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THE

HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 4.

FEBRUARY, 1864.

VOL. III.

THE GERMAN POPULATION OF UPPER CANADA.

While in the eastern portion of the Province a large Roman Catholic population, speaking another than the English tongue, claims the prayers and the evangelistic efforts of a revived Protestantism, in the western section of the Province there is to be found another people, speaking another than the French and English tongues, not less entitled to the warmest sympathies and Christian efforts of our Church; a people for the most part sprung from those who first raised around Luther's standard the loud protest of Europe against the claims and the assumptions of Rome; and many of them the descendants of the sturdy heroes of the Low Countries, who fought under William of Orange, and who battled for the true freedom of their country against the power of Spain. The German population of the western province is to a very large extent Protestant, entirely severed from the Church of Rome. It is composed of immigrants from Germany proper, and also of immigrants from Lower Germany; both classes, however, speaking the German language in one or other of its dialects. Locally, they are divided into German and Pennsylvania Dutch; and between them very much the same state of feeling subsists, as did, a century ago, between the Scots and English. Morally, they have hitherto been noted in the Province for their simplicity, purity of life, peaceableness, and honesty. Living very much apart from those of other nationalities around them, preserving their own language, and almost all the habits which they brought along with them to the country,—attached to these, they have been slow to adopt any other; and, yet, in few sections of the country will a stranger see better farms, more comfortable looking houses, or more thriving orchards than those of the German settlements. In many of the villages that have risen up within the last twenty years, the leading millers and manufacturers are Germans. Wherever you find them, you cannot fail to see the marks of an energetic, industrious, and thriving population. Among them crime is rare, and the proprieties of ordinary life are scrupulously observed. But here, it is to be feared, our meed of merited praise must end. In all that embraces the highest interests of man, the German population are woefully deficient. The Lutheran Churches among them, while holding by their constitutional creed, are sadly wanting in life and earnestness. None mourn this more than those of them who know anything of the life and power of Christi-

anity. They feel that their ecclesiastical system is not working smoothly, that it is out of order and needs an adjustment, which it is beyond their power to render it. They seem to themselves as dwelling within an edifice that is fast crumbling into ruins around them; and the sad and desolating results of such a deterioration are telling upon the *morale* of their rising youth. Among many of them the grossest ignorance of the very elements of Christianity prevails; and although the habits of their early days may not disappear in a day or a year, and though the restraints of surviving elders among them may still possess considerable power, yet the prospect for the youth of our German population is, in the present aspect of their religious position, sufficiently gloomy. A large proportion of the Germans belong to what are called Menonists or Menonites, a sect of Anabaptists, that arose in Holland, in the sixteenth century, has passed through many persecutions, and been greatly distressed and divided by intestine differences. The Menonists of Canada are almost entirely immigrants from the United States, where their ancestors settled under the direction of William Penn. Preserving rigidly many of their peculiar customs as to dress, and as to forms of worship, the best of them are now painfully conscious that a change is indispensable, if truth is to continue to form and mould their character and conversation. In Pennsylvania, many of them have relinquished their peculiarities, and cast in their lot with the Presbyterian Church. An infidel Rationalism is lamentably prevalent among a large class of the German population. That ignorance of the very first principles of Christianity has had much to do with this cannot be questioned, yet the true source of it must be held to lie in the innate enmity of the heart to God. We are glad to learn that the Presbytery of Guelph has taken up this matter in earnest, and has appointed a committee to enquire into the religious state of the Germans within its bounds. We can see two ways by which our Church might, were the means and the men provided, confer a lasting benefit upon the Germans in the midst of us, and a benefit upon the entire community. (By the distribution of religious tracts in the German language, and by the employment in the meantime of an evangelist also acquainted with German, a beginning might be made among them. The field is one of rich promise, and it lies within our reach—within our own borders. It has, therefore, special claims upon us as a Church, and we express our anxious hope that God may see meet to make the way plain to the Presbytery of Guelph to enter on the work without delay. It seems to be truly a part of our Home Missionary work, and one that must command the prayers and labours of the Church. It presents difficulties of no ordinary character, and such as are not to be met with on the field of missionary operations among the inhabitants of Lower Canada. But, as we have said, it is a field rich in the promise of an abundant harvest as the reward of believing prayer and energetic labour.

A GOOD RESOLUTION.

That was a good resolution of Joshua: "as for me, and my house, we will serve the Lord." Happy would it be if this resolution were acted on by all the families in the land—if in every house God's praises were sung, His

Word read and taught, and prayer offered to Him, who is the Lord of the families who call upon His name. The advantages of family worship are great and manifold. Some of these may be briefly stated.

Commencing with the lowest, there can be no doubt that family worship is productive of temporal comfort and prosperity. It is like the ark in the house of Obed-edom. Besides the temporal blessings granted in direct answer to prayer, there is, in the exercises of family worship, a tendency to promote worldly comfort and happiness. These exercises ensure greater regularity in domestic arrangements, more dutiful behaviour on the part of children, and greater fidelity on the part of servants—all which are conducive to temporal prosperity.

Family worship is fitted also to produce peace and harmony between the different members of a household. Is not the melody of sacred song fitted to banish strife, as the harp of David expelled the evil spirit of Saul? Is not the reading of such commands as, "Be ye kind to one another, tender-hearted, forgiving one another," "Let not the sun go down on your wrath," fitted to restrain hatred and produce good will? How can any be so hardened as to continue, day after day, to pray "forgive us our debts, as we forgive our debtors," while they refuse to forgive the offences of those even who live beneath the same roof?

From the exercises of family worship the several members of the household may derive peculiar benefits. In these the head of the family will find a motive to consistency of life; for how can he be so seared in conscience as to join with his household morning and evening in prayer, and spend the interval in immorality and irreligion? To the children the advantages are incalculably great. Not to speak of the blessings which believing prayer secures for them, how can they fail to derive profit from reading every year seven or eight hundred chapters of the Word of God? It may surely be hoped that although much may be forgotten, yet some will be remembered and produce good fruit in future years, when, it may be, the father's gray hairs are mouldering in the grave. Servants and occasional visitants also may, by a few months' or days' residence in a religious family, have serious thoughts awakened which shall issue in their eternal salvation. Many instances of this kind have occurred.

Beyond the family circle the observance of family worship is productive of the greatest benefits. The instructions of the family circle, even when the pulpit is silent and unfaithful, will serve to perpetuate the truth, and preserve from error. Congregational singing will be best sustained by those whose dwellings habitually echo the song of praise. Social prayer-meetings will find their best conductors from among those who have been accustomed to lead the devotions of the family. So, also, from praying families the Church is likely to obtain its best members, its best Sabbath-school teachers, its best elders, its best ministers, and its best missionaries.

To the community at large, the observance of family worship is of invaluable service. A praying family is a blessing to a whole neighbourhood, to a whole nation. Our empire owes much under God to its brave warriors, its wise statesmen, its enterprising merchants, its men of learning and of science. It owes infinitely more to the piety and prayers of its God-fearing fathers

From these its real grandeur springs. So long as these are continued, no fears need be entertained for the future; but let family worship be generally neglected, and then our noblest institutions must soon be overwhelmed by the inroads of immorality and irreligion, and on the shattered columns of our country's greatness the name "Ichabod" be inscribed, for the glory will have departed.

Urged by such considerations as these, we earnestly hope that every head of a family who peruses this paper, will adopt and act on the resolution of good old Joshua, "As for me and my house, we will serve the Lord."

G.

IN HEAVEN.

"God shall wipe away all tears from their eyes."—Rev. xxi. 4.

That sentence is one of heart-touching beauty; and it is a remarkable instance of the fulness in meaning of the language of Scripture.

It will help to give us an insight into the greatness of its significance to think of the many words found necessary in human language to express pains and sorrows; there are those descriptions of well-known emotions and feelings, such as fear, doubt, perplexity, sadness, shame, anguish, remorse; those descriptive of calamities, such as sickness, poverty, injury, wrong, loss, and death. These do not by any means exhaust the vocabulary of ill-boding terms. While writing this, I opened Webster's dictionary at random, and traced the words column after column on the page, and page after page; I opened the volume at another place, and then at another with the same result; there was not a single column in the three columned pages that had not a word, or words signifying the act, or cause, or occasion, or consequence of sin and suffering—having in some way a relation to, or being expressive of human misery. In Heaven they will have no use for such words; a dictionary published there would not contain one of them. "For there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." What an immensity of blessedness is involved in that one fact, the cessation, the annihilation of sorrow.

"GUILTY BEFORE GOD," is true of us all. We all, like sheep, have gone astray. The deceived heart hath turned us aside. The righteous Father hath been unknown, and His forbearance and the richness of His goodness have been made light of.

When, in the mercy of God, we are apprehended by Christ, and a conviction of the truth in regard to our condition is reached; when one makes the discovery that he is a sinner, condemned already, and deserving of doom; when all past life is seen to be a rebellion, a daring though blind defiance of the Almighty, a wrong-doing by one on the brink of death against God, and against fellow-men also on the brink of death,—there is sorrow then; and when our bondage to corruption is felt the more we endeavour to escape, and the snares of death are met in the very path by which we try to flee from it; and when we come to know that our guilt is so great, and our helplessness as great, then comes the anguish of sorrow; and to weep, if we can, is a relief—a mercy from God.

In this way, through a valley of the shadow of death, more or less gloomy, for a longer or shorter time, are they led who, taught by the spirit of grace, are persuaded to look to Jesus, and embrace Him as all they want.

Nor is that all; it is not alone at the transition from death to life that the follower of Jesus is conscious of pain. The Christian course, if it has but one strait gate is not one continued pathway among flowers, after that gate has been passed. It is a narrow way: enemies are met in it: bye-paths lead away from it. Still there is sorrow for sin, with hope in it indeed—and tenderness of spirit, but real sorrow, and shame, and confusion of face. Through much tribulation the kingdom of God is entered; and the travellers Zionward are poor and needy, and prone to fail; sometimes overtaken they yield to temptation; sometimes they slide into unfaithfulness; sometimes secret faults start up and become presumptuous sins. Then comes in one form or other the message from an angry God, and the agony, and the horror it may be that prevents the flow of tears; and after all that, when God's anger is turned away and He comforts, still there is pensive sadness, and the heavy heart gets unburdened in weeping.

In Heaven all that is over. There is no sinner there. Those who once were sinners are washed, transformed into Christlikeness. There is no occasion of sin there, no temptation, no failure; and, therefore, no sorrow for sin. All tears of contrition are wiped away.

WE HAVE SINNED, AND WE SUFFER. All have sinned, and manifold afflictions abound, and spread out in self-multiplying growth, and affect injuriously those who are near, and those who are far away from the person and place whence they started.

There are bodily ailments caused by poverty, accident, disease, and the debility of old age; sickness and death are ever lurking near.

There are mental troubles—grief of soul and anxiety about present circumstances, and the condition and prospects of our families; there is a distress occasioned by the harsh judgments and harsh treatment of fellow-men, and by the want of sympathy in friends, and by grievous losses, and by spiritual apprehensions and alarms.

Some afflictions are heart-rending, and sudden, and appalling. These make an abiding mark, leaving their traces on the after-life, and giving an undertone to the spirit of the stricken one, in which the old ringing melody will never vibrate again. But by far the least portion of the cup of love we must drink is composed of ingredients of this kind. These calamities are not so frequent; when they come, their very magnitude helps us to rise to the bearing of them; they bring to us the sympathy and aid of fellow-creatures, of no little consequence that in alleviating the pain of the disastrous infliction: and they send us more directly and instantly to God for succor.

There are, on the other hand, the more common and unheeded ills of ordinary life, really producing in the aggregate the most of the wretchedness we ever know. And we cannot feel as if encountering great danger, or facing a powerful foe, in fretting with them, one by one, or in shoals unceasingly. We cannot

make a furious lion of a little stinging insect, and yet the insect may be our tormentor, and a cloud of such like pests may be the death of us.

Trials of this sort seldom obtain the sympathy they deserve. And when we think of God, we hesitate to speak to Him about these. That, however, is our infirmity. When He promises, "As thy day, so shall thy strength be,"—the promised grace is destined by him for these lesser, often most troublesome, and sometimes most dangerous ills of daily life.

How much some of Christ's own have to bear of such affliction. True, with rare exceptions they are provided for. "I have never seen the righteous forsaken, nor his seed begging bread." But so many of them are provided for, with what thrift, and shifts, and from hand to mouth. In the domestic trials of the Christian poor, the grandest heroisms appear that have ever been wrought on earth. The father toiling late and early, evening and morn; the mother washing, mending, buying things cheap and making them go far, tending her children in sickness and health; both walking together as heirs of the grace of life, leading their children to Jesus, bravely fighting their life-battle, trusting in the Lord, able to look up and to think that it is all right, and that God is good. These are the living sacrifices; and no martyr of all that "persecution chased up to heaven," shall receive a nobler crown from the Righteous Judge.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." That deliverance is complete when heaven is entered. There the voice of the taskmaster is not heard, nor strife of tongues; no wants are unsupplied; no separations from loved ones take place; sorrow and sighing have fled away. God wipes all tears of affliction from their eyes.

This world, which God hath made, is beautiful yet. Summer fields in green and gold are laden with good for man and beast; trees rejoice and clap their hands; waves sparkle in the sunshine on lake and river; young animals play; children laugh in gladsome mirth; and work is done; and worth appears, and kindness, and god-fearing, and Christ-loving; all this and much more of good report is to be found on earth through the manifold grace of God.

But there are evils here, too, and so many woe-stricken, that the world may be thought of as a lazar-house, with wounded, and tormented, and dying, and despairing victims, not so far from us anywhere.

There is no avoiding sorrow from this source. No one is so callous and inhuman in his selfishness as entirely to disregard the anguish of a fellow-creature, least of all a Christian whose heart the Lord hath touched.

Have you never, in passing along the street, met some poor creature—may be a little pinched, shivering child; may be a hoary-headed man, lonely, left to stem the torrent, and so unfitted to breast the waves of ever-swelling misery; may be an abandoned woman, a temple of the Holy Ghost and so desecrated? Have you not wept in heart, and longed to help? and when you thought of ignorance, and penury, and vice having done their worst, was that less saddening?

On happier circles disaster sometimes falls, blasting fair prospects, blighting hearts, darkening the home that was so lightsome a few days before; and

mourners cry and refuse to be comforted. Who has not witnessed such scenes, and looking on has not wished the unavailing wish, and wept and prayed ?

Then, letting the mind take another direction, thinking on those that we have known lost to good, lost to God ; our own friends and companions who once went with us, turning back, looking like as if they were becoming outcasts, forsaken of God, can we refrain from grief ?

Parents who have to look on children wayward, disobedient, and dead to reproof ; ministers who see their people unbettered, who groan over disappointed hopes, and think of the latter end : have they not bitter sorrow ? Is this selfish in parent and pastor ? It is selfishness in its one noble form,—the desire for my sake and for their sake that I may be able to say to God at last, Here am I and those whom thou hast given me.

In heaven all that, too, is past. Parents and children ; ministers and flocks ; the good and the bad : all have been before the Judge. There have been reunions of families and Sunderings. Elect and reprobate have been found in all congregations. There has been a meeting together of the followers of Jesus who lived in remotest ages and in most diverse circumstances, and a gathering together of all that was hurtful, to be cast out. Some are saved whom no one expected to see in garments of salvation. Some are cast away whose shame and agony filled the redeemed with awe and terror.

But it is all over. The ransomed of the Lord are with Him who redeemed them, and no spectacle of woe shall they ever look upon again. All are holy and happy, and all things are bright and beautiful in heaven. God shall wipe away all tears of commiseration from their eyes, and the pain of sad recollection shall visit them no more.

So it is in heaven.

THE CHILDREN OF THE COVENANT.

From the beginning, but notably from the calling of Abraham, *children* were included in God's covenant with his people. The ancient Israelite was privileged to present his children to the Lord in their earliest infancy and to regard them as the Lord's. The children had a part in the covenant, and faithful parents were ever careful to preserve intact their children's rights and privileges under the covenant. The Scriptures of the Old and New Testament state explicitly that the covenant of grace and salvation includes believers *and their seed*.

Nature itself teaches us that parents must *act for* their children while they are unable to act for themselves. Scripture assumes this principle : God deals on this principle with mankind. Hence the unutterable importance of a godly parentage ; of an early training for glory, honor, and immortality ; hence the value of dedicating children to CHRIST in infancy and regarding them as members of the visible church, to be nurtured for Him with ceaseless care during that critical period of their being, when their character is usually formed for time and eternity.

Infants are members of the Church in virtue of the membership of their parents. The unbelieving husband is sanctified by the believing wife ; the unbelieving wife by the believing husband ; and hence are the children *holy*. They have a right to the blessings involved in pious parentage. Infants, being members of the church *in fact*, should be acknowledged as such by administering Baptism to them, which is the sign and seal of their covenant relationship.

Does baptism regenerate them? We have no ground for believing that it does: and ample ground for dismissing the theory of Baptismal Regeneration as a soul-destroying heresy, discountenanced alike by Scripture and by experience. Faith is not hereditary: the children of believers are sometimes notoriously wicked, yet as a *general rule* pious parents, who train their children properly, have the ineffable satisfaction of recognising them as *God's children*.

In Baptism there are three parties contracting, we may so speak. *First*; God promises to be the God of the believing parent and his seed. *Secondly*; The parent accepts God as his own and his children's God, and pledges to bring up his children in the nurture and admonition of the Lord. *Thirdly*; The child is pledged to God, has God's vows upon him, and when he comes to the years of discretion is bound to acknowledge God's right to his service. God is faithful, and will infallibly fulfil *his* part of the Covenant: but the parent may annul it by neglecting to train his children properly; and the children may annul it by their own conduct when they come to the exercise of their moral powers. They may refuse to take God as their Father, Christ as their Saviour, the Holy Spirit as their Sanctifier. But how often does such a thing as this happen when parents do *their* duty? "*Train up a child,*" (says the Scripture) "*in the way that he should go, and when he is old he will not depart from it.*" This is a rule, the exceptions to which are rare indeed.

The children of believers therefore are to be regarded and dealt with "as presumptively one with their parents in their relation to God, His kingdom and salvation; as having in their parents professed Christ, and by baptism put on the seal and badge of such profession; as being, according to their capacities, and in a manner suitable to their years, entitled to all the privileges, and bound to all the duties of Christians, of those to whom God is their God; who being baptized into Christ, have so far forth presumptively and in appearance put on Christ and therefore are expected to walk, after the manner of childhood, as befits the children of God and the followers of Christ. They are to be reckoned and dealt with as those who are visibly of the community of God's people, members of the visible Church." They have a right to be regarded as having God *their* God until they break their covenant with him and disown their birthright, making themselves aliens from the commonwealth of Israel, strangers to the covenants of promise, without hope and without God in the world.

Your child, therefore, should from infancy be trained to think, feel, and act as becomes one in covenant with Christ, and to regard himself as pledged to be Christ's. He is enlisted in Christ's army from infancy—has Christ's mark upon him—and must therefore be trained for Christ, and taught to be loyal and true in thought, word and deed. The children of the covenant have a *right* to this sort of training; their parents and the Church are under most solemn obligations so to train them.

Those who have the misfortune of being led away by the erroneous and pernicious prejudice against the baptism of infants, must regard their own children as outside the pale of the Church, as being in the same company with heathens and publicans, infidels and corners. They rob themselves (theoretically) of the delightful privilege of regarding their offspring as in the fold of the Redeemer: to be trained as the "lambs of His flocks"—to be moulded by christian associations and by conscious union and sympathy with the people of God.

How many of the most illustrious members of the Church have thus been reared in the atmosphere of christianity from infancy—the Spirit of God moulding and forming them anew before they were even conscious of His operations. It is a great mistake to imagine that the genuineness of religious experience depends on our being able to give an account of the time and manner of its origin. All that is necessary is, not that we should be able to tell how or when the vision first opened, but "whereas I was blind, now I see." Do you hate sin, love God, believe on Christ? If so, all the better if you can also add that you can recall no period of your life at which you did not love God!

The Bible appeals to children as being *in the Lord*. It is thus that the Old Testament speaks of them : it is thus that Paul exhorts them to be obedient to their parents. And the Church from the beginning until now, with the exception of high ritualists and the other extreme of "Antipedobaptists," has acted on this scriptural theory of the parents representing the child, and the believing parent having the privilege of regarding his child as belonging to the visible Church. The Reformed Churches *without exception* adopted this view.

"All belonging to our Convention, or our society, are converted" say some. Now no body of men, no church or society on earth can make such an announcement and *know it to be true*. The attempt to exclude from the visible church all but the regenerate must inevitably fail. The tares and the wheat must grow together till the last day of separation. Children are Christ's lambs: let them not therefore be excluded from the fold and turned to wander on the dark mountains of sin. Christ said that of such is the Kingdom of Heaven. Let us not venture to assume that they are of the Kingdom of Satan and so fling the door of the Church in their faces. Let us cherish, feed and guard them by all the appliances of christian instruction, discipline, and watchfulness, and by abundant prayer for the Holy Spirit to be shed upon them, for the service of Him who claims them as His own, that so they may be prepared for the full duties and privileges of mature christians, when they reach years of discretion; and for the satisfaction of the vows, and the assumption of the professions made for them in baptism in infancy, by a believing approach to the Lord's Table and paying their vows in the presence of all His people.

To the Children of the Church we have to say, the seal of God is upon you. He is pledged to be your God if you are true to Him. Will you cast Him off and take sin, death, everlasting pain and degradation in His stead? You are not too young believe in Christ. The oldest and wisest have to become *like you* before they can enter the Kingdom of Heaven.

We must also remind parents that their children are God's Children, and that God will require it if the children perish! They are committed to you, and you cannot delegate your responsibilities to ministers or Sabbath School teachers, or to any one on earth. So live and so teach your children to live, that when you are to stand before God at the Last Day you can say, Lord, here am I and the children thou hast given me!--*Princeton Review*.

Missionary Intelligence.

LETTER FROM REV. MR. JAMIESON.

NEW WESTMINSTER, B. C.,
November 12th, 1863. }

REV. R. F. BURNS.

Dear Brother.—I have delayed some time in writing to you, hoping long ere this to be able to tell you of the opening of our Church. It is not, however, finished yet. The time, in itself, is not a matter of great importance to us, as we have a central and comfortable place to meet in, but it has thrown the painting and plastering into the wet season of the year—a misfortune which we were most anxious to avoid, and which we thought had been sufficiently guarded against. In the course of a couple of weeks, *it is said*, we can have the opening services. We have then, however, to undertake the seating or spewing, for which we have made no arrangements yet.

Our congregation is not so large as it was at this time last year. There are not so many living here this winter as last—at least belonging to us. Some of those here last winter have gone to Canada, some to the United States, some to Vancouver Island, and some are further up the country. Another cause, con-

tributing much to the lessening of our numbers, is the recall of the Royal Engineers. Only a few have actually gone home, as they had their choice of getting their discharge here, and lose their pension when earned, or remain in the service and return. Nearly all remained here, except the officers who left us this week.

I expect three or four families, belonging to us, here in a month or two from Queenston, Woodstock, Goderich, etc. It is only an influx of families which will give us any appearance of permanency. Men who wish to make a change and come here, should not, by any means, leave their families behind. Far too many have done so. Those who come here with their families, able and willing to face the unavoidable hardships of all new countries, will have no reason to regret it in the course of a few years. I was very doubtful for a long time of the prospects of this colony, but every day now I am strengthened in the conviction that a very prosperous future is in store for this noble colony. Of course we may expect to meet with the usual difficulties and ups and downs—successes and reverses—but there can be no doubt of great prosperity in store for thousands who may be willing to make their home here, and grow with the growth of the country. The majority who make their "pile," as it is called, take their gold to their former homes, and so far impoverish the colony, and lead some to think that it will be so still, and prevent the settlement of the country. But so it was in the early history of California. A man was thought demented if he talked of *settling* in such a wild, bleak, out-of-the-way place, where nothing would grow! Just look at it now.

You are doubtless aware a new Governor has been appointed for this colony. He is expected before a great while to arrive here, and his residence here, with his staff of officials, is expected to assist in the improvement of the capital as well as the colony generally.

I see by the newspapers that an Old Kirk minister—Mr. Nimmo—has been sent out from Scotland, and has started separate services, morning and evening, in Victoria. It is very sad to see this division so soon, and the Presbyterian Church, of all others, is ill able to bear it. Is there no remedy for this state of things here and elsewhere? I know of but one. O Spirit of Light and Love, breathe upon these dead bones, and they shall live and co-operate!

I am glad to learn from a letter from Mr. Reid by last mail, that you have appointed Mr. Duff to this colony. This is indeed "good news from a far country." I have been all alone as long as I wish to be. We are all in good health, and quite satisfied with our lot as pioneers of the grand army.

Yours most faithfully,

ROBERT JAMIESON.

[We have received a later communication from Mr. Jamieson. Mr. Jamieson was making every effort to have the church opened in a few weeks. It was to be partly pewed. It was difficult to procure either workmen or materials. A soiree had been held, for the purpose of raising funds for pewing the church. There were present about 100 men and 11 females. The amount realized, after paying expenses, was \$117 50.]

LETTER FROM REV. MR. NISBET.

RED RIVER SETTLEMENT, }
Nov. 24, 1863. }

REV. R. F. BURNS.

My Dear Brother.—Your very kind and most welcome letter was received little more than two weeks ago. I need hardly tell you how encouraging it is to us, at our distant outpost, to hear frequently from the main body of our little army,—to hear of their successes and their trials, their hopes and their fears.

We are thankful to hear of the encouraging prospects of the College this season. May the Lord make it a season rich in blessing both to Professors and

Students. We are glad to hear that your venerable father, together with Principal Willis and Professor Young, are still strong for their work, and that a gratifying addition has been made to the number of students. In common with yourselves in Canada, we have felt it a privilege specially to remember our College in our private and public devotions on the first Sabbath in October, and when the time comes round I have no doubt but our people will cheerfully contribute out of their limited means towards its support.

With you, we most sincerely regret that the principal object of my recent visit to Canada has not been realized; but we do not give up hope that the establishment of a mission to the Indians exclusively will yet be attained. We are sorry that Mr. Duff is not to be sent to us, but far are we from grudging the Columbians the little help you are about to send them. Accept of our thanks for the appropriation made towards a commencement of operations on the Saskatchewan. We have had no word from the friends there since my return, so that we cannot yet tell what success they have had during the season, or what are the prospects for the coming year. I might mention, however, that independently of miners, a missionary going into that district might be usefully employed in visiting the H. B. Coy's forts and trading posts where there are always a number of Scotch Presbyterians engaged, and by whom his labours would be highly valued. That is a class of our fellow-countrymen who have been sadly overlooked. It is no uncommon thing for the officers and servants of the Co. to be months and years together at their lonely posts without seeing the face of a minister or missionary of any church. I am sorry to say that the retired missionary—to whom you referred in your letter—has left the settlement, and consequently it will be more difficult to supply the congregations here than we were anticipating, supposing one of us should go to the Saskatchewan in the spring. You are right in saying that the school materials I brought with me will prove a great boon to our young folk. The pupils in our various Sabbath Schools are greatly delighted with their new libraries, and the maps and object and tablet lessons are a great benefit to the week-day school. In this place it is proper that I should mention that at the annual meeting of the Kildonan congregation which was held a week ago a vote of thanks was passed for my efforts in behalf of the schools and congregations in this settlement on the occasion of my recent visit to Canada. This of course means hearty thanks to the Synod for their generous grant towards the completing of our little churches, and equally hearty thanks to the many kind friends who enabled me by their contributions to procure such a good supply of library books, etc., for our Sabbath and week-day schools. It will not be invidious here to name two who have all along manifested a most lively interest in this out post of our church—I mean the Hon. John McMurrich of Toronto, and Mr. Donald McLellan of Hamilton; their hearty interest and their generous gifts are fully appreciated by the people here. The communion service, the baptismal font, and the books for our congregational library furnished by the latter gentleman have come in good time.

I hope that contributions for the building of a school house here still come in. I find that the whole sum received by Mr. Reid and myself up to the 24th Sept., is a little over \$270. To complete the building we shall require a much larger amount than this, even although the people here should contribute one fourth of the expense (as I believe they will) may I not expect that at least our old college companions will take up my circular and make some good use of it? And what are my old friends in the North-Western portion of the Toronto presbytery doing? They are now nearly all enjoying the ministrations of settled pastors, comfortable houses, fruitful farms, and good markets? Surely they will not act the part of Pharaoh's butler? I am quite sure, that, if our dear friends in Canada only knew fully our circumstances here, they would not only help us to build a school house, but they would also aid us in maintaining teachers. As yet we have only one school, whereas we ought to have three. Schools are sadly wanted at Little Britain and Fairfield—our two distant out-

stations. It is peculiarly difficult to maintain schools here on account of the fact that the land is not settled in blocks as in Canada, but only along the banks of the river, hence to collect children sufficient to make up a tolerable school they must come from long distances up and down the river. Then, there are no bridges across the river, and children coming from the opposite side of the river from the school house must (in the summer) be crossed in canoes, which is not always very safe. Will Canada not help us to lay the foundations of a new colony, broad and deep, by a system thorough education for the young.

In the congregations we feel encouraged. Sore trials and bereavements have been manifestly sanctified, and we hope that a spirit of greater seriousness is beginning to pervade the young as well as the old. We need the prayers of God's people in Canada. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

My dear Brother, Yours most sincerely,

JAMES NISBET.

MISSION FIELD OF QUEBEC.

KNOX COLLEGE, 17th Dec., 1863.

‡To the Editor of the Record.

I had long desired to pay a visit in summer to the mission field of Quebec, and generally to the Eastern Townships. Circumstances prevented my doing this, till this year's recess of college, when, at the request of our much esteemed friend, Mr. Clark, I devoted seven weeks in autumn to the work. Two of the Sabbaths during this period, I spent at Montreal, supplying the pulpits of our friends Messrs. McVicar and Kemp, during their temporary absence from the city. A visit to the commercial capital of our Province (as Montreal unquestionably is) is always interesting, and peculiarly so in a moral and religious view. The city is rapidly on the increase in population and wealth. Its near vicinity to the States, its valuable railway communication with Portland, and its ocean intercourse with Britain, and its many mercantile and commercial advantages give it, with almost moral certainty, the prestige of the "New York of the North." Alas! it is the stronghold of Popery; and yet Protestantism is nominally, let us hope really, on the increase.

The Protestant Church is, generally speaking, in a healthy state; and the friends of Christ, though sectionally divided, love one another. There are able ministers in all the Churches, and there have been of late pleasing revivals; and the noble Institution of McGill College, under the superintendence of an accomplished, liberal-minded, and pious Principal, aided by a thoroughly qualified staff of Professors, is a prominently pleasing feature in the moral picture. The *Grande Ligne Mission*, and the *Institute at Pointe aux Trembles*, are refreshing exceptions to the general apathy of Protestants in Canada to the claims of the numerous victims of a degrading superstition.

The British Commercial mind in this city is highly enlightened, and intelligence on all subjects of mercantile and international interest, is steadily diffusing itself among all classes in the community.

I spent three Sabbaths in Quebec, and as one of these was the Communion season, a pleasing opportunity was presented of holding Christian fellowship with the pastor, office-bearers, and members of Chalmers Church. Mr. Clark, formerly of Maxwelltown, near Dumfries, Scotland, has been Minister of the congregation which meets in this handsome edifice, for more than ten years. The field of labour is a most interesting one; but ministers of Christ placed in the very centre of the stronghold of Popery, have multiplied difficulties to struggle with. The moral atmosphere all around is chilled, while it is surcharged with clouds, heavy and depressing. The love of professing Protestants waxes cold amid the overwhelming obtrusions of an imposing anti-Christ-

tian Hierarchy. Our excellent friend feels this, and assuredly he and his people are richly entitled to all the co-operative assistance which the brethren can render them. God forbid that they should sink in despondence! They grasp the standard of Zion, and they are honoured to display from the Diamond rock a banner, because of the Truth.

The mission fields in the neighbourhood of Quebec, are on a limited scale in regard to numbers of Scottish or Presbyterian settlers. The want of a French speaking Evangelical ministry is felt by all denominations, and the efforts of the Protestant Church are thus necessarily circumscribed almost within the narrow range of its own adherents. With regard to Presbyterian settlements, the following is a list of those I visited, lying at distances from the city varying from 9 to 30 miles:—Stoneham—a beautiful pastoral district or valley; Beauport Lake—a favorite resort of the citizens for sport on the lake, or for a summer residence; the village of Lorette, where there is a well-known Indian settlement; and the seigniory of Port Neuf. From our countrymen in all the settlements I received a hearty welcome, and the attendance at the services was, perhaps, as good as from the limited and scattered population, might be expected. In two of these places small churches have lately been erected through the zealous efforts of a pious and single-hearted friend of religion, who, as agent of the Bible Society, has much in his power in the way of facilitating intercourse with these out-posts. At Port Neuf there had been for years a Scottish congregation under a regular pastorate, but circumstances of an adverse nature, in regard to the staple trade of the place, have greatly diminished the resident population.

On the different occasions of our holding meetings in these places, the audiences respectively numbered from twenty to above a hundred. Small and limited as these localities are, they are important points in the map of Protestantism. There are difficulties in getting them suitably superintended and visited with sufficient frequency; but they offer ample encouragement to Christian ministers and friends, who kindly take an interest in them. With "the Mother Church," at Quebec, as the Church there may be called, there are connected a goodly number of pious men, office-bearers and others, who are indefatigable in their evangelistic efforts; and while they are led on by the Pastor of Chalmers' Church, their labours are countenanced by the occasional visits of Christians of other denominations. A zealous missionary, resident in Quebec, might be the "Episcopal" visitor of each alternately. In winter, no doubt, the state of the roads and the intense cold, may interpose serious obstacles, but zeal and a robust constitution, with the blessing of God, will overcome them all. The missionary experience of two years in such a field as this would be a noble preparation for a permanent pastoral charge. Its labours would break a man into all the habits of easy and judicious spiritual toil; and the presence of the Spirit of God would assuredly not be wanting either to him, or to the subjects of his anxious and loving care. This plan has been adopted in years past, and, in all the settlements, there have been found and will be found persons in full communion with our Church who may be expected from time to time to embrace the opportunity of joining in fellowship with the Church in the city on communion seasons. A spiritual visit paid to one of the settlements by the Pastor, during my residence in the city, led to some promising additions to the roll of membership, and was felt in other respects to be a season of refreshing from the presence of the Lord.

In the programme of arrangements, drawn up for my guidance, two important stations of an outlying description were allotted to me; but the distance and the heat of the weather rendered a plan of interchange absolutely necessary. Application was made to Mr. Crombie, the excellent minister of Inverness, fifty miles distant, to share with me in the duties of the Mission; and, he having readily complied, Mr. Clark cheerfully devoted two Sabbaths and the intervening week to supply for Mr. Crombie at Inverness: devolving on me the charge

of the pulpit and congregation at Quebec for the same period. In consequence of this acceptable arrangement the remoter districts of Frampton and Kennebec were visited by Mr. Crombie, and the following is the sketch which he drew up, at my request, of his visit and of his labours in that locality:—

NOTES OF A MISSION TOUR TO FRAMPTON AND KENNEBEC, C.E., BY REV. J. CROMBIE, INVERNESS.

Entering the Township of Frampton, we rested for the night in the house of an excellent family from the neighbourhood of Ballymena, in the north of Ireland, who steadfastly adhered to the Presbyterian cause amid many discouragements and opposition. In the morning of Sabbath we left early for church. The day was somewhat stormy and cold. On arriving at the place of meeting, we found a neat log building, with small belfry, and in a very pretty situation. The site is a gift from Mr. Hugh Wilson, whose house adjoins the church, and is always open to the officiating missionary. The church is as yet unfinished, and it has been erected by the people through the exertions of Mr. Blythe, the Bible Society agent, to whom the Protestants, but especially the Presbyterians of Frampton, and many other places around Quebec, are under great obligations. The congregation was rather limited, numbering about 30. They were, however, very attentive to the preaching of the word. They are almost entirely from the north of Ireland, and have been upwards of 40 years settled in the place. Hitherto they have been greatly neglected, and at one time did not see a Presbyterian minister for 13 years. They have not been very hearty to our cause, and at one time were in treaty with the Established Church of Scotland for the settlement of a minister, but this was never carried into effect, nor does that Church seem to have made any further effort on their behalf. Latterly they have been visited by our missionaries, but with very indifferent success. Nor is this to be wondered at—the young have grown up under Episcopal influence, and, having been baptized in that Church, their attachments lean to Episcopacy, and, being without any regular Presbyterian service, they have forgotten the more scriptural and simpler form of the Church of their Fathers. After service, we left for East Frampton, a distance of 8 miles, where we were to preach in the afternoon; but, owing to some defect in the arrangements, there was no congregation at the place. There were, however, several people in the house where the service was held to whom we preached. The next day, Monday, we spent in visiting severally the neighbouring families and making enquiries. In the evening, a few gathered to the house where we were residing, to whom we preached the unsearchable riches of Christ from the parable of the prodigal son. During the day, we secured a site for a small log building, in which to hold meetings, from a lady who is very favourable to our cause; and we also obtained several promises of help to find and prepare the materials for a building. On Tuesday we returned to West Frampton, and preached to a considerable number. Wednesday we spent in household visitation. Altogether, Frampton is in a sad state as regards the spiritual wants of its people. The field stands greatly in need of missionary labour, and could a zealous, self-denying labourer be found, and surely he may, something might yet be done for Frampton. I do think that some efforts should be made to supply them with ordinances in connection with the Presbyterian Church, to which they almost entirely originally belonged. The question is a very serious one. Are we to leave the children of our Presbyterian population to fall into the hands of those who can only be expected to train them in Popish or semi-Popish delusions? If anything can be done, it ought to be done as soon as possible; delays only increase the difficulty. The day, we fear, is almost gone. The old are fast passing away, and the young have no attachment to and only a traditional remembrance of the faith of their fathers. Had the Presbytery the means, and could a suitable person be found, there is a large field in the district. Frampton East and West, with the townships of Standon and Cranbourne, form an extensive range, and would require the labours of one or more

devoted missionaries. The Protestant settlers here were almost all Presbyterians at one time, and might yet be brought back to the faith of their fathers; but long neglect makes the task almost hopeless, and if any effort is to be made on their behalf, it must be done before another year passes by.

On Thursday we left for the Kennebec Road, where we were to preach the following Sabbath, a distance of 60 miles from Frampton. In the course of a few miles, we approached the Chaudiere river, and took the road along its eastern bank in a southerly direction. Resting at St. Mary's, a scattered village, pleasantly situated on the banks of the river, we proceeded on our way, still keeping close to it. The valley of the Chaudiere is a most delightful one, and is densely peopled; the land seems to be of excellent quality, but poorly farmed. Passing through the Parishes of St. Francis and St. Joseph, with their large and elegant churches, we entered and passed through the fields famous at present for their gold washings. The night we spent in the house of an English widow, who, with her family, are almost the only Protestants in the place. Early in the morning, we entered the auriferous district, and heard of the success of the diggers in finding the precious metal. At the rapids of St. Joseph we saw several at work in the bed of the river and on the banks. The chief mining locality lies a few miles back from the river, and is at present busily worked, it is said, by 300 miners. We were, however, carrying a more precious treasure, and were in haste to reach the lower Protestant settlement of Kennebec before evening. In due time we reached our destination, and were kindly welcomed. Notice was sent round of our arrival, and we preached to them in the evening. Leaving the lower settlement in the morning, we reached the middle one in the evening, visiting several families along the road. The settlers are almost all located along the line of the road which leaves the Chaudiere a little above St. George's church, and follows the course of the River du Loup. From the lower to the upper settlement is about twenty-five miles. On the Sabbath we preached forenoon and afternoon in the school-house, to about 70 people, and administered the ordinance of baptism to four children. We held a meeting with the people to enquire what they could do for missionary supply, and found that some time ago they had addressed a petition to the Presbytery of Montreal for supply with a subscription list, amounting to \$40, but owing to some mistake in the address, it was returned by the post office authorities. They resolved to renew their petition, and, if possible, to increase their subscription. We were not able to reach the upper settlement which borders on Maine, U. S., but saw some of the people from that quarter. Returning on Monday we again preached in the lower settlement to a considerable number. On Tuesday morning we took our leave of them. They are a very interesting people, and have strong claims upon us. Once they enjoyed the services of the Rev. S. C. Fraser, who, with his excellent wife, is still remembered by them: their case demands attention, and could the Presbytery succeed in getting the Colonial Committee of the Irish Presbyterian Church to give a gratuity of £50 per annum, there is no doubt the people could support a minister among them. They have strong claims on that Church. They are almost all its children, and I do think the friends in Ireland could not expend their missionary funds to greater advantage than by aiding such a place. On Wednesday we reached Quebec in safety, having journeyed over 200 miles and preached 8 several times. The field we visited is a very necessitous one. It has suffered greatly from neglect, for which we, as a Church, are not altogether to blame. A door of usefulness is still open to us, and had we but the means, we would at once enter in. It is almost the only Presbyterian district east of Montreal that is not occupied by us, and had the Presbytery but sufficient funds at its disposal, it would immediately send two missionaries into it. 'The harvest truly is plenteous, but the labourers are few. Pray ye the Lord of the Harvest to send forth labourers into this harvest.'

The worthy people, among whom Mr. Crombie labours, had been visited by

me, more than ten years ago, when they had not as yet realized the benefits of a regularly settled pastorship. Recollections of that visit led me to desire its repetition; and, on my way from Montreal to Quebec, I had an opportunity of spending two days at the Manse, and of preaching on two several week days to very encouraging audiences. It was in the very throng of harvest, and yet the people flocked willingly both at noon and in the evening to hear the Gospel. Mr. Clark and I cordially concurred in our estimate of the religious condition of that interesting people. He found the work of God prospering among them. They have lately reared for themselves a handsome brick church, ornamented with a tower, and filled from Sabbath to Sabbath with a large and affectionate congregation.

In a spacious school-house at "Wolfe's Cove," belonging to Mr. Gilmour, the great Quebec merchant, I had an opportunity of preaching on two week evenings, to small but attentive audiences. The occasional local preaching here is kept up by brethren of different denominations. At St. Foye, two miles from the city, but almost a suburb of it, I had an opportunity of addressing a crowded meeting in the district school-house.

My visit to the city brought me into contact with a considerable number of Christian friends, office-bearers of the Church, and others, many of whom I had known of old and with whom renewed intercourse was at once sweet and profitable. In a city where formality and will-worship predominate it is the duty of all pious Protestants to love one another and to strive together for the faith of the Gospel. It is now thirty years since my correspondence with Christian friends in that city commenced, and on the subject, ever dear to them, of colonial evangelization. Twenty years have well nigh elapsed since I paid my first visit to the "historic capital."

Permit me, Mr. Editor, just to add, that in addition to all that was gratifying in my more directly missionary and ministerial relations, I profited somewhat by it in another view; inasmuch as it gave me an opportunity of renewing my visit to the rich treasures of the public libraries, to which the kindness and courtesy of the officiating superintendents gave me at all times ready access.

R. B.

PRESBYTERY OF ONTARIO—REPORT OF HOME MISSION COMMITTEE.

The Presbytery's Mission Field contained last year (including Whitby and the dissentient congregation at Ashburn) 13 preaching regular stations. Of the other 11, one is at the village of Mount Albert, in East Gwillimbury, near the border of Scott; one at Leaskdale, in Scott; two in Brock, of which one is on the 6th concession, and one at the village of Cannington; one at Manilla, on the town line of Brock and Mariposa; one in the north of Eldon; two in Fenelon, of which one is on the 2nd concession, and one at the Falls; one at the village of Uxbridge; and one at Argyle, on the 3rd concession of Eldon. Of these, Fenelon Falls, Lindsay, Leaskdale, and Mount Albert were occupied only this season.

The Presbytery had last year five missionaries in the field. One of these had charge of North Eldon, Islay on the 2nd concession of Fenelon, and Fenelon Falls, officiating in each fortnightly; one of Lindsay; one of Manilla, Brock, and Cannington, officiating every Sabbath in each; one of Leaskdale and Mount Albert. These latter stations had, for three months, only alternate services, after that they had them weekly. One had charge of Whitby. The dissentient congregation of Ashburn had a missionary for only a couple of months. Mr. Monteath of Prince Albert, had charge of Uxbridge, and the Cohvener of Argyle. The Committee regret that North Eldon, Islay, and Fenelon Falls, have had almost no supply since the College opened, and no station more than fortnightly supply except Whitby, and this mainly, if not wholly, owing to want of supply. Ashburn had supply for five Sabbaths since the College opened.

Places of worship were erected some years ago at Manilla, Ashburn, Islay, and in Brock. One at Argyle was bought last year from the Congregationalists. One was opened in North Eldon last winter, another was opened at Cannington last summer, and one is to be opened at Leaskdale next Sabbath, while preparations are made to build at Fenelon Falls, Mount Albert, and Lindsay, next season. Whitby congregation have seated one.

The attendance at these places is given as follows :

North Eldon, place of worship well filled, say	180
Sabbath School about 50 ; Bible Class, 40 ; Prayer Meeting, 60.	
At Palestine, a station about 6½ miles distant, and supplied on Sabbath evenings	95
Islay (more attend when service is conducted in Gaelic)	85
Fenelon Falls	100
Cameron's Rapids, a station occasionally supplied	40
Lindsay	65
Manilla	85
Brock	40
Cannington	105
Leaskdale	155
Mount Albert	100
Ashburn	100
Whitby	150
Argyle	120

Total 1250

Giving, after making reasonable deductions, at least 1100 hearers connected with these stations. The numbers of members cannot well be given this season.

Received by collections in connection with the Missionary Meetings.. \$516 79

Expended as follows :—

North Eldon, Islay, and Cameron's Rapids, for the previous year	\$135 35
Do, for the year ending beginning of October last	60 00
Leaskdale and Mount Albert	49 00
Lindsay	20 00
Purchase of Argyle Church	180 00
Presbytery Clerk	23 60
Lent to Whitby Congregation	22 00
	<hr/>
	480 95

Balance \$ 26 84

This favourable balance is, however, only apparent, not real. A sum of somewhere \$240 is needed to meet the Presbytery's obligations, should the stations pay what may be reasonably expected from them ; but your Committee expect that, if the liberality of some congregations is continued, and of others increased, they can show next season an actual balance in the Presbytery's favour, after all claims have been liquidated.

JOHN MAC TAVISH, *Convener*.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

PROGRESS AT ALEPPO—A CHURCH FORMED. A letter from Dr. Wortabet, in the Missionary Record of the United Presbyterian Church, gives an account of the annual examination of the mission schools.

The number of boys present was 70, and of girls 27. The examination was interesting. The parents were delighted, and some of them were even shedding

testimony of joy at what they saw and heard. Many of the scholars had learned portions of the Shorter Catechism, and Watt's Catechism. Dr. Wortabet says with reference to the formation of a church at Aleppo.

"It is with much pleasure, and, I trust, with devout gratitude to God, that I have to inform you of an interesting event in the history of our mission. On the last Lord's day I celebrated the communion, and admitted four men into the visible Church of Christ. In all, there were eight persons who sat at the Lord's table—and half that number had not communed before in the Protestant Church; and having been brought in connection with our labours to a saving knowledge of the truth as it is in Jesus, as we trust, they may be considered as the first fruits of our mission. We had long and earnestly prayed to see but the commencement of God's saving power among us in the conversion of sinners; and it was with great joy I saw sufficient evidence in the case of these four men, upon which to act in receiving them into the communion of the church. There are others who are desirous of uniting with us in commemorating our Saviour's love and death; but I did not see my way clear to receive them at present. Some of them, however, I hope, will soon be admitted. Of the four that were admitted, two were from Killis, and two resident in Aleppo. One of them was a bishop in the Armenian church, who about a year and a half ago left his church in disgust with its errors, joined our congregation, married a wife, and is now labouring with his own hands for the livelihood of his family. I understand that he regularly maintains family worship, and leads a quiet and upright life. Let us pray and hope that he may stand fast in the truth which he seems to have chosen.

I may only add, that at the time of their admission into our church they publicly assented to the confession of faith adopted by the Evangelical Church of Syria in connection with the Armenian missionaries."

JAMAICA.—Interesting extracts from a letter of Mr. F Swaby the teacher of the school at Olivet are contained in the last number of the Missionary Record. The work both of the day school and of the Sabbath schools is carried on with energy. The adult classes are carried through the Scriptures in order. The congregation had opened a new meeting house. The house is spoken of as a credit to the people, every one taking a part. About 200 persons were present at the opening, and an appropriate address was given from Mal. iii. 16. "Then they that feared the Lord," etc. An old member of the church, Robert Davis, had died. His end was peaceful.

INDIA.—The Rev. A Glardon, who was associated with the Rev. W Robson in the Mission at Ajmere has been obliged by the state of his health to leave India for a time. In going out to India two years ago, he had a sun stroke, from the effects of which he has not yet recovered. He has been very diligent in acquiring the language and was beginning to preach in the vernacular.

NEW HEBRIDES MISSION.—The Rev. Mr. Geddie, in a letter dated 16th Sep., states that the work progresses at Aneiteum with little variation. While there are no remarkable successes to record, there are no special discouragements to complain of. Mr. and Mrs. Geddie are obliged, by their state of health, to leave the mission for a time. They purpose leaving the island early in the season. They may be in Nova Scotia next summer.

Communications.

SYSTEMATIC BENEVOLENCE.

To the Editor of the Record.

DEAR SIR,—If there be one advantage to be prized more than another, arising from an extensive and widely-spread circulation of your periodical among the members of the Canada Presbyterian Church, it is certainly to be derived from the appeals, and good wholesome advices which from time to time appear in its pages on the subject of supporting the Gospel, whether amongst our increasing congregations in Canada, or in sending it to other parts of this continent less favoured with Gospel ordinances than we are, or to the still, “dark places of the earth,” “the habitations of horrid cruelty,” where the name of the Redeemer is still unknown or disregarded. It is to me a matter of astonishment that this subject should be so uncongenial to the minds of such a large proportion of the members of our Church, and I, for one, could never have believed that there existed so much parsimony amongst us, until the financial statement published in the *Record* of last July, enlightened me to an extent that made me feel quite ashamed, and blush for the “honour and liberality” with which our Church and its various benevolent and missionary schemes were sustained. If our Church members were really disposed to give their calm and serious attention to the claims of the Church, which, by virtue of the authority of Jehovah, she is warranted to prefer, and entitled to expect to be cheerfully responded to, they would certainly perceive, that by withholding this hearty and liberal support of the ordinances of God’s house, they were denying themselves a *privilege*, of the value of which they have no adequate idea. If, in conferring a gift, or presenting a testimonial to any public functionary or private friend, we feel ourselves honoured by its acceptance, or disappointed if it is refused or seemingly undervalued, how much more should we feel honoured by having the privilege of presenting an offering unto the Lord? and knowing, too, that it is indeed “a privilege to have it in our power to present such an offering? and when we consider that we are only giving him back a portion of what we have actually received from him, this should tend to convince us that we stand in our own way when we withhold or grudgingly give our offering, and thus, like the Jews of old, bringing the torn, the lame, and the sick, provoke God to even frown upon it, and to curse the deceiver who presents it, “for I am a great King saith the Lord of Hosts, and my name is dreadful among the heathen.”

Among the several excellent articles on this important subject which it has been my privilege to read in the pages of the *Record*, that contained in the last June number has more particularly attracted my attention. It is a home-thrust—a downright scriptural article. Its author will, I trust, pardon an old working-man for using such freedom in noticing it, and to express my humble but honest approval of his following remarks:—“If God’s Word is our authority, then weekly, monthly, or yearly, as the case may be, the question will be put, how much has God prospered me? And, as this may be easily known by almost every man, then some proportion of that prosperity will be consecrated to God, and laid aside to meet future claims.” This is certainly striking the nail upon the head; and God grant it may prove a sure and decisive blow to every one who has read or may yet read that article. Again, I think his statement that our Canadian Church members do not give “one-twentieth part of their incomes to religion and charity,” is not to high an average, for if one-twentieth part was given, and conscientiously given, how soon would the Church present a somewhat improved appearance, and give evidence of healthy action! Then the exchequer of many congregations, which at present barely meet all demands, would begin to overflow, and from the superabundance would be in a position to support the ordinances of Gospel in congregations, who, notwithstanding their utmost exertions, are, from the smallness of their mem-

bership, and straitened worldly circumstances of their neighbourhood, struggling to preserve their existence, and, in effect, starving their pastor, who is still willing to spend and to be spent amongst them.

My present object in thus venturing to seek a page in the *Record* is to make an appeal, not so much to the rich as to those of them who are like myself, in the humbler walks of life. To you, my brethren, I would say, first, take into your serious consideration the *duty of giving* as the Lord has prospered you; secondly, settle in your own minds *what proportion of your income you will be disposed to give*, and then conscientiously stick to that proportion, and solemnly dedicate it to the Lord, and, however much you may be straitened in your income, *do not reduce the amount of that proportion*, remembering that it is the Lord's; thirdly, lay by in store weekly, or monthly, as you may determine the proportion you dedicate, and consider it as set apart for a holy use, *and for that use only*. You will thus become possessed of a little sacred treasury, upon which you can at any time draw to support the Redeemer's cause, either in your own congregation or in assisting the Bible and Missionary causes, or any other object connected with the spread of the Gospel. By acting thus, you will find to your surprise, as well as satisfaction, that whereas you formerly felt the claims of the Church for support as a sort of burden upon your resources, you will now be endeavouring to decide which particular cause deserves the largest share of the devoted fund. The smallest proportion the pious Israelite devoted to God was a tenth. Were the Canadian mechanic and labourer to devote a tenth of his weekly earnings to the cause of God, how would the Gospel spread! A tenth may appear at first sight a large proportion, but where it would be truly and conscientiously given to God, He would not suffer the giver to be a loser; "For he that giveth to the poor lendeth unto the Lord," and "That which is given will He repay," and "He will pour out a blessing."

The writer of this article, like many others, formerly could scarcely find ways and means to raise the amount "he would promise to pay" for the support of the cause of God, for when the time arrived when the promised contribution was to be made, he was unprepared and unable to meet it, and felt, as the saying is, "very small," and (as is but too commonly the case) would entrench himself about with excuses. But *conscience was uneasy* and would not allow him to rest, and, after carefully weighing the matter in his own mind, he remembered there was a rule laid down in the Word of God for the support of the Gospel ordinances. To this rule he then applied, and the result was he devoted *a tenth* of his limited income to the Lord, laying by in store that tenth (as he has already recommended,) on receipt of his earnings, and now he finds himself in possession of a little fund which enables him not only "promptly to pay" his share of his pastor's salary, but likewise to help with his mite the different schemes of the Church, to spread the knowledge of the Saviour in the different mission fields, as well as contribute to the Bible cause. Nor has he ever missed the devoted tenth in his domestic expenditure; on the contrary, he has been as able as ever to meet his household and other expenses; and he is fully persuaded that the poorest Church member, by adopting the same course of procedure, would find himself or herself in a position to exercise the blissful privilege of giving to the cause of God, who looks not with such interest on the amount given as the motives which induce and the spirit in which it is given; "For if there be first a willing mind, it is accepted according to that a man hath, and not according to what he hath not."

As already stated, this appeal is made to those of our Church members in the humbler walks of life, because amongst them there has always existed an all-prevailing impression of "inability to give;" but let them adopt this plan, in dependence on the grace of God, and their notions of inability will soon vanish. "But this I say, he which soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully; every man according

as he purposeth in his heart so let him give, not grudgingly or of necessity : for God loveth a cheerful giver." And " God is able to make all grace abound toward you : that ye always having all sufficiency in all things, may abound to every good work."

" Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Such was God's remonstrance with the cold-hearted and ungrateful Jews. And does God not prefer the same complaint against us as professed members of the Christian Church? He does; and because we dole out with a sparing hand and unwilling heart, the smallest amount that common decency and a due regard to our respectable position in society will permit us to do, we need not wonder if He withhold His blessing from us; and in place of prosperity in worldly business He visits us with adversity, and may even curse our blessings. Is not this subject one of the greatest importance to our Church members? Whether they think so or not does not alter the requirements of God's expressed will. God will not be mocked; and it is no wonder that leanness of soul and cleanness of teeth should prevail in our congregations; for wherever personal religion abounds, there will be a praying people; and where there is a praying people, there will be a preaching minister, faithful to the trust committed to him, ministering to their spiritual wants: his temporal comfort a matter of interest and importance to them, and pastor and people a mutual blessing to each other; and the cause of the Redeemer throughout the world assisted by the liberality of a willing people.

Yours, etc.,

A. C. P. CHURCHMAN.

THE LATE MRS. GALE, HAMILTON.

The readers of the *Record* will have received the sad intelligence of the death of Mrs. Gale, relict of the late Rev. Alexander Gale, long before this reaches them.

Mrs. Gale was a native of Kirkwall, Orkney, and was born in August 1803. In 1836 she was married to Mr. Gale, then minister of St Andrew's Church, Hamilton. As a minister's wife she devoted much of her time and talents to the temporal and spiritual interests of the congregation under her esteemed husband's charge. And by a singular combination of firmness, wisdom, and circumspection, with the most amiable kindness, she did much to advance the cause of Christ in that city.

Her highest services to the Church were rendered in connection with Knox College, Toronto. In 1846, Mr. Gale was called to the Professorship of Classical Literature in that Institution, and for the next seven years, Mrs. Gale's labours in promoting the welfare of the students were unwearied and self-denying. The generous and faithful friend of all, she was loved and esteemed as a mother, and her memory will be preserved among the ministers of our church for many, many years to come. She was the friend, the guide and counsellor of many who have since risen to important and influential positions in the church, and her interest in them continued fresh and unabated down to the hour of her death.

The memory of Mr. Gale, who died in April 1864, is still fresh in the Church, as one who was laborious beyond most in the functions of the ministry, and distinguished for the honourable share he took in public matters affecting the prosperity of our own communion and the interests of every good cause. Into all her husband's efforts for the advancement of the Church amid its early struggles, and its many difficulties, Mrs. Gale entered with a large and most genial sympathy, and she was ever his most valued companion, his most loved and trusted adviser.

We presume not "to draw from their sacred abode" her faithfulness and tenderness in all the duties of wife and mother. Public facts, however, are within our province, and we may add that while her domestic duties were ever her

first care, and while exercising a large-hearted hospitality in her own house, yet her energy and methodical arrangement of time enabled her to labour with great success as the comforter of the sick and the helper of the poor. The last years of her life, in a great measure free from domestic duties and responsibilities, were mainly devoted to social and benevolent works, which her sympathy with such movements led her to undertake. Her efforts in connection with the Industrial School, Hamilton, and her visits to the sick and afflicted have endeared her to very many.

Her piety was an early habit. Educated religiously, and from a child knowing the Holy Scriptures, faith in Christ was the guide of her youth, the support of her maturer years, and the crown of her old age. Religion was her delight and the doctrine and order of the Presbyterian Church were inexpressibly dear to her.

Such was her life, and her death was similar. For the last three months, her mind had been directed to the fact that her time on earth was short. Under repeated attacks of illness her strength had failed, though this was more apparent to herself than to her friends. She never complained nor gave up her work. Her spirit of earnest love burned more brightly than ever, and she was actively engaged till within a week of her death.

On the afternoon of Saturday, the 3rd of January, her family first became alarmed, more by the strong impression upon her own mind that death was near than by any other symptom. Till half-past one on the following morning, she enjoyed quiet rest. On awaking about that hour, she expressed her trust in the Lord Jesus, and her thankfulness for the refreshing slumber she had enjoyed. Shortly after this the fatal stupor began—she slumbered till about six o'clock, and then without a struggle, without a sigh, her happy spirit departed to enjoy her first Sabbath in Heaven, and her eyes were closed, never to open again till the resurrection of the just.

General Religious Intelligence.

DEATH OF REV. DR. JOHN BONAR.

It is with sincere regret and deep sorrow that we have received intelligence of the death, at the age of 62, of Dr. Bonar, the respected and efficient convener of the Colonial Committee of the Free Church of Scotland. Dr. Bonar had been labouring under serious illness for some time; but his death took place suddenly and unexpectedly at last. On the morning of Sabbath, the 20th, Decr. he had raised himself in bed to take a cup of tea, which his daughter had brought to his bed-side, when he was seized with a sudden spasm, and after giving a few sighs, sank back on the pillow, and quietly expired. His complaint had been heart disease.

Dr. Bonar was an honoured and useful minister, and well sustained the reputation of a long line of worthy ancestors. He was first minister of Laver and Dunipace, where he laboured for 18 years. He was afterwards removed to the South Free Church of Aberdeen, whence again he was translated to Renfield-street Church, Glasgow, the congregation of which Principal Willis, of Knox College, had formerly been pastor.

After some years of labour in that sphere, he was appointed permanent Convener of the Colonial Committee, to the duties of which office all his time was given. Dr. Bonar was specially fitted for the discharge of the duties of Colonial Convener. He had visited Canada and spent some time here in 1844 and 1845, and his visit, no doubt tended both to deepen his interest in the Canadian Church, and to give him a better understanding of its peculiar wants. He never ceased to take a deep interest in Canada, and it was through his exertions that many ministers now labouring in connexion with the Canada Presbyterian

Church were sent out. But it was not Canada alone that enjoyed the benefits of his labours. Australia, New Zealand, and the Continental field all shared in his interests and labours, and many ministers now occupying important positions were elected and appointed through him.

The *Edinburgh Witness*, in noticing his death, concludes with the following just estimate of his character:—

“Dr Bonar possessed a kindly disposition, and a manner of great suavity and sweetness, which made his intercourse with all with whom he came in contact pleasant and agreeable, and to his more immediate friends lent it a charm of no ordinary power. He was a man of sincere and unaffected piety. As a preacher he was earnest and persuasive, his sermons abounding in rich and practical expositions of Divine truth, clearly brought before the understanding, and faithfully applied to the conscience of his hearers. His zeal and fidelity as a pastor are best attested by the veneration in which his name is still held in the districts where he laboured. He leaves behind him a large circle of friends, both in the ministry and laity of the Church, whom his warm heartedness, obliging disposition, and genial wisdom, strongly attached to him, and by whom his death will be greatly deplored. Dr. Bonar had formed numerous friendships on the Continent of Europe from his connection with the Continental Scheme, and his frequent visits to the Continental Churches, and the tidings of his death will cause gloom in many a Continental manse. The better half of the men now labouring throughout the wide field of our colonies were of his selecting; they looked up to him as a father, and his decease will be felt by not a few of them with the poignancy of a personal bereavement.

ITEMS OF GENERAL INTELLIGENCE.

RICHARD WEAVER IN PARIS—Weaver has produced a deep impression by his addresses in Paris. His impression has reached even the French, who are accustomed to a most elegant style of oratory. Persons of high station have been in many instances moved and edified.

DEPUTATION FROM IRELAND.—We observe that the Rev. William Johnston, of Belfast, has been appointed to visit New Brunswick as a deputation from the Irish Presbyterian Church. We are not aware whether the deputy will be able to extend his visit to Canada.

PROTEST AGAINST ADMISSION OF REV. DR. STANLEY.—The Rev. Dr. Wordsworth has protested against the admission of Rev. Dr. Stanley as Dean of Westminster. This is on account of the erroneous opinions held by Dr. Stanley with reference to the fundamental truths of the Church of England.

BAPTISM OF A SON OF A NEW ZEALAND CHIEF.—The infant son of one of the New Zealand chiefs now on a visit to England has been baptized. The infant was named, Albert Victor, in accordance with the wishes of the Queen, who has taken interest in him and in his parents.

RELIGIOUS CO-OPERATION IN NEW YORK.—Ministers of various denominations have agreed to deliver in New York a series of discourses on “Christian Life.” The first was delivered by Rev. Dr. Cox of the Episcopal Church. Drs. Potts, and McElroy of the Old School Presbyterian Church are to take part in this work.

PROGRESS OF PROTESTANTISM IN HAYTI.—Protestantism appears to be on the increase in Hayti. The leading men show no attachment to Popery, to which the population nominally belongs, and many are enquiring after religious truth. A Protestant Episcopal Mission is carried on under the Rev. Mr. Holly, a coloured clergyman from the United States.

INCREASE OF PUSEYISM IN THE ENGLISH CHURCH.—It is stated that since the appointment of the present Bishop of London, Puseyism had increased greatly in London. Even in St. Paul's Cathedral there are large lighted candles on the super-altar, for the first time since the Reformation. Many things forbid-

den by Dr. Blomfield are tolerated by Dr. Tait; such as crosses on the vestments of the clergy, candles on and about the altar, the elevation of the sacrament during the consecration prayer, and the benediction of the water at baptism.

PRESBYTERIAN UNION IN SCOTLAND.—There has been another meeting of the Committees of the Free Church and the United Presbyterian Church. After full discussion, it was found that there was a gratifying harmony of opinion in regard to the province of the Civil Magistrate on the subject of religion generally, and also on his duty in regard to such matters as the law of marriage, the Sabbath, and the appointment of days of thanksgiving and humiliation. The only other subject under this head is the national endowment of the church, which will be taken up at next meeting.

REV. H. GRATAN GUINNESS ON PLYMOUTHISM.—Mr. Guinness has written a letter to the Plymouth Brethren on the recognition of Pastors. He says that he should have cast in his lot with the Brethren, but for their views on the subject of the pastorship and ministry. The picture which he draws of the condition of the brethren as a Church is not very flattering. He says:—"The shape of your churches is simply *amorphous*, shapeless. Your system is the mere negation of system, and your ground is, in my judgment, untenable." He speaks of "the melancholy course" of some of them, who had "caused divisions and offences;" of the "overweening personal influence" which some had exercised; of their churches enduring "year after year the vain talking of those whose mouths should be stopped;" of the freedom from "all order and restraint," and "the anarchy" which characterized their system.

BRITISH HELP TO MISSIONS IN AFRICA.—A missionary, writing in the *Christian World*, says:—"You are probably not fully aware of what Lord Palmerston has done by his policy on the West Coast. Were he not in power, I could say a great deal more than, for fear of being set down as a 'toady,' I dare do now. Mr. Wilson, an American missionary, who has written the best book I have seen on the West Coast, says, that had it not been for his policy, Africa, as yet, had scarcely been accessible to missionary labour. By means of the security which our squadron imparted, over twenty missions have been established, twenty dialects reduced to writing, and twelve thousand communicants received by the different churches. Education is imparted to thousands of the young, and good influences are spreading inland. Lawful commerce has been increased from £20,000 annually to between £2,000,000 and £3,000,000, and more tonnage is employed in carrying it than ever was engaged in the slave trade even in its palmiest days."

AUSTRALIA. RELIGIOUS STATISTICS.—From the census of religious attendance published last year, we learn that while there are 150,000 persons professing to belong to the Church of England, in New South Wales, 24,998 only are returned as generally attending the means of grace in Episcopal Churches. There are about 100,000 persons belonging to the Roman Catholic Church, and of these 22,750 are reported as attending the services on the Sabbath. There are 35,000 Presbyterians, and of these 7,356 are in attendance. There are some 23,682 Methodists, yet 24,398 are returned as attending their places of worship. There are 5,411 Congregationalists, and 4,705 persons attend their services. The large attendance reported by the Methodists indicate that their organization provides for the necessities of a people living in a very scattered condition, more effectually than the other and greater churches do. By the employment of an agency somewhat akin to that of the Methodists, including itineracy and lay agency, other churches might do more to carry religious ordinances to the people. —*Banner of the Covenant*.

A LIBERAL CHURCH MEMBER.—The liberality of a member of the English Presbyterian Church, Mr. Barbour of Manchester, is thus referred to in a late paper. "His gifts to the congregation to which he belongs are thus enumerated:—He had purchased the land freehold for not less than a thousand pounds,

so that there was no ground rent. He had built the old church and schools at a cost of not less than one thousand more. The new church had cost him at least £3,000. He had given in donations during these twenty-six years over £1,500, and had now most generously given, in the form of endowment, £1,500 more. Then this made the sum of £8,000, the compound interest of which during these years would be £7,000 more, making in all the munificent sum of £15,000, and that to pay the interest of this sum at 5 per cent would be equal to an annual gift of £750 from Mr. Barbour to this congregation." Mr. Barbour has, also, contributed very liberally to the general objects of the Presbyterian Church in England. We should rejoice to see some, whom God has blessed with prosperity and success in Canada, imitating such an example, and giving as God hath prospered them.

ALLEGED CONVERSION OF STRAUSS, THE GERMAN RATIONALIST.—It is alleged we know not on what authority, that David Frederick Strauss the German Rationalist and Infidel has renounced his former views, and has accepted the truth which he formerly assailed. The *Presbyterian* in noticing the rumour says:—"It may be so, for nothing is impossible with God; but presuming that it may be so, his last days must be attended with many a bitter pang. As a pretended teacher of the theology, he abused his position in inculcating the most enormous errors, and dealt with the person and work of Christ with irreverence and blasphemy. Many, no doubt, were confirmed in their infidelity by his writings; and many souls, in all probability, hurried to perdition. Renan, the French infidel, followed in his footsteps, and derived much of his power in assailing the gospel from his armory. What atonement can such a man make for the incurable mischief he has done? If he is himself saved at last, it will be, as it were, by fire. The souls he has ruined are beyond his reach, and his works will probably live after him to curse others. Dying, he cannot say that he never wrote a line which he would wish to blot."

TRIAL OF DR. COLENZO.—The trial of Dr. Colenso has been begun at Cape of Good Hope before the Bishop of Capetown and other Bishops. The Bishop of Natal did not appear, but commissioned Dr. Bleek, who is reported to be a Unitarian, to appear for him and decline on legal grounds the jurisdiction of the court. The court, however, resolved to proceed with the trial. The charges were nine in number and referred to the Bishop's erroneous views on the subject of justification, and the authority of the books of Scripture. The Dean of Capetown was acting as prosecutor. The trial is likely to last for some time, and the matter will most probably be referred to the Privy Council. In the meantime Dr. Colenso has published the fourth part of his work on the Pentateuch. He quotes several passages from Dr. Candlish's late lecture, in corroboration of his own views, and says: "Even in Scotland where such extreme views have prevailed on this point—of the infallibility of Scripture—the ground seems to have given way beneath the feet of some of its most strenuous defenders." "It is plain that Dr. Candlish has been compelled as an honest and truth-speaking man to abandon thus openly the traditional notion, which is still entertained by many of the infallible accuracy of all scripture statements in matters of historical and scientific fact." We trust that Dr. Candlish will not allow his views on this point to be misrepresented, or pressed into the service of the enemy, for we believe that he is in reality thoroughly sound.

EMANCIPATION IN THE DUTCH COLONIES.—About a year ago the States General of Holland passed a law emancipating the slaves of Surinam, which went into effect on the 13th of July last. The slaves of the colony formed a large majority of the population, numbering about forty-five thousand persons, in an aggregate population of sixty-one thousand. More than one half the negroes belong to the Moravian Church, the missionaries of which publish in the papers of their denomination some interesting information on this important event, and especially on the spirit in which the slaves received the news of their approaching liberty. The Rev. Mr. Jansa, one of the oldest and most experienced mis-

sionaries of the colony, says; "The intelligence of the speedy emancipation of the negroes awakens in me, who have been so long in this colony, most heart-felt joy. Having been requested by several planters to make known to their slaves the proclamation of the Governor and the emancipation law, I did so. They assembled, neatly dressed, in the church, and I tried to explain every thing to them, getting them to repeat aloud all that I said, so that there might be no misunderstanding. The joy and praise of the poor negro were touching. They had previously heard, but refused to believe the news, saying: 'The whites have deceived us so often!' But now that I made known the truth, and told them, 'It is really so, our Saviour has influenced the king and his counsellors to set you free on the first of July, 1863,' they doubted no longer. Big tears of joy rolled down their black cheeks, and with jubilee joy they exclaimed: 'Our dear teacher tells us; we believe it—we shall be free! What our mothers heard of ere we were born, that is now come to pass, that we will see! Thanks, thanks unto God!'" Subsequent accounts speak well of the spirit and conduct of the emancipated blacks.

Proceedings of Presbyteries, &c.

PRESBYTERY OF STRATFORD.

Abstract of Receipts and Expenditure for the year, 1863.

RECEIPTS.

West's Corners and Gamble Settlement.....	\$ 10 50
Stratford.....	6 45
North Easthope.....	4 80
Harrington.....	10 00
Wellesley.....	10 75
Grant's Corner.....	5 50
Shakespeare.....	7 25
St. Mary's.....	12 25
Downie and Carlingford.....	30 23
Hibbert.....	22 18
Milbank and Mornington.....	4 00
Fullarton and Downie.....	27 00
Nissouri, North and South.....	2 00
Elma Centre, Molesworth, and Listowell.....	11 87
East Zorra.....	3 50
*Central Fund, Toronto.....	168 00
Total Receipts.....	\$336 28

EXPENDITURE.

Balance due Treasurer for 1862.....	\$ 14 16
Paid missionaries.....	211 30
Expenses of Deputations, etc.....	30 49
Clerk's salaries, and postages, etc.....	42 00
Total expenditure, 1863.....	\$297 95
Balance cash on hand.....	38 33
	\$336 28

R. MODERWELL,
Treasurer.

Stratford, December, 1863.

* Contributions from several congregations sent direct to the central fund, amount to \$199 95.

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford on the sixth day of January. The Rev. Daniel Allar, moderator. The St. Mary's case occupied a considerable portion of the time of the court, and commissioners were appointed to represent the Presbytery in this case before the Synod; and the clerk was instructed to cite parties to appear at the next meeting of Synod for their interests. Mr. Thos. McPherson obtained certified copies of the Presbytery's answers to his reasons of dissent, and the reason of dissent and complaint of Mr. Beattie; with a view to ulterior proceedings. Arrangements were made for the annual missionary meetings and the deputations appointed were instructed to organize missionary purposes in the congregations where such an organization does not already exist, and to call the special attention of the people to the more liberal support of Knox College.

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery was held on the 12th January. The Presbytery was mainly occupied with endeavouring to secure satisfactory arrangements in reference to various pecuniary difficulties in connection with the congregation of Glenallen and Hollin. Mr. Macaulay, of Nassagaweya, having laid aside from indisposition, the Presbytery agreed to record their sympathy and to render him assistance. The committee on the German population gave in their report, and were re-appointed with instructions to continue their enquiries. No steps have yet been taken in the way of securing the services of a missionary. A large amount of important business was left untouched, in consequence of the departure of a number of members; the few who remained resolving to appoint another meeting rather than proceed in the absence of the great majority of the brethren. They, therefore, appointed another meeting to be held on Tuesday, the 23rd of February, at 11 o'clock a.m.

PRESBYTERY OF LONDON.—This Presbytery on the 12th and 13th ult. Mr. McMullan submitted his quarterly financial report. Attention was called to the smallness of the sums reported as paid for stipend by some congregations, and the failure of others to report. A committee was appointed in regard to the former; and, in order to secure fuller returns, Mr. McMullen was instructed to send the blank schedule to the moderators of the different sessions; the sessions being rejoiced to see that the returns are filled up and transmitted at the proper time. The Presbytery agreed to record their sympathy with Rev. J. Scott, of London, and his congregation on account of the indisposition under which he has been labouring, although now happily recovering. Sessions were reminded that next ordinary meeting is that at which the Presbytery roll is made up for the Synod. Representative elders should present their commissions at that meeting.

PRESBYTERY OF HAMILTON.—This Presbytery met on 12th and 13th ult. The ordination of Rev. G. Grant, as Pastor of Indiana, etc., was appointed to take place on the 28th January. Each congregation within the bounds was enjoined to raise a sum equal to the apportionment of 20 cents at least, as proposed by the board of management of Knox College. The Presbytery adopted a minute expressive of their regret at the Rev. M. Y. Stark being obliged to demit his pastoral charge, and of their high esteem for him as a Christian and co-presbyter. The Presbytery, with comparatively few alterations, approved the scheme proposed by the Synod's committee for managing the Home missions of the Church.

Home Ecclesiastical Intelligence.

DELAWARE.—Rev. W. Lohead has declined the call addressed to him by the Delaware congregation.

MONO.—The Rev. A. Brown has been ordained and inducted as minister of the congregation of Mono.

REV. DR. IRVINE, OF KNOX'S CHURCH, HAMILTON.—The Rev. Dr. Irvine has declined the call addressed to him by the Westminster Church, Philadelphia.

PICTON.—On New Year's day, the Rev. R. C. Swinton, of Picton, received from his congregation a token of esteem, amounting to about seventy *do.*lars.

KNOX COLLEGE DONATION TO LIBRARY.—Mr. Tassie, Principal of the Grammar school, Galt, has presented to Knox College the Edinburgh Encyclopædia, edited by Sir D. Brewster, in 18 quarto vo's.

REV. JOHN BLACK, RED RIVER.—We observe that the congregation of the Rev. John Black have presented him with a substantial expression of their affection and good will. Mr. Black is highly esteemed, not only by his own congregation, but by all who know him.

THE WEEK OF PRAYER.—In Toronto, and we believe in several other places, the week of prayer, in the beginning of January, was observed by a series of united meetings on the several evenings of the week, when special prominence was given to the topics recommended by the Evangelical Alliance. We observe that, as in former years, the season was to be observed at Red River.

REV. D. DUFF.—The Convener of the Foreign Mission Committee has received letters from Rev. D. Duff, appointed to British Columbia as an additional missionary. Mr. Duff has been in Edinburgh during the winter. He intends (D.V.) to return to Canada about the beginning of April, and shortly thereafter to set out on his journey to his future field of labour.

CONTRIBUTIONS FROM A DEBTOR TO THE CHURCH.—We have received per Mr. W. Clark, London, the sum of \$5 00 for the mission fund, and \$6 00 for the college fund. The same individual gives \$5 00 for the Home mission fund of the Presbytery of London, and \$5 00 for the building fund. We have reason to know that the contributor is not a wealthy person. Are there no other "debtors to the church?"

WATERDOWN.—On the 8th ult., two young men of the Waterdown congregation waited on the Pastor, the Rev. J. Findlay, and in the name of the rest of the young people of the congregation, presented him with \$40 00 in token of their sympathy and esteem. A few days after, some of the ladies of the congregation visited the manse, and left behind as the fruit of their visit a handsome carpet, for one of the principal rooms of the manse.

[Since the above was in type, we have heard with sincere sorrow, of the death of Mr. Findlay.]

BAY STREET, TORONTO.—The following sums have been raised by the Missionary Society of the Bay Street congregation viz: for Synod Fund \$10,00; Foreign Mission \$10,00; Home Mission (half to Normanby) \$35,00; French Canadian Mission \$10,35; Knox College \$30,00; South Sea Mission \$30,00; For Bible woman \$8,00. From the Sabbath School the following contributions have been received viz; for Foreign Mission \$10,00; Home Mission \$10,00; French Canadian Mission \$7,25; South Sea Mission \$15,00.

MONTREAL, ST. GABRIEL STREET.—It gives us pleasure to observe that on the morning of the 25th Dec. several members of St. Gabriel Street Church waited on the Rev. A. F. Kemp, their pastor, and, in name of the congregation, presented an address, expressive of their esteem and affection, together with a purse containing \$40. The ladies of the congregation at the same time presented Mrs. Kemp with a costly set of furs. Such gifts are creditable to the congregation, and cannot but be encouraging to the pastor.

ELORA.—CHALMER'S CHURCH MISSIONARY ASSOCIATION.—We have received several liberal contributions for several of the schemes of the Church, from Chalmer's Church, Elora. During the year the association has raised \$165 92, appropriated as follows:—Home mission, \$57 00; Foreign mission, \$30 00; French Canadian mission, \$30 00; Knox College \$20; Widows' fund, etc., \$12 00; Synod and Presbytery funds, \$14 00. This is another testimony to the efficiency of associations as means of raising funds for missionary purposes.

DEATH OF AN ELDER.—We have to record the death of a respected and useful elder connected with the congregation of Madoc. Mr. Robert Cooper, the elder referred to, died on 24th Nov., in the 76th year of his age. Not a few ministers, who from time to time visited Madoc, then comparatively destitute of religious ordinances and of rather difficult access from its situation and the state of the roads, will re-

member the simple but fervent piety of Mr Cooper and his cheerful and ready co-operation in everything connected with the cause of God. He suffered severely for about seven days before his death; but was enabled to bear his sufferings with patience.

SCOTT.—**OPENING OF A NEW CHURCH.**—On Sabbath, the 27th December, a new church, erected in the village of Leaskdale, about six miles direct north of Uxbridge, was opened for public worship. The services were conducted, in the morning, by the Rev. John McTavish, of Woodville, who delivered a most earnest and appropriate discourse from Isaiah xl., 9-11; and in the evening, by the missionary who laboured there during the past summer, from Eph. vi., 19. At both diets, the house, which will contain about 260, was crowded to excess. Much credit is due to Mr. George Leask, who, in the most liberal, Christian spirit, presented the plot of ground on which the building stands, and who, together with many other Christian friends, have given every encouragement towards its erection; and, although scarcely five months have passed away since the building of the church was first contemplated, yet, not only has it been formally opened, but opened, we believe, clear of debt; the subscription lists fully covering the outlay. From the rapid increase in attendance, now averaging about 200, and from the harmony and good feeling prevailing among the people, the congregation bids fair to become, under the blessing of God, large and prosperous.

MONTREAL, COTE STREET.—The Bible Class of the Rev. D. H. McVicar waited upon him, on the morning of the 25th Dec. and presented him with an address, and along with it a beautiful and valuable writing-desk, bearing a suitable inscription, and containing a gold pen, pencil, etc. The address expressed the warm attachment and affection of the class toward their teacher and pastor, and alluded to a steady increase in their numbers, and to their regular attendance during summer and winter,—facts which showed that they found the exercises of the class attractive and profitable. They were led to study and love their Bibles—a missionary spirit was imbibed—many of them became Sabbath-school teachers,—others aided in cottage prayer meetings, temperance associations, etc., and the work of God's Spirit was manifested, in some cases, in convincing and enlightening souls, so that they regarded the spiritual awakening of last year as still making silent progress. The number of names on the class-roll is over 200.

OPENING OF A NEW CHURCH BETWEEN MOORE AND SARNIA.—A new church has lately been erected and opened for the worship of God at the town line of Moore and Sarnia. Our respected correspondent, who sends an account of the opening of this church, mentions that thirty years ago a few Presbyterian families settled in this locality, and formed the nucleus of a preaching station, ever since the Rev. W. McAlister began his labours in Sarnia. The Rev. D. Walker, the present minister of Sarnia, held regular service in the neighbourhood every four weeks, until the beginning of last year, when, in consequence of the state of his health, it was thought unsafe for him longer to supply this part of his charge. It was then resolved to connect the station with some of the neighbouring stations, and to erect a suitable place of worship. Accordingly, a meeting was held, trustees elected, and steps taken to have the congregation organized under the designation of the "Sarnia and Moore Union Station of the Canada Presbyterian Church." The church was accordingly erected on a lot granted by a member of the congregation. On the 23rd of October, it was opened for public worship, when impressive sermons were preached by the Rev. D. Walker, of Sarnia, and Mr. Gracey, missionary. Collections were taken up for the seating of the church. Everything has now been completed, leaving a small debt of \$150 00, which the trustees hope soon to have liquidated. It is proposed to supply the station in connexion with Bear Creek.

KNOX'S CHURCH, GAIT.—The annual meeting of this church was held, as usual on New Year's day. Notwithstanding the almost unprecedented severity of the weather—the meeting was well attended—and all present were delighted to find that as a congregation, they were in such a state as to be able to add to their minister's salary;—and that over \$1000 of the debt upon the church property had been paid off during the year. During the day the ladies held their sixteenth annual missionary bazaar—when a larger number of useful and ornamental articles than on any former occasion, were exposed for sale. Owing to the inclemency of the

weather a considerable number of the more expensive articles remain unsold, but, notwithstanding this, the sum of nearly three hundred dollars was raised for missionary purposes. In the evening the Rev. Wm. Cochrane, of Brantford, delivered an admirable lecture on the "Scottish moderation of last century," which was listened to by a large audience. The anniversary of the Sabbath School was, also, held on Monday, the 4th, in the town hall, when the children attending Mr. Maitland's music class sang several choice melodies to the delight of all who heard them. The amount collected for missionary purposes during the year was then divided, one third to the Foreign mission, one third to the French Canadian mission, and the remaining third it was unanimously resolved to apply to the purchase of a set of communion vessels for the congregation of their friend, the Rev. James McDowall. After addresses by the minister, his honour Judge Miller, and Mr. James Robson, the happy meeting dispersed singing as they went.

Book Notices.

NICHOL'S SERIES OF THE PURITAN DIVINES. Vols. 5 and 6 of the works of Richard Sibbes, D.D. Montreal: B. Dawson and Sons. Toronto, W. C. Chewett & Co.

We have received two additional volumes of this valuable series. The former of these volumes, the 5th of the works of Sibbes, contains, first, a lengthened and elaborate discourse on "The Christian Work," or *working out our own salvation*, Phil. 1, 12. This is followed by a treatise on "Divine Providence," and another on the "Redemption of the Body," "The Art of Contentment," "The Hidden Life," "The Spiritual Jubilee," "The Privileges of the Faithful," "The Christian's End," and "Christ's Exaltation purchased by Humiliation" fill up the remainder of the volume. The 6th volume contains "The Faithful Covenant," "Josiah's Reformation," "The Spiritual Favorite at the Throne of Grace," "The Successful Seeker," and several other treatises.

The works of Sibbes are among the most rich and useful of the works of the Puritans. They are thoroughly evangelical, free from the conceits which make their appearance in some of the writings of the same period, and exhaustive of the subjects which are discussed. We again recommend to Congregations forming libraries for their ministers this valuable series of *Standard Divines*.

AN ESSAY ON THE IMPROVEMENT OF TIME. By John Foster, author of "Essay on Decision of Character," with Preface by John Sheppard. New-York: R. Carter & Bros. Sold by D. McLellan, Hamilton; at the Tract Depository Toronto, and by other Booksellers.

The Essays of John Foster are so well established in the favour and approbation of intelligent readers, that any commendation of the essay now before us appears to be almost unnecessary. We shall only say that the subject is most important to every individual. It is ably and impressively discussed; and to any who will give a little of their time to the careful perusal of the volume, it cannot fail to prove satisfactory and profitable. The essay was one of the earliest productions of the author, although it now appears as a posthumous publication twenty years after his decease.

The Essay is divided into two parts. In the first part, after an introduction, the Author treats of the value of time—the capacity of time—the swiftness of time—the ultimate object of the improvement of time. In the second part, after some introductory observations, he treats of indolence—intervals of time—and solitary life.

FAITHFUL AND TRUE, OR THE EVANS FAMILY.

THE TWO BROTHERS, AND THE TWO PATHS.

MAUD SUMMERS, THE SIGHTLESS.

The above are three very interesting and improving books for the young, published by Carter & Bros., of New York.

KATE STANLEY.

THE SUNBEAM.

REBELLA, OR THE SHINING WAY.

BLIND ANNIE LORIMER.

NINA GREY.

The above form of the "Series for Youth," published by the Publication Board of the Presbyterian Church in Philadelphia. They are well adapted for family reading, or for Sabbath-school Libraries. They may be obtained from Rev. A. Kennedy, London, or through D. McLellan, Hamilton.

MONEYS RECEIVED UP TO 20TH JANUARY.

KNOX COLLEGE.			
Not \$52 75, as in last acct. but \$	62 75	Walkerton \$2 72, W. Brant \$150	\$4 22
Montreal, Cote st.	332 65	Walkerton & W. Brant (special).	10 00
Kingston, Brock st.	20 00	Grimsby \$4, Beamsville \$3 10, } Muir's Settlement \$2 90. }	10 00
Ottawa.	36 95	Oneida.	6 00
St. Andrews.	6 00	Fisherville.	3 00
Norval.	23 75	Buxton.	7 00
A debtor to the church.	6 00	London, 1st (special).	20 75
Elora, Chalmers church.	20 00	Paris, Dumfries st.	8 00
Ashburn.	5 00	Lochiel.	5 00
Dunnville \$10 65, N. Cayuga \$2	12 65	St. Mary's, (special).	40 00
Paris, Dumfries st.	8 00	Mandawmin.	2 00
Paris, River st.	20 00	Ekfrid.	8 12
St. Mary's.	24 00	With rates from Rev. J. Gray, Rev. D.	
Sullivan and Glenelg.	9 00	Waters, Rev. D. Walker, Rev. Jos. Alex-	
St. Eustache and Grand Freniere	5 00	ander, Rev. W. Coulthart, Rev. J. M.	
SYNOD FUND.		Roger, Rev. J. W. Chesnut, Rev. M. Mc-	
Flos.	3 00	Kenzie, Rev. W. Smart, Rev. J. Dick,	
Durham.	2 50	Rev. D. Allan, Rev. D. H. Fletcher, Rev.	
Ottawa.	13 80	H. Gordon, Rev. D. Paterson, Rev. J. Por-	
Garafraxa.	10 00	tows, Rev. J. Rennie, Rev. T. Wightman,	
Teeswater.	5 35	Rev. J. McLachlan, Rev. D. Cameron,	
Buxton.	6 00	Rev. J. R. Scott, Rev. R. Hall, Rev. A.	
Paris, Dumfries st.	5 00	Wilson, Rev. R. McKenzie, Rev. J. Mid-	
Mosa.	10 50	dlemis, Rev. W. R. Sutherland.	
Harwich and Blenheim.	12 00	FOREIGN MISSION.	
FRENCH CANADIAN MISSION.		A debtor to the church.	5 00
Gloucester and N. Gower.	4 00	Elora, Chalmer's church.	20 00
Warwick.	5 17	Brampton, 1st.	4 00
Elora, Chalmer's church.	20 00	Garafraxa.	10 00
Thamesford.	19 00	Wellington Square \$2 80, Water-	
Paris, Dumfries st.	8 00	down \$4 20.	7 00
Ekfrid.	9 75	Richmond Hill.	10 00
WIDOWS' FUND, ETC.		McKillop.	18 00
Beverly.	10 00	Beverly.	50 17
Hespeler.	4 72	" Sabbath school.	2 50
Flos.	3 00	Guelph, 1st.	14 00
Orillia.	10 00	Nissouri N.	8 00
East Oro.	3 20	Innisfil \$8 02, Barrie \$7 98.	16 00
Durham.	4 00	HOME MISSION.	
Verulam.	8 00	Keene.	7 25
Ottawa.	30 25	Richmond Hill.	10 00
Valleyfield \$3, St. Louis \$4.	7 00	Beverly.	25 00
Wakefield.	12 67	" Sabbath school.	1 23
Garafraxa.	10 00	Paris, Dumfries st.	19 00

RECEIPTS FOR RECORD UP TO 18TH JANUARY.

G. R., S. K., J. N., W. D. L., North Wakefield; Miss D., St. Andrews; Rev. A. McK., Teeswater; Rev. J. B., M. T., Seneca, \$3; W. E., J. B., Indiana; Rev. J. P., Kirkwall, for 32; J. B., J. D., D. B., H. McL., McDonald's Corners; G. C., J. J., R. W., P. P., Londresborough; D. P., D. S., J. A. Y., P. J., F. McR., R. C., Rev. N. McK., T. McC., W. S., A. McR., H. R. A., Miss H., Mrs. P., A. R. U., Wardsville; R. A., Thamesville; R. A., J. A., Wyoming; P. P., Lynn; N. H., A. H., J. H., Ridgetown; M. A., Hillier, \$1; W. K., Trenton, \$1; W. A., D. McL., W. Q., Mr. D., Port Hope; J. M., \$1, J. M., \$150, R. S., \$150, J. A., D. M., Rev. J. R., Dunville; G. B., J. R., A. B., St. George; J. B., Troy; W. T., Rosebank; W. C., R. D., R. H., \$1, Edmonton; Mrs. S., J. Y., Mayfield; W. W., W. D., T. T., J. T. W., Florence; Rev. T. W., \$1, W. McC., J. R., Lefrow; S. D., Drummondville, \$5; Rev. J. T., Fitzroy Harbour; J. G., Alma; M. McM., Dunosgan; J. McK., Jarratt's Corners; A. McG., Montreal, \$17 35; Rev. D. C., A. McC., M. McG., A. McN., Mrs. R., J. McL., D. C.; R. McG., R. R., Kirkton; A. McM., D. McM., Mrs. J. McM., Kenyon; J. McC., Vankleekhill; M. McC., St. Urbain; A. McL., F. W. F., J. B., Knox College; J. W., J. C., Shakspeare; W. G., Dunblane, in full; Rev. J. H. McN., New Zealand; T. W., Osprey; W. H., W. M., G. T., T. H., Rugby; G. T., Atherley; T. D., \$2, Mrs. P., F. H., Mrs. R., Capt. W., J. H., Orillia; H. R., J. G., J. R., J. M., St. Helens; W. D., Paris, \$1 50; per Rev. R. McK., N. Mountain, \$7; D. McK., W. L., Kenilworth; J. McA., Nassagaweya, \$1; J. P., Kingston; W. McM., J. McL., Williams-town; Rev. R. H., St. Mary's, \$9; J. McL., Mrs. McG., A. McM., N. McM., Mount Forest; W. E., Osborne, \$5; Rev. W. L., Kars; G. T., R. S., North Gower; W. R., S. C., Long Island Locks; T. D., Cuning-ham Station; J. J., South Gloucester; H. McD., \$1, H. McD., Martintown; Capt. S., Port Talbot; J. L., Mrs. S., Enniskillen; T. S., Tyrone; R. F., Clinton; J. R., Warwick; A. C. McD., Seneca; A. D., J. McD., Kertch; J. S., J. D., D. S. A., Hespeler; M. G., Oxford Mills, \$1 50; Rev. J. G., Orillia, \$1 50; W. R. Bentinck; Rev. J. P. Dunsford, \$14; Mrs. H., Lindsay; J. H. A. G., St. Mary's; A. C., Wiader; S. McL., W. S., St. Sylvester; R. J. T., \$1, R. F. P., \$2, W. McL., G. D., W. T., M. Y., Melrose; A. S., G. McK., Owen Sound, \$1 each; J. A., Mrs. McL., Whitby; W. K., Brooklin; D. C., Laggan; W. McK., North Dorchester; A. W., J. W., Hastings; A. L., D. M., Spencerville; per D. McL., Coldsprings, \$4; per Rev. W. B., Eramosa, \$9; Rev. J. M., Elora, \$11 80; A. McN., Strathroy; J. T., Garafraxa; D. S., Ottawa, \$2; Rev. J. W., Osgoode, \$19; N. D., N. McA., St. Thomas; E. S., Mrs. McG., Streetsville; Rev. J. C., \$1, D. F., J. W., Mandawmin; Mrs. B., Toronto; J. S., Paris, \$10, A. C., Dr. A., Mrs. D., Chippawa; per W. H., Ashburn, \$3 50; per J. McL. & Co., Wakefield, \$4 50; Rev. M. McK., Doon; J. W. Freilton; per W. S., Errol, \$4; J. H., B. D., G. P. D., Richmond Hill; T. L., D. C., Laskey; H. S., Oak Ridges; Rev. D. H. F., Scarboro, \$1; R. McG., A. E., Milton; A. P., J. S., Scotch Block; N. H., J. S., sen., Brampton; Rev. P. G., Coleraine; D. McK., Inverness; Mr. M., Brockville, \$1; J. F., J. B., Westwood; J. F., Hastings; Mrs. D., Brantford; Rev. A. S., C. M., Glencoe; K. J., St. Mary's, \$1 50; Rev. G. G., A. D., D. McE., Minto; Rev. W. R. S., Strathburn, \$5; G. L., Leaskda'e, \$1; per J. O., Edgeworth, \$2.

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