it be said of the pastors left in our bereaved neighbourhoods, where so many have closed their ministry in the grave, "The spirit of Elijah doth rest on Elisha." "O Lord in the midst of wrath remember mercy."

It is a matter of gratitude to God, that what our departed brother in the ministry desired so much to see, is now seen in some good degree in the congregation of his charge, in the resurrection and life of the seed sown by him. Some are remembering the words he told them before, and have come to Jesus, and others are seeking, and more are concerned.

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#### THE LATE MR. ALEX. MCLEAN, OF EAST PUSLINCH. MINUTE OF THE PRESBYTERY OF GUELPH.

The Presbytery in entering upon their record a minute in reference to the late Mr. Alexander McLean who has, since their last ordinary meeting, been in the mysterious Providence of God, smitten down by a sudden stroke in the prime of life and in the full enjoyment of bodily health, do so under a feeling of deep personal sorrow which, they believe, is participated in by all who knew the many excellencies of mind and heart, that distinguished their departed brother. Born of pious parents, and having himself early experience of the renewing grace of God, he was by the Divine blessing on his own efforts undertaken, and persevered in amid many and peculiar difficulties, in due time found qualified, according to the laws of the Church, to preach the Gospel of that grace of which he had had long personal experience; and having been soon after ordained to the office of the holy ministry in connection with the congregation of East Puslinch, he has, from the commencement of his ministry to its close, approved himself to the Church as an able minister of the New Testament. Strongly attached to the doctrines of grace as exhibited in the standards of the Church, from his clear perception of their essential relation to the honour of God and the salvation of men, he earnestly contended for the faith which was in ancient times delivered to the saints, and which in later times the Presbyterian Church has been honoured above others to indicate and maintain. Few men, the Presbytery believe, more fully observed the Apostle's injunction to his son in the faith, "Give attendance to reading, to exhortation, to doctrine, neglect not the gift that is in thee: meditate upon these things; give thyself wholly to them." Devoted to the Study of Theology, he spent what to most men would be a considerable fortune in the purchase of professional literature, and made such use of his excellent library "that his profiting appeared to all," and warranted the expectation that, had he been spared, he might have occupied no

mean place among the theological writers of the day. While given to reading, their departed rother was no less on that account the devoted and zealous pastor, and abundant in labours for the extension and building up of the Church, longing for the quickening influences of the Holy Ghost, yet ever assured that in sowing the good seed of the kingdom his labours could not be in vain.

The Presbytery, sore stricken and filled with sorrow, by the cutting short of a life so valuable to the Church, and so full of promise of increasing usefulness, recognize the sovereignty of God in the death of their beloved brother, acquiescing, as is most meet, in the will of Him, all whose procedure is regulated by infinite rectitude, wisdom, and goodness, and praying that their present loss may prove their future gain, and the gain of the Church, in their being stirred up, according to the will of God towards them in this dispensation, to greater diligence in the Master's work; that they may so reflect on the loss which they deplore, as to realize more constantly and influentially the giving in of their own account, and be henceforth more faithful to the trust committed to them, "instant in season and out of season" in their endeavours to save souls and edify the Church.

The Presbytery deeply sympathise with the congregation of East Puslinch in their loss of a pastor whom they "esteemed very highly in love, for his works' sake;" and remembering that he "shunned not to declare all the counsel of God to them," and "watched for their souls." In view of the account which he was so suddenly called to render, they earnestly beseech and charge all of them who have not yet complied with the Divine call addressed to them so often by their late pastor, to delay no longer in breaking friendship with this present evil world, and yield themselves to Christ, and to unite with their believing brethren in prayer to God that the removal of His faithful servant may not be the termination of His dealings with them by a faithful ministry; that they may be kept from leaning to their own understanding in choosing another minister, and that they may in due time receive from Him "a pastor after his own heart," whose ministrations He will bless to them and to their children.

The Presbytery close this minute with the sincere expression of their sympathy with the widow of their lamented brother, commending her and her fatherless little ones to the grace and guidance of Him who is the husband of the widow and the father of the fatherless; and assured that He who "raiseth them that are bowed down," will not fail to support her; and that as He may have filled her heart with a bitterness into whose depths none may enter, so He will make her partaker of a joy which otherwise she had not known and of which nothing can deprive her.

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## Book Notices.

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### NICHOL'S SERIES OF PURITAN DIVINES.

We have received from Messrs. Chewett, & Co., two additional volumes of the series, viz.: the first volume of the works of the Rev. D. Clarkson, and the seventh and last volume of the works of Sibbes. We have already noticed the works of Sibbes, as the previous volumes have successively issued from the press. The concluding volume is equally valuable, containing a large number of single sermons on various important topics. The practical works of Clarkson, of which we have the first volume, are very valuable, and will be completed in three volumes. There are, now three years of the issue completed, and the first volume of the 4th years issue. The rest of the volumes of 4th year, and those of the 5th year will complete the works of Goodwin, (which will comprise in all twelve volumes,) Clarkson and Charnock.

The volumes are brought out with great regularity and in excellent style. The Christian Church is under deep obligations to the spirited publisher, and we doubt not, the Theology of the next generation will be to some extent modified by the re-publication of the works of the Puritan Divines.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW for July 1864, Philadelphia : P. Walker. London, C. W. : Rev. A. Kennedy.

We have received the Princeton Review with its usual amount of valuable matter. It contains the following articles : 1 The Donatist Controversy ; 2 Modes of Evangelization ; 3 Buckle's History of Civilization ; 4 The War and National Wealth ; 5 Water Baptism and that of the Spirit ; 6 The General Assembly ; with short notices of recent publications, and literary intelligence.

THE FOOT OF THE CROSS AND THE BLESSINGS FOUND THERE. By Octavius Winslow, D. D. New York : R. Carter and Bros.

The author who is well known as an author, seeks in this volume to expound and illustrate the meaning of the "Cross of Christ," showing how all vital saving truth centres here, and all comforting and sanctifying influences flow therefrom. It is fitted to be eminently useful in confirming the faith, and promoting the spiritual good of believers.

#### BOOKS RECEIVED.

Good for Evil. The Cripple of Antioch. The Cedar Christian. Altar Incense. Irish Stories. Aunt Harriett's Tales.

The above are published by Messrs. Carter and Brothers, New York, and are for sale by D. McLellan, Hamilton.

Grace Culture. The Golden Censer. The Influence of the Bible. Early Dawn. Jennie Graham.

These are published by the Board of Publication, Philadelphia, and are well adapted for domestic and Sabbath School reading.

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### Poetry.

#### A PRAYER FOR A PURE HEART.

Lord ! make me a clean heart within ;  
Close my soul's door 'gainst every sin.  
Drive all things evil from my breast,  
Let no ill spirit in me rest.

To Thee my gate I open wide,  
Oh come, and with me, Lord, abide !  
All wickedness far from me chase,  
And make my heart Thy dwelling-place.

And grant me, Lord, through faith, to see  
The bliss of Heaven prepared for me ;  
That I for ever may be Thine,  
Hear, gracious God, this prayer of mine



## PRESBYTERY OF LONDON, HOME MISSION FUND.

CONTRIBUTIONS FROM CONGREGATIONS, LONDON PRESBYTERY, TO HOME MISSION FUND, FROM MAY 1863 TO JULY 1864.

Zorra.....	\$ 58 44	Moore, Bear Creek.....	20 00
English Settlement, Proof Line	68 26	Tilbury East.....	19 75
London, St. Andrew's Ch.	57 50	do. West.....	5 08
Debtor to Church.....	5 00	Amherstburgh.....	13 00
Chatham, Rev. A. McColl.....	50 54	Warwick.....	7 38
Westminster.....	49 29	Corunna.....	4 86
Ridgetown.....	45 75	Alborough S.....	3 60
Ekfrid.....	29 40	Lobo.....	3 10
Mosa.....	29 00		
Bosanquet.....	34 49		\$144 30
Sarnia.....	31 12	MISSION STATIONS.	
Wardsville & E. Ald.....	25 00	Chalmers' Church.....	\$ 42 00
Detroit, \$30 American.....	18 10	Florence.....	23 00
Thamesford.....		Thamesville.....	14 93
London, 1st congregation.....	17 40	Wallaceburgh.....	15 00
Chatham, Rev. Wm. Walker.....	16 02	Bothwell.....	10 17
Belmont, \$7.80, Yarmouth, \$7.30.....	15 10	Delaware.....	3 25
Fingal.....	11 45		\$ 108 35
St. Thomas.....	11 00	Vacant Congregations.....	144 30
Mandawmin.....	14 70	Congregational Contributions	624 91
Carlisle & Ailsa Craig.....	9 50		\$ 877 56
Harwich.....	8 00	Paid to the Treasurer by va-	
Buxton.....	9 00	cant con. for missionary	
Wallacetown, \$1.55, Duff Ch. \$5.90.....	7 45	services.....	
Napier.....	3 40	Do. do. by Mission Stations.	
	\$624 91	186 11	
		Paid to Missionaries by con.	
		and mission stations while	
		labouring amongst them..	
		2000 00	

CONTRIBUTIONS FROM VACANT CONGREGATIONS AND MISSIONS STATIONS.

North Plympton.....	\$ 25 65	Total raised in London Pres-	
South Plympton.....	10 00	bytery for mission work for	
Adelaide, West.....	25 53	13 months.....	\$3506 29
do. East.....	6 35		

WM. CLARK, *Treasurer.*

## MONEYS RECEIVED UP TO 20TH AUGUST.

SYNOD FUND.

Innisfil, 5.00; Barrie, 4.50..	\$ 9 50	Wallacetown.....	5 85
Chatham, (Rev. W. Walker's).	3 96	Hespeler.....	4 00
Ottawa.....	13 00	Sarnia and Moore.....	4 15
Montreal, Cote st.....	54 13	Pickering, 4.45; Claremont, 5.15.....	9 60
Cayuga.....	3 00	Oakville.....	6 62
Essa 1st, 5.41; W. Gwillim- bury, 4.64.....	10 05	Lake Shore (Rev. R. Dewar).	2 65
Waterdown and Wellington Sq.	4 50	Brampton 1st, and Derry West	8 40
Ayr, Stanley st.....	10 00	Knox's Church, Toronto....	10 00
Winchester W, 2.60; do. N. 2.58.....	5 18	York Mills.....	2 50
Avonbank and Fullarton.....	8 00	Richmond Hill and Thornhill.	8 00
Jarvis.....	3 00	Oro West.....	4 00
S. Gower and Mountain.....	3 60	Mckillop.....	2 00
Prescott.....	8 20	S. Monaghan.....	2 00
		E. Puslinch.....	7 00

Warwick, 4th Road.....?	2 85	COLLEGE.
do. Main Line.....	1 65	Grand Friere.....\$ 3 75
Sullivan and Glenelg.....	5 05	St. Eustache..... 1 75
Moore.....	5 00	Millbank, adl..... 0 50
Bayfield.....	2 00	Dundas..... 10 75
Westminster.....	8 41	FOREIGN MISSIONS.
Mandawmin.....	1 60	Executors of late R. Murray
Chinguacousy.....	9 49	per Rev. James Mitchell.. \$100 00
Normanby.....	4 50	WIDOWS FUND.
Tilsonburgh.....	5 45	Brantford, Wel. st. (special).. \$ 40 00
Caledon and Orangeville.....	3 00	With rates from Rev. John Stewart;
Keene.....	3 00	Rev. T. Stevenson; Rev. C. Fletcher,
Waddington.....	8 60	on ac. \$30.00; Rev J. McMechan.
Coldsprings.....	3 00	SCHOOL AT KILDONAN.
Bomanton.....	2 00	Dundas S.S.....\$ 4 50
Alnwick.....	2 40	Freelton, Rev. A. McLean's
English River.....	5 00	Bible Class..... 13 25
Moore Line (Mandawmin)...	1 00	MISSION TO AMERICAN INDIANS.
Valleyfield.....	3 25	Friend.....\$ 5 00
St. Louis.....	6 00	FOR GENERAL MISSIONS OF CHURCH.
Lochiel.....	6 00	Williams Free Church, per
St. Therese.....	3 10	Rev. L. McPherson.....\$ 61 50
Belmont.....	4 50	FOR RECORD.
Yarmouth.....	4 50	D. M., Freelton; Rev. W. T., Nap-
Melrose and Roslin.....	6 30	pier, 1.00; H. F., J. H., Balmoral,
Elora (Knox's).....	10 00	1.00 each; Rev. J. McR., T.S., Jarvis;
Trenton.....	3 55	F. M., Port Colborne, 2.00; W. L.,
Consecon and Pleasant Valley	2 70	Hornby, 1.00; G. P., Comber, 4.00;
Ancaster village.....	3 66	R. G., A. R., G. H., A. D., R. T., J.
do. East, 5.31; do west		McI., E. S., Miss T., H. E., L. K.,
2.92.....	8 23	Mrs. R., Rev. W. B., Springville; A.
Columbus.....	14 00	McI., Dereham, 1.00; J. A., J. Q., J.
Eden Mills.....	2 12	C., Orchard; Mrs. McG., Oakwood;
Prince Albert.....	3 00	Miss F. W., St. Thomas; W. D., Vank-
Storrington.....	2 62	leckhill; D. P., 1.50, J. McI., D. McG.,
Pittsburgh.....	1 38	H. C., J. P. Paisley; J. D., Scone;
Williams (for minutes).....	0 50	J. E., 1.50, M. R., J. S., Millbank;
Woodville.....	8 00	J. & W. S., Corunna; W. D., Farn-
		ham Centre.

## CONTENTS :

Collection for the French Canadian Mission.....	291	Items of Religious Intelligence... 305
The Harvest is Past.....	292	HOME ECCLESIASTICAL INTELLI-
Supplies for Vacant Congrega-		GENCE..... 307
tions, and Mission Statistics..	294	Foreign Mission Committee..... 310
Progress of Anti-Slavery views in		Home Mission Report..... 312
the American Churches.....	295	COMMUNICATIONS:
MISSIONARY INTELLIGENCE—		The late Rev. Alex. McLean..... 314
Letter from Rev. D. Duff.....	297	The late Rev. Alex. McLean of East
Eastern Townships—Notes of Mis-		Puslinch, Minute of the Pres-
sionary work in the Northwest	299	bytery of Guelph..... 317
Missions of Free Church of Scot-		BOOK NOTICES..... 318
land.....	301	Poetry..... 319
GENERAL RELIGIOUS INTELLIGENCE—		Home Mission Fund of Presbytery
General Assembly of the Irish Pres-		of Huron..... 320
byterian Church.....	302	Presbytery of London Home Mis-
		sion Fund. Receipts, &c.,.. 321