

THE
HOME AND FOREIGN RECORD

OF
THE CANADA PRESBYTERIAN CHURCH.

No. 12.

OCTOBER, 1863.

VOL. II.

THE "RECORD"—CLOSE OF VOLUME.

The readers of the *Record* will observe that the present number concludes the second volume. The attention of the Committee has been directed to the improvement of the *Record*, both externally, as well as in regard to its contents, with the view of making it increasingly useful and interesting.

As to external form, the Committee have it in contemplation to issue the *Record* in a colored cover, thus improving its appearance, and at the same time considerably enlarging the space for reading matter.

In regard to the contents of the *Record*, an effort will be made, by excluding or shortening matter in some departments, to make more room for articles bearing on the progress and work of the church, for missionary intelligence, and for interesting selections from the religious literature of the day.

While those in charge of the *Record* cannot make up or invent intelligence with reference to the missionary work of the church, either in our own more immediate field, or in our more distant fields, all efforts will be used, by corresponding with Presbyteries, &c., to obtain information as to the missions of the church, and especially as to the new mission ground which is calling for the attention of the church in various quarters. Efforts will also be used to obtain original articles from ministers and office-bearers of the church in various localities. Promises of aid in this respect have been received from not a few.

To sustain and extend the circulation of the *Record*, the active coöperation of Presbyteries, Sessions, ministers and office-bearers is required. It is hoped that this coöperation will be granted, and that in every congregation and mission station an effort will be made to extend the circulation. Where there is no agent, one should be appointed, who will with zeal and promptness attend to the matter. Where there is not diligence on the part of the agent, arrears invariably accumulate, and the number of subscribers will gradually lessen. The amount of arrears at present due is very large. It is hoped that those who have been receiving the *Record* for the past years, will now remit the amount. Honesty requires this, and without prompt payment, such a publication cannot be carried on without embarrassment. The contemplated alterations will add to the expense. It is hoped, however, that this will be made up by a more extended circulation, and more punctual payments.

TERMS.—The terms of the *Record* will be, as formerly, 50c. per annum for single copies, \$5 per dozen, and 40c. each where fifty or more are taken. It

is understood that pre-payment is required. Where this is not the case, there can be no reduction.

POSTAGE.—The postage on the *Record*, when paid by subscribers half-year in advance, is only 3c. per half year; when not paid in advance, 1c. a number will be demanded. When subscribers instruct the publisher and remit the amount, the *Record* will be pre-paid by stamp. This will cost 5c. per annum for each copy. When parcels of the *Record* are sent by mail, this will be the cheapest and most convenient way; but it is only when they are pre-paid that we can send them in this way. *Parcels of fifty or more will be sent free by express.*

PRACTICAL GRATITUDE.

It will be generally admitted that we have, as a community, abundant cause of gratitude to the great Giver of all good, for His kindness to us in regard to the season of the year, and the ingathering of the fruits of the earth. There may have been partial failures in special localities, and there may be some disappointment of the hopes of the husbandman as to the result in particular instances. But none can deny that God's goodness has been abundantly manifested towards us, and that the season has been marked with many tokens of the divine favour. The summer's heat has been tempered with seasonable and refreshing showers. The armies of devouring insects, against which all the resources of man are powerless, have been held in check, and have not been allowed materially to injure the precious fruits of the earth. We have to thank God that there will be no scarcity in our land, and that all the necessaries of life may be obtained at reasonable rates. These blessings, although common, are no less to be attributed to the favour and kindness of Him, from whom cometh down every good and every perfect gift, and who in His word, often declares, in contrast with the false pretences of idolatry, His exclusive power to control the seasons, and to bring down at his pleasure rain to refresh the earth.

While the season has been on the whole favourable, and while there has been a due proportion of sunshine and moisture, to promote the growth and maturity of the fruits of the earth, there has been nothing to interrupt the labours of the husbandman, or to call his attention to other and less agreeable avocations. He has not been called upon to lay aside the plough or sickle for the weapons of bloody war. He has not had to witness his fertile fields and luxurious crops trampled down and wasted by the tread of armed ranks. The crops have not been left to waste, because there have been none to gather them in. Scenes like these might have been witnessed in our land. Scenes like these, we believe, may be witnessed in some parts of the neighbouring territory. But while wars and invasions and hostile encounters have there spread their sad results around, we have enjoyed peace, and security, and quietness, so that it may be truly said that we can sit under our vine and under our figtree with none to make us afraid.

For blessings like these we are called upon, not only as individuals, but as a community, to express our gratitude. We trust there will be, either by appointment of our own Moderator, or by a more public appointment, a day

specially observed for thanksgiving to God. But we hope there will be something more—some practical token of gratitude for the many mercies which we are receiving. Mere lip service God will not regard. Mere words or outward expressions, either of repentance or gratitude, are without value: and we should therefore go beyond mere words, and seek to honour the Lord with our substance, and with the first fruits of all our increase. We could point out to our people, whose barns are filled with plenty, and whose worldly business is prospering, several practical ways of manifesting their gratitude to God for the mercies of the season. They might add to their annual contribution, for the stipend of the minister. It is remarkable that there is very little increase in this respect. We could name congregations, the membership of which has been doubled in the course of some years, but there has been no increase of stipend. We could point to individuals, who in the course of years have become really rich, but who still continue to give the same small sum with which they began. This ought not to be. The Scripture rule is that people give *as God hath prospered them*. If our members then would show true gratitude, let them give it a practical form in the direction we have mentioned. There are also other important objects which genuine gratitude should prompt them liberally to sustain. There are our mission operations, both Home and Foreign—there is our College, without which, our missionary operations cannot be extended or even sustained—these objects in a season of comparative plenty and prosperity, should meet with a larger than ordinary measure of liberality. There is also the object which is appointed to be brought before the congregations of the church in the course of the present month—the fund for Ministers' Widows and Orphans, and for Aged and Infirm Ministers. When it is borne in mind that the average stipend throughout the church is only about, \$510, no arrangement will appear necessary for the purpose of urging the object referred to. The wonder is not that ministers cannot provide for old age, or for their families, but how it is possible to live, in the style in which their people expect them to live, on a stipend of five hundred dollars. Most of them require to keep a horse to enable them to discharge their duties among their people. This takes at once \$100 or \$120 of the small stipend. The matter is not considered as it should be, by the office-bearers and members of the church. Ministers feel delicacy, too great delicacy, in touching the matter in presence of their people. But in some way or other they must be induced to look at it. And were their attention once gained, we feel convinced that they would not let matters go on as they have been doing in most congregations, but would feel constrained in view of their obligations as well as of their increasing means, to add largely to their contributions for the support of the work of God, encouraged by the assurance that the liberal soul shall be made fat, and that they who water others shall be watered themselves.

THE WORD OF GOD.

There is at present an evident disposition in many quarters, to call in question the full inspiration of the Word of God. This disposition is met and fostered by the audacious tone of many works, possessing high claims to learning, research, and ability, in which the infallibility and authority of the scriptures

are impugned. The truth of doctrines herein taught, and the historical correctness of facts herein recorded, are discussed with as much freedom as the opinions and statements of ordinary authors. Nay, we have a class of writers making high pretensions to piety, who at once degrade the sacred writings to the rank of compositions by wise and good men, who were aided and inspired in no other perceptible sense, than that in which all true disciples are in the reception and discernment of truth.

We meet on every hand with loose and vague expressions on the subject of inspiration—and this taken in connection with the wide dissemination of such books as we have alluded to, may well excite alarm. For this, among other reasons, we feel called upon to direct the attention of our readers, to the actual claims of the Bible, in the hope that our readers may hereby be fortified in their conviction of its inspiration, and rendered more precise and definite in their conceptions of the subject. Our space demands that our statement of these claims be very concise, and this we less regret, because, for the present at least, we do not feel called upon to argue the whole question of the truth of Christianity. We address those who believe the gospel, who acknowledge the divine person and mission of Jesus of Nazareth, and who bow to him as Lord. Addressing such persons, we ask, in what light are we to regard the book from which we derive our knowledge of the gospel and of our Lord Jesus Christ?

It is argued that the question of inspiration is not an essential one, in so far as our experience of the efficacy of the truth contained in the Scriptures is concerned. To this point we direct attention first of all.

When Peter and John were surrounded by a wondering crowd in the porch of the Temple, on the occasion of the cure of the lame man, Peter said, "Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our power or holiness we had made this man to walk?" Then having testified that God had raised him, whom they had crucified, from the dead, he ascribes the miracle so directly to the power of Jesus, that it was a clear proof that he was actually alive. The Apostles had been the channel through which the blessing was conveyed; but they could claim neither power nor merit in the mighty work. Peter had said to the man, "In the name of Jesus Christ of Nazareth, rise and walk." The charge "Rise and walk" addressed to the cripple by two ordinary men, would have been powerless; nay, it would have seemed a wanton mockery of his helplessness. Whatever may have been the source of the man's knowledge, he evidently knew that the Apostles were entitled to speak in that name, and that Jesus of Nazareth was the Christ. His acquiescence in such an extraordinary summons, was the most perfect expression of his confidence in the power of Jesus, to give strength to his feet. He heard the summons as though Jesus himself had spoken, and with perfect confidence in his power. According to his faith so it was to him. Then Peter accounts for the cure: "And his name through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him perfect soundness in presence of you all." The message was the Lord's—Peter was only the bearer of it; and the man received it not as the word of Peter, but as it was in truth the word of Jesus of Nazareth. The result showed that his confidence was not misplaced. (Acts iii.)

We have stated this case somewhat at length, because such a tangible result as this instantaneous cure, serves to illustrate an important principle with reference to the reception and spiritual efficacy of divine truth. This principle is very clearly stated by the Apostle Paul in his first Epistle to the Thessalonians: "For this cause also we thank God without ceasing, because when ye received the Word of God, which ye heard of us, ye received it *not as the word of men*, but, *AS IT IS IN TRUTH, THE WORD OF GOD*, which effectually worketh also in you that believe" (1 Thess. ii. 13.)

In the case of the Thessalonians, a great moral miracle had been effected. Those whom Paul had found in the darkness and degradation of a gross idolatry, had been enlightened, elevated, and purified; and they were now followers of

the Lord Jesus, and servants of the living God. To what was this transformation to be ascribed? Paul is as careful to disclaim all power and merit in it, as Peter and John were in the former case. We preached unto you this gospel. *They had received the message not as Paul's, but as it was in truth the Word of God.* It was not to Paul's authority they bowed, nor was it to Paul's power they looked, nor was it in Paul's faithfulness they trusted. They recognised God speaking to them by Paul, and they believed God. Upon that sure warrant they trusted in Christ, and the Word of God worked effectually in them. Divine power was as directly exercised in their transformation, as it had been in the restoration of the cripple.

We all experience the efficacy of divine truth, only in so far as we receive it as the Word of God. It is not enough that we receive it as truth, we must receive it as the Word of God. If a man receive the doctrines of the Bible on human authority, such a reception may make him a Theologian, but it cannot make him a Christian. If he receive any truth as a conclusion of human reason, as an ingenious speculation, or as a wise counsel which commends itself to his judgment or interest, it may exercise his intellect, gratify his taste, or promote his temporal welfare; but it cannot renew or save him. *In a single sentence, the word of man cannot carry an influence beyond the power of man.*

Here we must be on our guard upon another point. We might receive some tradition or invention of men as the Word of God; and in that case the effects of error or falsehood would be most disastrous, for they would carry increased weight and authority on account of the delusion. In the history of mankind, we find nothing so thoroughly debasing and darkening to the mind, as the reception of the word of man as the Word of God. Divine truth works effectually in them that believe, not simply because they receive it as the Word of God, but because it is in truth the Word of God. Divine truth is efficacious only when it is received on divine authority; and at the same time it is efficacious only because it is the Word of God, not merely because it is believed to be so. Hence it is of vital importance to know precisely what is the Word of God, to know if God has spoken to man, and what he has spoken, to know not only that God has made a revelation of truth, but also that we have that revelation in the very Word of God. We may have the truth and yet not have that truth as the Word of God. We may have merely a human statement of the doctrines and institutions of the gospel; and that would be a very different thing from having these doctrines and institutions with a "Thus saith the Lord." It would manifestly be a very different thing, to hear a man speak about the will of God, and to hear God himself declare his will—to receive the testimony of man on any truth, and to receive the testimony of God on the same truth—to listen to the plainest testimony on the most conclusive argument of man, that Jesus is the Son of God, and to listen to the voice from heaven, saying, "This is my beloved Son, hear Him."

We have thus, we think, clearly shown that the question of inspiration is an essential one, in so far as the experience of the efficacy of the Scriptures is concerned. Our enquiry embraces another important question. We hold in our hand a book which we call the Word of God, on what grounds do we receive the various writings contained in it as of divine authority? This important enquiry we reserve for another number.

THE REALIZATION OF SPIRITUAL THINGS.

Fallen man could never have regained the capacity for, or been admitted to fellowship with the holy, had not a new and living way been opened up in the blood of Jesus. Blessed be God, this has been done; and we, even while on earth, may have a place among the heavenly, and enjoy with joy unspeakable and full of glory, those things which are above, where Christ sitteth on the

right hand of God. Those who are made partakers of a divine nature, long for these, and especially, for communion with God, and for the manifestation of his love, more than for hid treasures, or for draughts of the richest wine.

Viewing realization of these as of the utmost importance, I propose to consider shortly, its nature, origin, effects, and the duty of having it.

I. The nature of this realization. This is taught by God in a variety of figures borrowed from the actings of our bodily organs, and which show that we deal not with a shadow but with a substance, and that whoever is exercised about things unseen has an experimental acquaintance with them, of as strong and impressive a character, as real and unmistakable, as that which we have with those that are seen. The expressions used indicate that the child of God has a sense of nearness to, and communion with Him, not of a dim and shadowy nature, nor at stray seasons. We are too apt to think that these are rarely to be reached, and no more to be expected by ordinary believers, than their being caught up to the third heavens. This is wrong, for as the apostle says, we all with open face behold the glory of God. To believers the spiritual and unseen are as impressively present as those things which the bodily senses reveal, they find them as near and as real, they live as seeing Him that is invisible, and the holy creatures and the unutterable glories which are within the veil; or they have already come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and have in full view, those things which eye hath not seen, nor ear heard, neither have entered into the heart of man, even the deep things of God; they walk its golden streets, they lie down in the shade of the tree of life, eat its fruit, drink of the river that flows out of the throne of God and makes the city glad, and enter the temple which is God and the Lamb. There amid the depths of the divine nature, believers, even while on earth, have communion with their God in His works and purposes, in so far as these are revealed, and with the spirits of the just made perfect, in those portions of their lives which are recorded in the Scriptures, the decease accomplished at Jerusalem, and the glory that is to follow. The rich enjoyment of such communings is quite unknown to the world, a stranger doth not intermeddle therewith, yet they are sweeter than honey even from the comb, and so delight the heart that it can glory amid tribulation...

II. The origin of this realization. The ungodly and too many who are not otherwise unchristian-like, regard the enjoyments spoken of, as raptures, dreams or fancies. They are not so, but the proper fruit of faith. Faith is the believer's substitute for sight. Its province is to deal with things unseen. The veil which covers these is done away in Christ, and therefore faith can and does shew them, and proves their reality and their value to the soul, and ordinarily in proportion to the liveliness of the faith is the clearness of the realization. Faith delights to deal with things unseen as present and real, and by it the child of God is enabled to tell his griefs, troubles, fears, wants, joys, and hopes, in full confidence to the God of love; and yet there is as great a difference in the degree in which even the same soul, realizes the objects of faith at different times, as there is between hearing of, and seeing God, or walking in darkness, and rejoicing in the light of His countenance. Faith though treated by some, as of no more value than a diseased imagination, which is at

times mistaken for it, is a very different thing indeed. Fancy does not find much to foster it amid the duties of life, but is awakened and nurtured by whatever affects our emotional system, by scenes of beauty or of gloom, whether actually present or revealed by the voice, the pen, or the pencil, and the feelings thereby produced are frequently mistaken for the fruits of the Spirit. Faith cannot ordinarily exist apart from contemplation, and though there are places and circumstances more congenial to it than others, it is seldom long in healthy exercise, except amid doing or suffering for the Lord's course; yet it does not depend on any of these things, but on the good pleasure of Him, who divideth to every man severally as he will. The former I may say, submits to no rule, even when (as it sometimes may do) it deals with the unseen; the latter deals with unseen alone and in rigid adherence to the word of God. What the one sees are creations of its own. Those which faith beholds are not mere illusions like these, or cunningly devised fables, but realities which are revealed to it by the God who cannot lie, and thus revealed they become as it were sensibly present to the believer, who now rests and feeds on and enjoys them.

III. The effects of this realization. These may be regarded as manifested both in the feelings and the work of the realiser. The first effect which a revelation of God, even in Christ, is apt to produce on a guilty soul, appears in the first prayer which Peter addressed to the Saviour—Depart from me, I am a sinful man Oh Lord. We might expect this when faith acts, the believer looking on Him whom he has pierced, mourns, he abhors himself as the murderer of the Son of God—the friend of sinners; and feels that sin is hateful as well as ruinous, he might have known before that it was hurtful, now he learns that it is hateful; and he who has not felt this, has no proper realization, no real faith. Nor is it only at the commencement of the christian course that this sense of vileness is experienced, it grows in proportion as the soul gets nearer to God, and may at times overwhelm even experienced christians, as we see in the cases of Ezekiel, Daniel and Job. This abasement, the self-adorning the soul—loathing, which a proper view of Jesus Christ produces, is not, however, the only feeling which that awakens. The dishonour we have done to Him, our rejection of Him, His hungerings, weariness and tears, His sweat like great drops of blood, His being buffeted and spit upon, the beard plucked off, the crown of thorns, the blood-stained scourge, the torn back, the quivering flesh, the cross, the nails, His bones out of joint, and above all, the waves of divine wrath which went over and into His soul, and made Him cry out in agony, His death and His grave, reveal indeed the vileness of sin and God's unquenchable hatred of it, as these do not appear even in hell. But they show also a love to the lost, which passeth all knowledge; and while bowed down under a sense of vileness, and self loathing, the child of God is made to feel with him who said, we love Him because He first loved us; and when we turn our eye heavenward, and see Him in glory as the Lamb slain, and think of our own waywardness, and how the Saviour bears with us, that He is speaking to the hearts of His people, pleading for them, and governing all for their good, can we fail to admire and rejoice even with joy unspeakable and full of glory? And if not, what a clearing of ourselves, what a zeal for His

honour, what holy revenge on all that is evil, what strength for duty and for trial, what comfort and peace must attend such manifestations! Some may however suppose because faith not only exists, but is in perhaps the most glorious exercise when under a sense of desertion that realization gets here too prominent a place, but these would do well to remember that if faith is the substance of things hoped for, the evidence of things not seen, it cannot exist without some degree of realization. 2nd. Let us consider the effect of realization on the work done by him who experiences it. As long as the feeling is at all distinct, the work of whatever kind, must be well done. No man who finds himself amid the glories of the unseen, and in the presence of his God, can be idle or trifling, or do his work in a slovenly or deceitful manner. This makes men honest in their dealings, and truthful in their language, raises the thoughts to things above, concentrates the attention and energies on these, gives greater earnestness and secures success in the winning of souls to Christ. That is the christian's proper work, yet no one will devote himself to or have success in it, unless the reality of things unseen is deeply impressed on his spirit. Till then, God will not honour him to minister the Spirit, and men will not regard him. There may be much knowledge and power displayed, much truth stated much gesticulation employed, where earnestness is wanting, but there cannot be much conversion. We must travail in birth of souls ere Christ is formed in them. Our own hearts must be on fire if we are to kindle the cold damp hearts of others. Realization gives the frame necessary for success, it elevates the tone of both private and public intercourse, gives point and force to all that is spoken, so that it prevails with God and man, and at the same time abases the possessor. It is indeed true that the recollection of manifestations may be made use of to puff up. Paul found it so. But while these last in their brightness no thorn in the flesh is needed to teach or enforce humility. Fancy does none of these things. It never abases the soul before God, never awakens love to Jesus or real devotedness to His cause, or honesty in dealing with God or man. The appearance of these may exist for a season; but fancy itself dies, and its fruits perish like the morning cloud, or the early dew which soon passeth away. But faith never grows old, and its effects shall endure amid eternal sunshine.

IV. The duty of realization. Some agree that because it is a privilege it cannot be a duty, but why not both? Is it not both the highest duty to glorify and love God, and the highest privilege to be admitted to do so, and fitted for that? These persons admit that it is our duty to do these things as far as we are now able, but there our duty ceases. Is that however the fact? If so, we are no more under obligation to keep the law or obey God, for the natural mind is not subject to the law of God, neither indeed can be. Are we not rather bound to do all and possess all that a renewed man can do or possess, when filled with the Holy Ghost? And we come short of this when we lack the fullest and clearest realization of the unseen. And this calls us to exertion; we cannot enter the strait gate without striving, or keep our crown unless we hold fast; and in like manner if we would possess realization, we must work for it, and there is nothing to excuse our neglect. We need it in order to work with effect. Possessing it, we would be strong in the Lord, and be able to wield those weapons which are mighty, through God, for pulling down strong-

holds, conversation would be spiritual, preaching powerful, and much people would be added to the Lord: while without it, we must be feeble, and down-hearted, and without success. This is incumbent even on those who have made no profession, for they also ought to glorify the Lord; being unconverted or unbelieving will not justify any one, or excuse him for neglecting a single duty to which the believer is called. But to believers belong now assurance of God's love, peace of conscience, and joy in the Holy Ghost, and I call these to possess and enjoy them, not only for their own comfort, but for the glory of God and the good of men. I plead on behalf of a ruined race, who have sadly mistaken ideas of religion, that you will make them feel there is a reality in it. I plead for your own sakes, that you may make daily progress in holiness and comfort, and I plead above all, on behalf of the God and Father of our Lord and Saviour Jesus Christ, the Father of glory, who comforts His people in all their tribulations. He has connected His own glory and joy with the work of His people; and shall they refuse to qualify themselves for the most glorious discharge of it. It is your duty to stand always before your God, striving, whether present or absent to be accepted of Him, having about with you always, the dying of the Lord Jesus, that His life may be manifest in your mortal bodies, striving to know His will, and as it were anticipate His wishes. Love constrains to this. On the celebrated march to Lucknow, the general's favourite regiment watching his movements and guided only by his eye, sprang to their feet with a cheer, and without losing a man carried a troublesome battery, to which he was unwilling to expose them. And shall the soldiers of the cross be less anxious to please their Lord. And how can we do so, if we stand at a distance from Him. Let us then seek to find Him a present God and a Saviour in life, that we may live for Him, and have an assurance of glory. M.

Official Notices.

MEETINGS OF COMMITTEES.

COLLEGE BOARD.—The College Board will meet in Knox College, on Wednesday 7th inst., at the close of the introductory lecture, which will be delivered in the Hall at 12, noon.

HOME MISSION COMMITTEE.—The Home Mission Committee will meet in Knox College, on Wednesday 7th inst., at 5 p.m., for the distribution of missionaries and other business.

COMMITTEE ON BOOK OF FORMS, &c.—The Committee on Book of Forms, &c., will meet in Knox College, on Wednesday 7th inst. at half past 9 o'clock, a.m.

COLLECTION FOR WIDOWS' FUND, &c.—The Synod has appointed the annual collection for the Ministers' Widows' and Orphans' Fund, and for the Fund for Aged and Infirm Ministers to be taken up in all the congregations throughout the on the third Sabbath of current month of October. The great importance church of both these objects will be denied by none. The average rate of the stipends paid renders it utterly impossible for ministers generally to make any provision for old age, or for the future comfort of the families depending upon them. Hence, it becomes necessary that there should be some common fund, by means of which these objects may be in some measure accomplished. While these primary objects are in themselves of the utmost importance, it

would be easy to show that by liberal provision on the part of congregations, for such purposes, the interests of the congregations themselves are promoted, and the good of the whole church advanced.

It may be observed that, since the last annual contribution for these objects was asked, two widows, with their families, have been added to the list of annuitants, making nine in all, while three ministers have been added to the number receiving aid from the Fund for Aged and Infirm Ministers. These facts should have the effect of increasing the liberality of our members and adherents throughout the church.

It is desirable that the collection should be promptly attended to, and remitted to the Rev. William Reid, Knox College, Toronto.

Home Ecclesiastical Intelligence.

BETHESDA CHURCH AND ALNWICK.—The Rev. W. McWilliam has been ordained and inducted as pastor of the congregations of Bethesda and Alnwick.

MITCHELL.—The Rev. P. Goodfellow, of Bosanquet, has received a unanimous call from the congregation of Mitchell.

CARRICK.—The ordination of the Rev. W. Hay, as pastor of the congregation in Carrick, was appointed to take place on the 23rd ult; the services to be conducted by Rev. T. Stevenson, Rev. G. Bremner, and Rev. W. Park.

MALTON.—**CHURCH OPENING.**—A very commodious and neat church, just erected by the members and adherents of the congregation at Malton, was opened for public worship on Sabbath 27th ult. Appropriate and impressive services were conducted by Rev. Dr. Burns and others. A largely attended soiree was held on the following day. The friends connected with Malton, deserve the greatest credit for their zealous exertions in the erection of this place of worship. With a zealous and faithful minister settled over them, we doubt not the congregations of Malton and Weston, at present united, would soon attain, by the blessing of God, a position of great prosperity and influence.

KNOX COLLEGE.—**OPENING OF SESSION.**—We hear of several students who purpose entering as students at the commencement of the session. We trust that ministers will bear in mind, the recommendation of Synod, to make the first Sabbath of this month a day of special prayer for the College in its various interests.

HOME MISSION REPORT.—We hoped, before this, to have had in hand for publication, the Home Mission Reports of the several Presbyteries, in accordance with the deliverance of Synod. We understand, however, that very few of the Presbyteries have sent in their reports to Dr. Thornton, who was appointed to receive them. We trust that some of them will appear in next number. We are deeply sensible of the importance of publishing information with reference to our own immediate field, and endeavour to obtain it, although applications for information are not always successful.

BRITISH COLUMBIA.—**ANOTHER MISSIONARY TO BE SENT.**—Our readers will observe from the proceedings of the Foreign Mission Committee, reported in another column, that it has been resolved to send another missionary to British Columbia, Mr. Duff, who has just been licensed, after finishing his studies at Knox College. We trust that when the time comes for the effort, there will be a liberal response on the part of the congregations, with reference to funds. We are more deeply committed to the missionary course than we were, and

our efforts must be proportionately increased. Let missionary associations be formed in every congregation, and the result will soon tell on our mission funds.

SCHEME FOR HOME MISSIONS.—We publish in another column, the draft of plan for Home Missionary operations, as drawn up by the special Committee appointed by the Synod. According to the resolution of Synod, it will be submitted to Presbyteries, who are to report to the Committee before the first April, their suggestions on the plan agreed to by the Committee.

THE CHRISTIAN GUARDIAN.—We have noticed the articles which appeared a short time ago in the *Christian Guardian*, on the subject of Calvinism. If we do not reply to them, it is not because we regard them as unanswerable, but simply because the columns of the *Record* are otherwise engaged. The *Guardian* may however be attended to elsewhere, or at another time. M.

LEGACY FOR RED RIVER.—The legacy noticed in last letter from the executors of the late Mr. G. Wilson, of Fergus was, by a misprint, represented as \$50, instead of £50. The amount is \$200.

General Religious Intelligence.

PROTESTANT CHURCH IN JAPAN.—A Protestant church has been organized in Japan, under the designation of the "First Reformed Protestant Dutch Church in Japan." The movement originated with the American Minister and Consul, by whose influence sites have been secured for a church and for missionaries' residences. Of the members of this church one is a Japanese.

MINISTER DECEASED.—Since our last issue, intelligence has been received of the death of the Rev. Dr. Raffles, of Liverpool. The deceased for more than half a century, occupied a prominent position in the christian community. He was an eloquent preacher, and took a leading part in all the charitable and philanthropic schemes of his time.

CITATION OF BISHOP COLENZO.—The Bishop of Cape Town, as metropolitan of South Africa, has cited the Bishop of Natal to appear on the 17th November to answer certain charges preferred against him, in connexion with his work on the Pentateuch. It is understood, however, that in consequence of a recent decision of the Privy Council, the Bishop of Natal will deny the jurisdiction of the metropolitan, and thus the whole proceedings fall to the ground. Dr. Colenso in the meantime, remains in England.

SABBATH DESECRATION.—A keen discussion was lately carried on in the British journals and religious publications, on the subject of Sabbath desecration, in connexion with the channel fleet, which lately visited several places on the coast of Scotland. Attempts were made by the Free Church Presbytery of Edinburgh, and the Sabbath Alliance, to obtain from the official authorities the closing of the fleet to the public on Lord's day. The efforts were fruitless, and only served to draw forth bitter attacks from most of the secular papers. The true friends of the Sabbath, however, throughout the community, sympathized with the well meant efforts which were made, for the protection of the Sabbath.

REV. DR. DUFF.—Dr. Duff has accepted the appointment of Convener of the Foreign Mission Committee, of the Free Church. He, however, deeply regrets that his state of health renders it necessary for him to leave India, with some of his most fondly cherished wishes and aspirations with reference to that land still unrealized.

THE SPANISH PROTESTANTS.—Matamoros and his companions, who on their liberation, went to Gibraltar and thence to London, have proceeded to Oran, on the north coast of Africa. Oran is the seat of missionary operations among the Spanish Jews who reside there.

MANSE SCHEME OF THE UNITED PRESBYTERIAN CHURCH.—Deputations are visiting various parts of the country, for the purpose of bringing before the congregations the manse scheme, in accordance with which, it is proposed to erect a manse for every minister who had a salary from £200 and under. The estimated amount required, is, £45,000. The amount subscribed at present by 400 individuals, is, £25,000, payable in five years by annual instalments.

RELIGIOUS CONFERENCE IN PERTH.—A religious conference was recently held in Perth, Scotland. The object of the meeting was to bring together christians of all denominations, to join together in pleading for a revival, and to seek to stir each other up to greater love, energy, and faith. Many attended, among whom are named, the Earl of Cavan, the Earl of Kintore, Hon. A. Kinnaird, General Sir A. Lindsay, and a number of ministers chiefly from the neighbourhood. The conference lasted three days.

SERMONS ON UNITY.—It is in contemplation to publish, under the sanction of the Puseyite party in England, a volume of sermons on the unity of the church, embracing contributions from clergymen of the Anglican, Roman Catholic, and Eastern Churches.

THE REV. DR. MURRAY MITCHELL.—The Rev. Dr. Murray Mitchell, who was for upwards of twenty years a missionary at Bombay, has been inducted as minister of the Free Church congregation at Broughty Ferry.

COMMON SCHOOL EDUCATION.—The whole number of educational institutions of every kind in Upper Canada was, according to Dr. Ryerson's report for 1862, 4,554, being an increase of 95. The amount available for educational purposes, was, \$1,703,216, an increase of \$33,192. The whole number of pupils was, 343,733, being an increase of 13,815. The number of children of school age, reported as not attending any school, was, 42,314, being a decrease of 5,457.

ADDRESS BY MINISTERS IN THE CONFEDERATE STATES.—We referred in our last number to an address by the ministers in the Confederate States, which appeared in the advertising sheets of "*Christian Work*," "*Good Words*," &c., &c. The circulation of such an address in this way, has called forth no small measure of censure. The Rev. Newman Hall, in particular, publishes an address to the editors of the publications, in connexion with which it appeared, protesting solemnly against the views expressed, and the dissemination of them in Britain, where opposite sentiments have so long prevailed. He publishes also a reply by Northern ministers, to the addresses lately sent by French Protestant ministers, and by ministers in England. In the course of this address the Northern ministers declare: "as christian men, we also are fully awake, to the sin and shame of American slavery, and are instant in prayer to God, that the time may be at hand when this hateful institution, which has inspired this gigantic rebellion, shall be utterly destroyed."

PRO-SLAVERY VIEWS.—The Philadelphia Presbytery says, that the Presbytery of Union, in East Tennessee, has passed a resolution, to the effect that they will not license, ordain, nor receive from another Presbytery, any man who does not sympathize with the South in her struggle for independence, or who holds that slave-holding is sinful, and ought to be abolished.

ORDINATION OF THE REV. J. D. GORDON, MISSIONARY TO ANEITEUM.—The Rev. J. D. Gordon, brother of the Rev. G. N. Gordon who was martyred in Erromanga two years ago, has been ordained at Halifax, and leaves in the Missionary Ship, for the field of his labours in the New Hebrides. The Rev. Mr. Sedgwick delivered an eloquent address on the occasion of the ordination.

Communications.

HOME MISSION SCHEME.

Toronto, 14th September, 1863.

My dear Sir,—I take the liberty of asking you to insert in the *Record* the regulations proposed by the Special Committee on Home Missions, and now sent to Presbyteries for their consideration.

The Committee have acted of course in accordance with the deliverance of Synod, approving of a General Committee and a Central Fund.

These regulations, I may be allowed to say, are framed upon the principle, that, whilst it is desirable to have a centre of operations, and uniformity of action, and, consequently, far greater efficiency, yet all home missionary work should be, at any rate in the present circumstances of the church, under the superintendence of the Presbyteries of the bounds. It will be observed, therefore, that they are very simple and general in the meantime, merely indicating the course of action which ought to be pursued by the Committee, in order to stimulate the formation of new stations—to raise promising stations into the position of regular sanctioned charges, and thus to build up and strengthen the church throughout the land. It appeared to the Committee unwise to enter into minute details at present, inasmuch as if the general principles and leading features of the scheme are approved, the experience of each succeeding year will guide the church as to the lesser parts of the plan. In this way, legislation will be all the more likely to be satisfactory.

The Committee are impressed with the conviction, as they believe the whole of their brethren are, that the Home Missionary field constitutes the great business of the church, and that for this, the sympathies, and resources of her people should be drawn out as largely as possible. Hence the necessity of some such uniform scheme as the one proposed, for the purpose of presenting, year by year, correct and intelligible statements of what the church is doing, and of the claims of the cause upon their prayers and liberality. If we wish people to give intelligently and generously for any particular part of the church's operations, we must not only tell them that the Church is engaged in it, but we must give them information as to what the church is doing with the means supplied—the work to be overtaken and the progress that is made. The church has been much strengthened by the union now so happily accomplished. And the Committee believe that if this scheme is prosecuted wisely and energetically, means will be largely and cheerfully provided, to further the good work, to supply divine ordinances to the people in new settlements, and thus to increase and extend the church.

Yours, very sincerely,

ALEXANDER TOPP, *Contamer.*

The object of this Committee shall be to promote and extend the Home Missionary operations of the church, to receive the funds which may be raised

for that purpose, and to administer the same, all according to such regulations as the Synod may sanction.

PROPOSED REGULATIONS—I. BUSINESS.

1. That the Home Mission Committee shall consist of 28 members, one half of that number to be named by the Synod, and the other half by the Presbyteries of the church.

2. That the action of the Committee shall have respect to all missionary stations and weak congregations recommended by the Presbyteries, within whose bounds such stations and weak congregations are situated.

3. That for the purpose of efficiently carrying on the work entrusted to the Committee, all the probationers and ordained ministers of the church, not in charges, but open to a call, shall be at the disposal of the Committee.

4. That the Presbyteries of the church shall before (date) transmit to the Committee, lists of all the mission stations within their bounds respectively, specifying such as may be advantageously wrought together, or as under one missionary.

5. That this Committee shall meet at least twice a year, but also at such times as the Convener may appoint, for the allocation of missionaries and for other general business.

6. That a Sub-Committee shall be appointed to transact such business as may require attention, to meet at the call of the Convener.

7. That when a Presbytery shall represent to the Committee, that any particular stations within its bounds, are in such a promising condition, that they are likely soon to become charges, the Committee shall have regard to such expressed opinion of that Presbytery, in the allocation of missionaries, so that these stations may enjoy the regular services of resident missionaries.

8. That every labourer in the missionary field, shall, before leaving his sphere of labour, furnish to the Presbytery of the bounds, a correct statistical account of the stations, and generally of their condition, and of the progress of the work of God in them—such statement to be transmitted in duplicate to the Presbytery, and one copy to be sent by the Presbytery to the Committee. This statement to be according to schedule provided.

9. That students in Divinity who offer themselves, may, in the meantime, be employed during the vacation in missionary work.

10. That catechists, approved and sanctioned by the Synod, may also be employed in missionary work.

11. That all applications to Presbyteries from parties wishing supply of ordinances, shall contain as definite a statement as possible, of the population of the district, of the number of those soliciting such supply, specifying families, members, and adherents, of the probable amount which they can raise yearly, of their distance from any settled charge, and generally of the prospect of success in ultimately forming a separate charge.

12. That Presbyteries, when approving of said applications, shall transmit the same to the Committee with such recommendations and observations, as they may think proper.

13. That the Committee in co-operation with Presbyteries, shall take steps, through some of its own members or other ministers of the church, to visit all the missionary stations annually, for the purpose of ascertaining their condition, of conducting divine service there, and of giving such counsel and encouragement to the people as may be called for, and also to carry on Evangelistic work in necessitous districts or townships, as the Presbytery of the bounds may direct. Such Deputies to report to the Committee in writing, the result of their visits and labours.

II. FUNDS.

1. That collections or subscriptions, in such manner as the Synod may appoint, shall be made annually for Home Missionary purposes, in all the congregations of the church.

2. That all missionary stations shall also raise and transmit half-yearly, such sums as may be agreed on by mutual arrangement previously between them and the Presbytery of the bounds.

3. That for this purpose Presbyteries shall take care that a regular organization for financial purposes, be formed in those stations which they report and recommend to the Committee, and that they intimate in their report, the names and addresses of the Secretary and Treasurer.

4. That all these—the contributions of congregations and of stations, along with such other sums as may be specially given, shall form a Central Fund, under the management of the Committee, for the prosecution of Home Missionary objects.

5. That the missionaries employed by this Committee, shall be paid by them out of the said Central Fund.

6. That in order to such payment, the missionary shall send to the Committee a certificate attested by the Clerk of Presbytery of the bounds, that he has completed his service.

7. That the payment of the salaries of missionaries shall be made quarterly.

8. That probationers or ministers employed by the Committee, shall be paid at the rate of four hundred dollars (\$400) per annum.

9. That the salaries of students in Divinity and of Catechists, be at the rate of three hundred dollars (\$300) per annum.

10. That the Committee shall give special encouragement to such stations, as in their judgment, and in that of the Presbytery of the bounds hold out the promise of speedy increase and enlargement, or where from other circumstances it may be thought expedient, to have a settled minister as soon as possible.

11. That with this view to enable such stations to enjoy the services of a regularly ordained pastor, the Committee shall be empowered, with the approbation of the Presbytery of the bounds, to grant temporary aid for a period not exceeding 5 years; such aid being gradually diminished year by year according to a stipulated arrangement.

12. That this Committee shall have a stated Secretary and a Treasurer, or that both offices be combined.

13. That nothing in these regulations shall be held as preventing individual congregations, in cities or otherwise, from prosecuting any special Home Missionary enterprise, in connexion with the church in their own neighbourhood.

III. DISTRIBUTION.

1. That the roll for distribution shall consist of preachers who have been licensed less than five years, and of ministers loosed from their charges, or received from other churches, who have been receiving appointments from the Committee less than four years; reckoning in all cases from the date of license, or resignation, or admission to the church.

2. That from this roll, appointments shall be made half-yearly, so far as the necessities of the church require. That such appointments shall be in general, for 3 months in each Presbytery, and so as to allow preachers an opportunity of being heard in all vacant charges throughout the different Presbyteries, in regular order.

3. That should the number of probationers at any time, exceed the wants of the Presbyteries, appointments shall be given to them in equal proportions.

4. That in ordinary circumstances, a minister or probationer shall not be re-appointed to the same Presbytery, till he shall have gone over all the other Presbyteries of the church.

5. That the names of probationers who have been on the roll for five years, and of ministers who have been on the roll for four years, without settlement, shall be removed from this list; allowance being in all cases made for sickness, leave of absence, or time occupied in the public work of the church, apart from fulfilling regular appointments.

6. That another list shall be prepared, consisting of probationers and ministers whose names have been removed from the above roll, who are willing to accept appointments in mission stations or vacancies; to whom such appointments shall be given as the circumstances of the church may require.

7. That when a congregation that is vacant, wish to hear any particular minister or probationer, they shall make application to the Presbytery of the bounds, who shall communicate with the Committee, if they approve of said application; and that the Committee shall endeavour to make arrangements for the purpose mentioned, such congregations paying the expenses of the preacher.

THE REV. C. CHINIQUY AND THE MISSION IN ILLINOIS.

To the Editor of the Record.

My Dear Sir.—The Committee appointed by the Synod to advise with Mr. Chiniquy in regard to the general interests of the mission under his charge, met at London, on the 11th August. We expected Mr. Chiniquy to be with us, but found afterwards that he was prevented by sickness. The Committee agreed upon a draft of a letter to be sent to the Presbytery of Chicago, in accordance with the decision of the Synod. Statements of Mr. Chiniquy's accounts in regard to the expenses of the missions and school conducted by him were submitted, all of which appeared satisfactory. A debt of about \$4000, which had been accumulating for the past two years, they considered it would be wise to liquidate at once, from the money now obtained from England. It was considered desirable that the Convener should proceed at once to St. Ann's, to visit the churches and schools, and to give Mr. Chiniquy such counsel and aid as might appear necessary. He was encouraged, if he saw cause for so doing, to proceed to Philadelphia, and endeavour amicably to arrange with the Board of Education of the Old School Presbyterian Church, regarding their claims on the church property and personal estates of Mr. Chiniquy and his people. The letter to the Presbytery of Chicago I hope to publish in your next issue.

In accordance with the recommendation of the Committee, I proceeded to Illinois, and was most cordially received by Mr. Chiniquy and his people. I found that their reception into the Canada Presbyterian Church had exercised a very beneficial influence on their minds. They seemed happy at having now been delivered from painful agitations and controversies, and at being permitted to prosecute, without distraction, the work of christian progress which has providentially been commenced among them.

When I preached at Ste. Anne's, the congregation numbered about 400 persons, and showed no abatement either in numbers or interest from that which I witnessed a year ago. In the Sabbath-school there were at least 150 persons, some of whom were advanced in years, all diligently studying the Gospel, and many of them the Assembly's Shorter Catechism. On the Friday previous I attended also the examination of the male and female day-schools, which have, with commendable perseverance, been sustained under circumstances or great difficulty, by the efforts, and, I would also say, the personal sacrifices, of Mr. Chiniquy. On the roll of these schools there are upwards of 100 children, male and female, receiving a thoroughly scriptural education. The examination which I witnessed was highly creditable both to teachers and to pupils.

No fees are charged in these schools as yet. They are what may be called extra-parochial. There is a common school in the village, sustained by the school-taxes, which all the householders have to pay; but as it is somewhat under the control of Roman Catholic Trustees, or Commissioners, and no Bible instruction is allowed in it whatever, it might place the work of reformation in hazard were the children of the converts to be left under its influence. Mr. Chiniquy has, therefore, wisely instituted schools under his own auspices, in

which not only a secular education, but also a thoroughly scriptural one would be provided. Besides this it is well known that the Roman Catholics are putting forth their utmost exertions to regain their lost influence among the French people of Illinois. In the vicinity of Ste. Ann's they have a nunnery and schools, to which Protestant children are speciously invited and promised education and board without cost. It is also understood that a whole batch of Jesuits are about to enter the field and to erect schools for the express purpose of arresting, and if possible, destroying the work of the Gospel.

To keep up these schools and educate the students of the college still under his care, an annual sum of about \$2,000 is necessary. This he has hitherto obtained, partly from Christian friends in the U. S. and in Britain, and partly from the proceeds of his own farm; and on these sources of income he still depends for the means necessary to carry on his important work. No French mission on this continent presents a more cheering aspect, or promises more satisfactory results than that in which Mr. Chiniquy is now engaged. It is of importance to the work of Catholic emancipation that it should not be allowed to languish for lack of aid.

At Kankakee I also found a congregation of about 120 persons, who have been kept together by the disinterested labors of Mr. Demers, and the occasional services of Mr. Chiniquy. A school is much needed here also, if means could be got to sustain it. As Mr. Demers has been appointed teacher at Ste. Ann's this season, arrangements have been made to supply his place by one of our missionaries, and otherwise to extend the work of evangelization. At other stations there are groups of converts who would form excellent centres for missionary labour, if only the men and the means could be obtained.

As a good deal has been privately rumoured about the appropriation of the moneys which from time to time have been sent to Mr. Chiniquy on behalf of his people and his College, I resolved to inquire more fully than I had done before into this matter. I asked Mr. Chiniquy to permit me to examine his books and accounts. These he at once put into my hands, and proffered every information regarding their items. For many years he seems to have kept a careful account of his receipts and expenditures, together with copies of all his letters and files of his accounts. I was agreeably surprised to find it so, for along with many others I had entertained the idea that Mr. Chiniquy kept no books, and was not very careful in his expenditure. I examined these books from the year 1859, and found on the one side all the cash that from time to time he had received from Europe and America put down with the names of the persons through whom it had been transmitted, or by whom subscribed; on the other I found a detailed statement of payments and expenses, with the names of the recipients. Every item seemed to me to be spent for students' schools, in aid of poor and distressed persons, and for the general purposes of the mission. Of these accounts I drew up the following abstract:

From June 29th, 1859, to February 6th, 1860,	Received \$9,960; expended \$9,930.
From February 6th, 1860, to December 30th, 1860,	Received \$7,150; expended \$6,210.
From December 30th, 1860, to July, 1863,	Received \$12,322; expended \$17,340.
Total expenditure, \$33,489; receipts, \$29,423.	

A balance of \$4,057 has thus been expended beyond receipts, and which appeared to have been borrowed by Mr. Chiniquy for the purpose of sustaining his schools and missions. This amount he deemed he might borrow on the faith of ultimately receiving a large sum of money which had been collected by himself in Europe, and detained in the hands of the Secretary of the Colonial Church Society.

Since Mr. Chiniquy's reception into the Canada Presbyterian Church, £1,038 14s. 10d, stg. have been received from England and put into his hands. This

amount will be devoted by him, under the cognizance of a large and respectable local committee, for the payment of debts incurred on behalf of the mission, and for the maintenance, as far as it will go, of the schools and missions under Mr. Chiniquy's care.

After careful inquiry and consideration, my own conviction is that all the money contributed by the benevolent in Europe and America, which has come into Mr. Chiniquy's hands, together with his own private resources, has been judiciously spent on the French people of Illinois, for the relief of urgent distress, and promoting the work of Protestant reformation among them. And, looking at the results, the money has been well spent.

It is to be hoped that this mission will not languish for lack of support. The people are not yet able to sustain it themselves. This year, again, they have suffered a severe loss in the blighting of their corn, potatoes and buckwheat, by the frost, on the night of 29th August. They have been severely tried; but have not flinched from the profession of their faith. Out of the whole number who came out of Rome with Mr. Chiniquy, not more than two or three families have returned. The priests make a vain boast, when they say the people are coming back. They know they are not. They are, besides, well aware of the serious wound which Popery has received in Illinois, and are now putting forth their utmost efforts by means of Nuns' and Jesuits' schools, to reclaim their lost disciples. But it is too late. The spirit of God is against them, and has savingly enlightened the minds of many of their former votaries.

Mr. Labelle, a young French Canadian who has for several years been preparing for the Ministry in Knox College, Toronto, has been appointed by the Presbytery of London to labour for a time in Kankakee, as assistant to Mr. Chiniquy, and it is hoped that means will be found to send other equally well qualified Missionaries into this interesting field.

I have just received the gratifying intelligence from Mr. Chiniquy that after a four days' trial he has succeeded by a decision of the Court of Law in rescuing his church property from the hands of the Roman Catholic Bishop.

I am, yours,

Montreal, 18th Sept. 1863.

ALEX. F. KEMP, *Convener.*

Missionary Intelligence.

INTELLIGENCE FROM REV. R. JAMIESON.

We have received a letter from Rev. Robert Jamieson, of New Westminster, B. C., dated 4th August. The letter is mainly occupied with business matters. He gives, however, a few particulars with reference to his work in British Columbia. He says:—"My congregation is not very large at present. Last Sabbath I had 32 forenoon, and 23 in the evening,—7 or 8 out in the evening who were absent in the morning, making about 40 different people at the services. Of these eight were women. All the congregations are small at present, but the services are kept up regularly. I wish we had Mr. Duff, of whom Mr. Burns writes, to itinerate in British Columbia. If he goes to Vancouver's Island in place of one from Scotland, it will be of no use to this colony—only as much as one sent to Nova Scotia would be to Canada."

Mr. Jamieson adds that half a million dollars in gold dust had come down the river on the preceding night. The mines promise well for the season.

LETTER FROM REV. JAMES NISBET.

St. Cloud, Minnesota, August 15th, 1863.

The Rev. R. F. Burns, St. Catharines, C. W.

My Dear Brother—It was with great joy that Mr. Black and I received the intimation contained in a number of the "*Record*" some time ago, that the Committee of which you are Convener, were favourable to the establishment of a mission, for the exclusive benefit of the Indians in our North-West territories, and that volunteers for the work were called for from among our ministers and students. We had little doubt but that the Synod would take the same view of the subject, and that we would be called upon to enter immediately upon the work.

In these circumstances we both felt, that one of us ought (if possible) to go to Canada, and make the necessary arrangements and purchases, which could thus be more satisfactorily accomplished than by epistolary correspondence: and we were happy to learn, that although the mind of the Committee could not be obtained on the subject, you were yourself of the same opinion with us. Had circumstances permitted, my brother Mr. Black would have undertaken the duty; and I am sure the Synod would have been delighted with presence of one, who for twelve years has been its sole representative in the North-West; and he too, would have been glad to enjoy the privilege of meeting with the assembled brethren, a privilege which he has not even once enjoyed, since he was ordained to the sacred office.

You may be sure that both your missionaries feel disappointed at the result of the Synod's deliberations, although we are far from calling in question, the wisdom of its decision. We still venture to hope that the day is not far off, when such a mission will be established by our church, more especially as we know that there are some funds in the hands of the Treasurer, specially designed for this object.

If a few more of the members of our church, who have the ability, would send in special contributions, the object might soon be attained. I have received notice of a bequest of two hundred dollars to the Red River Mission, by a personal friend, who has been removed in the midst of his days and of his usefulness, as a member and office-bearer in one of our congregations. We are thankful for this evidence of interest in our work. May we not express the hope that others will follow this good example: while honouring the Lord with their substance during life and health, that they may also honour him when making a disposal of their worldly possessions, in the view of laying down the earthly tabernacle.

While pleading for the Indian population, we are not to be regarded as depreciating in the slightest degree, the work among our own brethren. On the contrary, the changes that are taking place indicate that we ought without delay, to increase our efforts in that direction.

The church is already aware that gold has been discovered in the valley of the Saskatchewan, and at other places on the east side of the Rocky Mountains; that mining has been commenced there this season with fair prospects of success; that some of the members of our Red River congregations are already there, and are anxious to have a minister among them; and that in all probability they will soon be joined by others from the west side of the mountains, and from other quarters. The church is also aware that a new company is now in possession of the Hudson's Bay territory, and that (judging by the prospectus) the policy of that company will be, to open up the country for settlement and for mining. Hence, no one can tell, to what extent the population of the Red River and the Saskatchewan villages may soon increase. The church should be prepared for the crisis. Give us at least one other missionary, that we may be enabled to visit the Saskatchewan at once, and that the work at the Red River settlement may not be hindered.

I was requested, while visiting Canada, to endeavour to procure some assistance towards the erection of a school house, at Kildonan (our principal station).

The present building is quite unfit, particularly for winter occupation, and at present the people have not the means to put up a suitable building. I hope our ministers will feel themselves at liberty to encourage this object, by using the subscription lists that I have circulated, in such a way as they consider most likely to accomplish the end. About a thousand dollars would be required to put up and furnish the school house properly. The people will contribute part of the materials and work, if they are not able to give money.

Your report to the Synod takes notice of a grant of a lot of land, made by the Hudson Bay company to our congregation at Little Britain, consisting of upwards of eighty acres. On that lot buildings will be required soon, and the more that is done for the present effort, the more will the people of Kildonan, be able to assist their brethren at Little Britain and the other stations. It is due that I should express my hearty thanks to the congregations and private individuals, who have already sent liberal contributions. Mr. Reid will receive and acknowledge in the "*Record*," such contributions as may yet be made.

It may interest the readers of the "*Record*" to know, that a small contribution of Saskatchewan gold has been received, for the building of the church at Assiniboine—the first fruits to the Lord. Let us hope that that land, will yet yield much of its wealth to the service of the sanctuary.

I have got this far on my return journey. The lowness of the water in the Mississippi occasioned a detention of fifteen hours. I have not met with any party going through to Red River, consequently I have arranged to go through with the mail contractor from Crow Wing—to which place I expected to have gone to day, and to have set out for the plains on Monday; but the contractor has been obliged to go to St. Paul, which will occasion a detention of two or three days.

Although fighting with the Sioux Indians is still going on, I am not aware that there is any danger by the way that I travel. I trust that in answers to your prayers and the prayers of the congregations, I shall be preserved by the way, and be fitted for whatsoever work may be awaiting me at my distant sphere of labour.

I am, my dear brother, yours most sincerely,

JAMES NISBET.

THE FRENCH CANADIAN MISSION.

The work of this mission is being carried on with as much vigour as the men and means at the disposal of the Committee will admit of.

The schools at Pointe aux Trembles will be resumed on the 15th October, under the care of Mr. Vernon, as principal, and Madame Amaron directress of the girl's institution. We ask the prayers of the churches of Canada for the blessing of God on the winter session, and especially on the teaching of the Word.

The missionaries and colporteurs are, as usual, actively engaged in the good work of circulating the Scriptures; and by conversations from house to house, as well at meetings, are endeavouring to sow the good seed.

A few incidents of the missionaries experiences may be interesting to the readers of the *Record*.

Mr. B. says:—"In a house in town, I offered a calendar containing the ten commandments; the person receiving it, on reading the second commandment, said: 'This calendar is not good for Roman Catholics, because it says we should not make graven images, or bow down to them.'"

The missionaries are constantly discovering that there are many secret disciples who are hindered from professing Christ by fear of persecution. "I had," says B., "a most interesting conversation with —, who related the difficulties he felt in making an open profession of the Gospel; stating, also, that he knew, at least, twenty others, well instructed in the truth, who were kept in the Church of Rome solely from worldly considerations and fear of trouble."

The encouragements and difficulties met with in the efforts made to circulate the Word of God are noted in following extracts from journals of colporteurs:—

“The first house I entered, the people were not much attached to the priests. ‘We have no religion here,’ said the master; ‘our priest seeks more our money than to save our souls: we are losing faith in our religion.’ I urged him to believe and be saved. I found he had a portion of the New Testament.”

“In another house I sold a Testament, and in a third, after having read to the inmates several passages, they would have at once bought one, but had no money. After I had gone a little distance the mistress called me back, saying they must have the book—it is such beautiful reading—promising to pay for it at another time. In this parish the greater part of the people are very much displeased with their priest.”

One day, a gentleman, though yet a Roman Catholic, said to me, in the market place, before several persons, “I hope you sell no books but those that contain the pure truth.” “I do not,” I replied, “and I will give you the proof. Several persons having told me that their priests had preached against my books; I sent a message by them to the priest to come and prove they were bad, offering, if they could do so, to burn them on the market, and give them \$100. None of them have responded to my appeal, which is a great proof that my books are good.”

“On market days, my books are read by a good number of persons. I have sold as many as nine Testaments on a Saturday. But if the Lord does good, Satan is not the less enraged and busy. The priests now direct their agent not to say anything to the people, before me, but to follow those who buy a Testament until out of sight of me. Then they commence to say everything bad of my books, and torment the persons till they consent to give back the books they bought, and, as I frequently sell on credit, I am obliged to take them back. However, in spite of all these efforts, more than a half of the books are retained. Many have said to me, “If your books were not against the interests of our priests they would not be so afraid of them, but because they enlighten us in religion they are frightened, knowing that once we understand the Gospel, they will not be able to make gain of us, which they do, not only during our lives, but after we are dead.”

These few extracts from many of a similar kind contained in the journals of the missionaries and colporteurs, should encourage the friends of the mission to continue their prayers and efforts for the evangelization of the French-speaking people of Canada. Education is becoming more general among them than it was. Most of the young people can now read. The priests themselves are thus unconsciously paving the way for the entrance of the Word into the peoples' minds. The committee are directing special attention to the circulation of the Word of God, which they find to be the most effectual means for rescuing Roman Catholics from the superstitions of their church.

The Rev. Mr. Byrne, who has been appointed the General Agent of the Mission for Canada, is now visiting the churches of Canada West, taking up contributions, and forming associations. He reports having formed an association at Woodville and Manilla under highly favourable auspices, and that he has been welcomed and aided by friends of the mission in the several places which he has visited. The Committee of the Society solicit for Mr. Byrne the cordial co-operation of the ministers and members of the church. We stand much in need of means to carry on our operations. Want of money is crippling our work. The treasurer is, at present, a good deal in advance. We trust that our friends will grant us liberal aid during this year of plenty, and enable us to present a good account of our funds at the next annual meeting.

The new French Church in Montreal is rapidly progressing. It will be covered in in the course of this month. Contributions to a considerable amount are still required to defray the cost of its erection. Remittances will be gladly welcomed and acknowledged by James Court, Esq, treasurer, Montreal, or by Rev. Mr. Reid, Toronto.

A. F. KEMP, *Secretary.*

ROMAN CATHOLIC MISSION OF THE IRISH PRESBYTERIAN CHURCH.

The evangelization of the Roman Catholic districts of Ireland is one special part of her Home Mission work. This work is carried on in various localities, in Dublin, Cork, a district in the central counties, and in the Province of Connaught. We subjoin extracts from the annual report, with reference to the work in Connaught. One particular field is described as a specimen of the whole.

"It is twelve miles long by seven broad. An old Protestant colony is spread over two townlands, and their descendants still nearly equal in number their Romanist neighbours; in the remainder, Protestants are not more than two per cent. of the population, and in some townlands there is not a single Protestant.

The Missionary has a comfortable Manse with sufficient land, and a neat, commodious church in which he preaches twice each Sabbath; and each week holds a prayer-meeting and Bible-class. He has three preaching stations, two of them two miles distant from his church, the other six. The other means of reformation employed are Sabbath and daily schools, colportage, and lending library.

The congregation attending public worship numbers above a hundred. Attending the three day schools are eighty-one scholars, of whom forty-four are Romanists. The teacher of one of these schools holds an evening school for adults, of which their esteemed teacher says "The third winter has passed away, and though many of our former pupils are now in distant lands, new ones have taken their place. The number in regular attendance is seventeen. All Romanists, aged from seventeen to thirty-five. They are teachable, and gentle, and their progress in useful knowledge is very satisfactory. They are taught reading, writing from dictation, arithmetic, geography, and grammar. Many are members of the Temperance Society. All have Bibles, highly prized and carefully read. In my dealing with them, I have avoided all religious controversy, my whole aim being to commend God's word to their notice, knowing that in the hand of the Holy Spirit it will prove the most efficient teacher. A new branch of this school has lately sprung up, composed wholly of grown girls, all Romanists."

Besides the Bible-class of fourteen, taught by the Missionary himself, there are two others at the Missionary Stations, one of twelve, the other of thirty-eight pupils, twenty-four of the thirty-eight being Romanists who come voluntarily, though the instruction given is strictly Scriptural, and religious tracts and periodicals are freely circulated, which thus introduce truth to hearts and homes which would otherwise be inaccessible.

The Colporteur of this Mission paid, last year, 600 religious visits to Romanist families, and 367 to Protestants, during which he was heard by 2,014 persons, exclusive of children. He read portions of Scripture, in English and Irish, to 438 families, and sold six Bibles, twenty-eight Testaments, seventeen religious books, gave 438 tracts, lent and exchanged among Romanists and Protestants fifty-six library books. Twenty-six persons get these books regularly from him to read, and, when read, exchange them for others. There is unhappily too good reason for the smallness of the number of books sold; for the people are in the deepest poverty; the last three years have pressed them down with a burden, from under which it is doubtful whether they shall ever rise. Well is it for those who can escape from it to other lands, but the bereaved Missionary mourns their loss. One, for example, assisted in the prayer-meeting, but he is now in England; and two others, useful as he, are away to America. Thus our ranks are thinned, and our harvest seems lost, but it will be reaped elsewhere. In the meantime it is very consolatory to know, that wherever there are families whose children attended a Mission school, or where the parents have themselves attended, the Scripture reader

finds easy access. These schools are not only of inestimable value in themselves, but greatly useful in preparing the way for direct Missionary effort, preparing the young for understanding and appreciating preaching, giving them a thirst for knowledge, and power for securing it, and opening the Missionary's way to the homes and hearts of the old. But for them, multitudes would grow up in ignorance, for their priests would open no schools. Very many Romanists in the West, still attending mass, know their Bibles well, for they were well taught in our schools; and not a few still read them, but secretly, for fear of the priest's spies, and were they out of the reach of such, they would go to mass no more.

Connaught has during last year passed through one of its terribly testing times. Thousands of its sons, strong for the repeal of union at home, have shed their blood to prevent repeal in a foreign land; and thousands, as if to fill the vacancy, have rushed away from their native shore. Gaunt starvation came into their poor huts, like a ferret into a rabbit burrow, and they fled in crowds—crowds of Romanists, and even Protestants too; yet, for our country's sake, and for the sake of civilization and religion, we are happy to say, that our missionary strength in the West is still unbroken.

In all the five counties of Connaught our missionary staff stands firm. The progress of art helps our progress. The roaring railway train has left old Bianconi on his long car far in the rear; and we rush on with advancing science, with Bibles, and tracts, and lending libraries, and all our missionary equipments at our backs, in the van.

Of the thirteen organized congregations in Connaught, of which the Presbytery of Connaught is composed, the others being in other Presbyteries, each one has a neat comfortable church, and eleven of them equally good manses. Though in all there are only 306 payers of stipend, their stipend last year amounted to £357 10s. 3d., being an increase steadily advancing of £253 6s. 3d. above 1853; their contributions to missions being £87 7s. 0d.; and to all religious objects, above £1 16s. 0d. for each family—above £550 annually.

Since the famine year, no province of Ireland has been more distinguished for advance than Connaught; and throughout the world, the Irish Presbyterian Church is known and honoured as Connaught's friend.

Connected with the Connaught Mission we have seventeen missionaries who minister in 45 different districts, their average attendance each Sabbath being 1,400.

In their thirty-five daily and Sunday schools there are 1,000 children, of which 350 are Romanists. Some of these schools are under the National Board of education, and it is no more than justice to this great institution to say, that while it has made a new era in school houses, school requisites, teachers, superintendence, and literary and scientific instruction, it has secured for all the benefits of united education, and afforded every church full opportunity of giving religious education to its children.

The colporteur is now looked on as a species of church-officer, not bishop, elder, or deacon, but still a very important and useful member of the missionary staff: for combining in himself merchandise and gratuity, literature and religion, the Scripture reader and hawker in one, he has many facilities of usefulness, can glide along quietly and unobserved without creating alarm; and having John Bunyan, John Newton, Richard Baxter, or some other true saint to introduce him, he waxes eloquent on the Romanists' health in praise of his wares, effects a sale of some good book or periodical, or it may be of the Protestant Bible itself, gives a few tracts into the bargain, convinces of the worth of the purchase by reading a portion aloud, and so insinuates himself into the good graces of the family, that they kneel with him in prayer, and rise from their knees, wondering if it can be possible that this gentle, kind and holy man can be one of the Protestant sowers whom they had heard their priest so often curse from the altar.

Fifteen years since, the word Presbyterian had by tens of thousands in Connaught never been heard; even among the educated, names familiar as household words even on the other side of the globe, were wholly unknown. The famine brought us into notice by the largeness of our benevolent agency, our industrial scriptural schools for females taught many a poor girl, and many a poor girl's parents who the kind people were that filled their hands with work, their houses with plenty, and their hearts with love for the Bible and the Bible's God. Since then our missionary work has gradually enlarged; our missionaries and colporteurs have taken a wider range; our schoolmaster has been abroad, the landlord has found his rents better paid, the police have found less, and the priests more to do; trained pupils from our schools, and converts from our churches, becoming prosperous honoured members of Protestant churches in distant lands, have become heralds of our fame; and thus marching on with steady step, we have possessed the whole land, so that we have our churches, schools, and agencies in every county of the province. We have the humblest and the highest on our stipend rolls; and in this present month of July, one of our most distinguished elders will have, like the worthy Presbyterian Mayor of Belfast, the honour of laying the foundation stones of two Presbyterian Churches in one day, these churches in the capital towns of two principal counties in Ireland's most interesting, yet most intensely Popish province.

PROTESTANT MISSIONS IN CHINA.

The British Plenipotentiary in China, Sir F. Bruce, has lately written a remarkable letter to Earl Russell, in which he sets forth certain principles as to the best way of conducting missions in China, and asserts that "experience has clearly proved the failure of Protestant missionary enterprise as at present conducted," and that "the testimony of missionaries is unanimous that the Chinese are not prepared to make sacrifices for their religious convictions, though the descendants of Christians do adhere with considerable pertinacity to a hereditary faith." This letter, the views set forth in which we are sorry to observe have been approved by Earl Russell on the part of the Government, has called forth several rejoinders from missionaries, and others familiar with missionary progress in China. Mr. D. Matheson, in a communication which appears in the *English Presbyterian Messenger* effectually exposes the erroneous views of Sir F. Bruce, and proves that the results of Christian missions show anything but failure. He says:—

Let me mention a few facts. In 1837, not thirty years ago, China had not emerged from its old state of seclusion, and two or three native Christians were all that could be counted. In the following year commenced the breaking up of Chinese exclusiveness, which has been going forward ever since. Foreign wars and internal revolution have shaken the empire to its foundation, but along with the storm, and earthquake, and fire of political disturbance, has come the still small voice of the Gospel. "The kingdom of God cometh not with observation," and in China it seemed to have remained unnoticed by those in authority; but, nevertheless, the native Protestant Christians now number, I believe, not less than 1,500, and these not in one locality, but forming centres of light along the coast of that great empire. But can these Christians hold their ground independently of Saxon character? Will they make any sacrifices for the Gospel's sake? Yes, as certainly as the Gospel is not of Saxon, but of Divine origin. In Hong Kong where the scum of Chinese society used to reside, the Bishop of Victoria can testify to a goodly number of converts. I observe that twenty-one Chinese were baptised there during nine months of 1861-62, Dr. Legge of the London Missionary Society, has a native church superintended by himself and one or more native pastors, and the Basle Missionary Society have sixty-four members there.

At Canton a chapel has lately been built in the city itself, capable of holding 300, indicating some progress there, although I cannot ascertain the numbers who attend. At Pok-Lo, near Canton, a native Christian named Chea sealed his testimony for Christ with his blood, and since his death, although no European missionary is allowed to approach the place, it is believed there are more than 100 converts remaining firm. At Chong-lok, in the province of Canton, I read of a native catechist having gone there some years ago. Nothing was heard of him till lately, when a letter reached the missionaries to say that nearly 200 Chinese in that village were anxious inquirers. A missionary was sent to the place, and after a few weeks' instruction he was enabled to baptize 100 of them. At a village in Fa-une, near Canton, a chairbearer, who had been at the Eye Dispensary of Canton, returned home converted to Christianity. Soon after he died. Inquiries were made about him, and it was found that before his death he had spoken most earnestly about the religion of Jesus, and the result was that ten or twelve were ready for baptism, including the chairbearer's own father.

At Swatow and at Amoy, and in the country surrounding these places, there are native Protestant Christians numbering about 700, forming little churches in more than a dozen different places. The sacrifices and persecutions many of them have endured are unknown to the outside world, but are well known to those who read the missionary records from time to time. The last case that has occurred is at a village called Ke Boey, near Amoy. A Chinese was cured of a disease at the Amoy Dispensary. He went home to Ke Boey a converted man. Nothing more was heard of him for some time. It was at length rumoured that a number of the villagers had become Christians, and on inquiry it was found to be the case. Not only so, they have been bitterly persecuted by their heathen countrymen. One was savagely heathen, and told he must give up his new religion. He replied, "You may beat me until you kill me, but I cannot give up worshipping the living and true God."

At Ningpo the mission has been scattered by the rebel army, but the converts are, I believe, over 100, and generally faithful to the truth. At Shanghai I read that the Bishop of Victoria has lately ordained a native pastor, and there were present at the ordination thirty-four native Christians, who partook of the Lord's Supper. The numbers of the native Christians in and around Shanghai must be considerable.

After these facts, is it fair of one in such a position as Sir Frederick Bruce to write to the Foreign Office, that "experience had clearly proved the failure of Protestant missionary enterprise, as at present conducted," and holding up the Roman Catholic Church as entitled to privileges in China which Protestant missionaries, who merely go "to proselytize," do not deserve?

MISSIONS OF FREE CHURCH.

INDIA.—FINAL SEVERANCE OF THE BRITISH GOVERNMENT FROM INDIAN IDOLATRY.—The September number of the Home and Foreign Record, contains a communication from Dr. Duff, giving the pleasing information that now there is a final severance of the British Government from Indian Idolatry and superstition. For a long time it was mixed up with the idol temples and mosques, and made itself responsible for many things connected with the superstitions and idolatries of that vast land. Even until the last two or three months, there were regulations in force, which imposed certain duties on the Boards of Revenue in the Presidencies of Bengal and Madras, relative to the support of mosques, temples, &c. But recently an act was introduced, for the purpose of enabling the government to divest itself of the management of religious endowments. The real object of the act was the repeal of the obnoxious regulations referred to. This act after going through the usual forms, received the assent of the Viceroy and Governor General of India. Dr. Duff says that the principles and rules laid down in the new act are unexceptionable, and looks on this as a new cause of thankfulness to God, and a fresh ground of encouragement and hope to those who are engaged in fighting the battle of humanity and of truth.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

A COMMUNION SABBATH AT PORT MARIA.—The Rev. John Simpson, of Port Maria, gives the following interesting account of a communion Sabbath:—The Lord's Supper was dispensed in the congregation on the last Sabbath of April. We had a large attendance, the weather being fine, and there being no service at the parish church. Every pew was filled, and some did not get seats.

All classes and colours were represented. We had, at least, a few whites of the planter class,—one the head of a fine family, with several of them present. The mercantile portion of the town was well represented by the presence of a number of the clerks. A goodly number of coloured and black tradesmen were present from town and country. The marine portion of the community was also represented. Three vessels were in the harbour—one a Danish vessel, another British, and one from Nova Scotia; and a pew was occupied with the captains and sailors from these vessels. The subject of discourse was, 'The gospel of God,' from Rom. i. 1. The import of the name gospel was dwelt upon, and its appropriateness—its comprehensiveness, as embracing all the great facts in relation to Christ, its subject, being the gospel 'concerning his Son,' and the system of Christian doctrine and duty founded on these facts, as well as the promises, invitations, and warnings addressed to us in connection with this manifestation of the character and doings of God towards man in his fallen state.

Our Summary of Principles is being distributed among the members and adherents at this time, and the discourse had a reference to this. Last Sabbath, in the afternoon, I directed the attention of the congregation to the Summary itself in its different heads and sections.

The discourse was listened to by the large congregation, apparently with devout attention; and would that it might be the power of God and the wisdom of God to some, to a goodly number, if not to all.

One hundred and fifty joined in the communion in the afternoon. Two were from the Baptists and Wesleyans, the rest being our own people. This communion contrasted greatly with what it has been for the three or four last occasions of observing the Supper. The weather had been most unfavourable, and caused a very small attendance both of the general congregation and of communicants. Our attendance and our collection were both larger on this occasion than for a long time past.

Fourteen new members were received from the catechumen class. They are all young persons; they can all read, and belong, nearly all of them, if not all, to families where the Scriptures are read daily. They have been long in attendance on the class, and have generally given much satisfaction. But they are greatly exposed to temptation. May they be helped by the prayers of those who are God's remembrancers.

My own health, through the divine mercy, keeps good. I have weekly meetings at Port Maria and Galina, and others from time to time in the country.

OLD CALABAR.—ORDINATION OF MISSIONARY.—The Rev. Wm. Timson, who taught the school of Creek Town, Old Calabar, for several years, and studied under the care of the Presbytery of Biafra, and especially of the Rev. A. Robb, and was licensed in Jan. 1862, was, by authority of Synod, then on trial for ordination, and, on 21st July, was ordained by the Presbytery of Edinburgh as a missionary for Old Calabar. The Rev. A. Gardiner, of Dean Street Church, the Rev. W. Croom, and the Rev. Dr. Somerville took part in the ordination services.

INDIA.—The Rev. Mr. Shoolbred, from India, expresses his joy at hearing that three missionaries are to be sent out. He expects that they shall be able to occupy two new stations. Mr. S. gives an interesting account of a visit to the Thakoor of Reypoor. On the occasion of this visit he had an opportunity of preaching the gospel in a heathen temple.

Proceedings of Presbyteries, &c.

PRESBYTERY OF GREY.

This Pre-bytery held its ordinary quarterly meeting at Durham on the 1st and 2nd inst. Mr. McLean having referred to the Presbytery at the former meeting the propriety of recognizing the station at Orchardville, in the immediate neighbourhood of Egremont station, as a station of our church, and the subject having been deferred till this meeting, and the clerk instructed to cite parties, the matter was taken up. Parties having been heard, it was resolved.—That Orchardville be not recognised as a regular station, but, in the meantime, that the liberty of preaching there be granted to Mr. Greig, only at such hours, however, as will not interfere with those of Egremont.

The trial discourses of Mr. William Hay, probationer, with a view to his ordination in Carriek, were heard and sustained. Mr. Hay's ordination was appointed to take place at MacIntosh's Station, on the 23rd inst., at 11 a.m., Mr. Stevenson to preach and preside, Mr. Bremner to address the minister, and Mr. Park the people.

The Committee appointed to prepare a minute expression of the Presbytery's sentiments of esteem and affection for the Rev. Mr. Waters, on the occasion of his removal from among them, submitted the following, which was unanimously adopted, and ordered to be engrossed in the Presbytery's record, the clerk being also instructed to transmit a copy of it to Mr. Waters:—

"In consequence of Mr. Waters leaving us for another sphere of labour, we, his brethren of this Presbytery, cannot part with him without an expression of the esteem and confidence he has won from us during the period he has laboured within our bounds. We, therefore, desire to place on record our high sense of his talents and acquirements and moral worth. He has proved himself among us a man of sterling integrity and honour, of open and sincere disposition, of simple but determined purpose, and we have much pleasure especially in bearing testimony to his eminent qualifications for the work of the ministry, to the diligence, faithfulness, energy, and success, with which he has been enabled hitherto, by the grace of God, to discharge its duties, and the great prudence with which he has always acted as a pastor and member of Presbytery, and while parting with him in the providence of God, with sorrow, we would invoke the divine blessing which has rested on him so largely in the beginning of his way, to continue to rest on him in his new sphere of labour."

On application made, the Presbytery agreed to recommend Mr. James Gun, sen., Durham, as suitable for employment as a Colporteur in connection with the Presbyterian Board of Publication.

After transacting some other business, the Presbytery adjourned.

W. PARK, *Pres. Clerk.*

MEETING OF FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee met in Knox's Church, Toronto, on Wednesday the 9th September last. Present, Rev. R. F. Burns, Convener; Rev. Messrs. Dick, W. Caven, J. J. Proudfoot, Ministers; and Messrs. W. Clark, J. Parker, and D. McLellan, Elders.

Letters were read from the Rev. W. Cochrane, of Brantford, and Mr. T. Henry, Prescott, containing their views as to the course which the Committee should pursue.

Communications were submitted from Dr. John Bonar, convener of the Colonial Committee of the Free Church of Scotland, earnestly urging the dispatching without delay of another missionary to BRITISH COLUMBIA, and guaranteeing the sum of £100 stg. a year, for three years, to Mr. D. Duff, a licentiate of our church, who, prior to last Synod, had placed his services at the disposal of the Committee. Repeated testimonies were borne by brethren present as to the peculiar fitness of Mr. Duff for missionary service, and his great acceptability in the stations where he has laboured.

It was moved by Mr. Caven, seconded by Mr. Proudfoot, and unanimously resolved.—That Mr. D. Duff be appointed one of the Synod's Missionaries to British Columbia, and that (in the event of his acceptance) the Presbytery

within whose bounds he is at present labouring be requested, at their earliest convenience, to take him on trial for ordination.

It was moved by Mr. Dick, seconded by Mr. Parker, and unanimously resolved — That, for the present, the salary of Mr. Duff be *one thousand dollars* (\$1000) a year, with \$200 for outfit.

The Committee did not allocate Mr. Duff to any particular station, but recommended *Lillooet* as his head-quarters, and desired him to itinerate as much as possible in the mining region.

A resolution of thanks to the Colonial Committee of the Free Church of Scotland for their liberal grant, was very cordially passed, and the hope was expressed that, at some future time, they might be associated more fully with us in the missionary work in that great and growing country.

It was further resolved that our esteemed brethren, Messrs. Black and Nesbit have \$200 placed at their disposal, to enable them to carry out that portion of the Synod's deliverance bearing on the Saskatchewan, where, at present, the field is whitening, and the need urgent.

R. F. BURNS, *Convener*.

Book Notices.

WOMAN AND HER SAVIOUR IN PERSIA. By a returned Missionary. Boston: Gould and Lincoln. Sold by Rollo and Adam, Toronto.

The volume, whose title we give above, contains chiefly an interesting account of the missionary labours of Miss Fiske, who, for fifteen years, laboured with devotedness, and with a large measure of success, among the Nestorian females in Persia. Much interesting information is presented with reference to the social condition of the Nestorians, as well as with reference to the state of religion and the revivals, which at different times gladdened the hearts of the missionaries. The narrative is exceedingly pleasing, and shows what may be done by a devoted Christian woman, even amidst great discouragements and difficulties.

LETTERS ON THE MINISTRY OF THE GOSPEL. By Francis Wayland. Sold by Rollo and Adam, Toronto.

Dr. Wayland, the author of this volume, is well known as an able and accomplished scholar and writer. The volume contains a series of letters, ten in number, on various important points connected with the work of the ministry. They present the result of the writer's large Christian and ministerial experience, and are well worthy of the perusal of all who have in view the ministry of the Gospel. It would be well were a copy placed in the hands of each theological student.

THE LAST MARTYRS OF ERROMANGA. Being a Memoir of the Rev. G. A. Gordon, and Ellen Catherine Powell, his wife. Halifax: MacNab and Sheffer.

Our readers will no doubt remember the sad scenes which took place in Erromanga a little more than two years ago, when Mr. and Mrs. Gordon were cruelly massacred by the ignorant and deluded natives. The volume before us, written, we may mention, by the brother of the martyred missionary, now gone to be a labourer in the same field, gives full accounts of the incidents connected with these sad events, and also of the mission, with special reference to the labours of Mr. and Mrs. Gordon, and their excellent associates. The memoir of the martyred missionary, Mr. Gordon, is full of interest, and is well fitted to be useful to young men preparing to engage in the work of the Lord. He was full of zeal for the glory of the Saviour, and, young as he was, he had before his removal not a few tokens of the presence and blessing of the Master whom he served. We trust that in this case, as in other cases, the blood of the martyr may be the seed of the church, and that the devoted brother, who has gone to take the place of the dead, may be long spared and abundantly blessed in the good work to which he has devoted himself.

THE CRITICAL, EXPERIMENTAL, AND PRACTICAL COMMENTARY ON THE OLD AND NEW TESTAMENTS. By the Rev. Dr. Jamieson, Glasgow, Rev. A. N. Fausset, York, and Rev. Dr. Brown, Aberdeen.

We have received from Mr. McLellan, Hamilton, Agent for the Publishers, the first volume issued, viz., the first volume on the New Testament, being the fourth volume of the entire commentary. We have no hesitation in saying that this will be the most useful single commentary which any one can possess. While others, on separate books, may be found with more critical matter, and others, perhaps, more exclusively practical, it would be impossible to obtain one which combines so many excellencies. It is really what its title declares, a critical, experimental, and practical Commentary. The price at which it is offered is exceedingly low; we trust the publisher will find his efforts to promote the study of the Scriptures duly appreciated.

MONEYS RECEIVED UP TO 24TH SEPT.

SYNOD FUND.		COLLEGE.	
Thamesford.....	\$7 00	East Aldboro'.....	10 00
Belleville.....	10 00	London, St. Andrew's.....	60 00
Pictou.....	6 62	Puslinch West.....	20 00
Westminster.....	8 00		
Doon.....	3 50	FOREIGN MISSIONS.	
Verulam, Bobcaygeon, and Cambridge.....	7 00	Friend.....	2 00
Bayfield.....	4 00	Grand Frontiere.....	3 00
Wardsville.....	4 50	McKillop.....	20 00
Chateaugay.....	4 00		
Carlisle.....	3 00	FRENCH CANADIAN MISSION.	
Fingal.....	4 00	Friend.....	2 00
Percy \$4 00, Seymour \$1 00....	5 00	Essa, 1st.....	8 00
London, St. Andrew's.....	14 00	W. Gwillimbury, 1st.....	5 00
Woodstock, Erskine Ch.....	4 00	East Puslinch.....	15 00
Richmond Hill, and Thornhill....	8 40	Keene.....	3 00
Hilbert.....	3 50	Puslinch West.....	12 61
Meaford, \$1 92, Williamstown)		Harrington.....	5 00
1 17; Griersville, \$1 08;)	4 92		
Thornbury, 75.....		WIDOWS FUND.	
English River.....	4 00	London, St. Andrew's.....	20 00
Hamilton, Central Church.....	20 00	With rates for Rev. John Smith.	
Nairn Church.....	3 20		
St. Eustache.....	1 50	BUXTON MISSION.	
Clinton, Willis Church.....	6 00	Friend.....	1 00
St. Catherines.....	10 35		
York Mills.....	4 00	SCHOOL AT KILDONAN	
Oakville.....	6 50	Hibert, S. S.....	4 00
Galt (Knox's).....	35 92	Chalmer's Church, Kingston....	3 00
Galt (2nd).....	14 00	W. H. B.....	3 00
Hamilton (Knox's).....	10 00		
Beverley.....	6 00	FOREIGN MISSIONS OF PRESBYTERIAN CHURCH	
Saltfleet and Binbrook.....	12 06	IN LOWER PROVINCES.	
Columbus and Brooklin.....	6 09	Bible Class in E. Nissouri, per Mr.	
Napanee.....	3 00	W. Paterson, for Missionary	
Puslinch West.....	8 00	Ship.....	7 00
Ridgetown.....	5 00		

RECEIPTS FOR "RECORD" UP TO 24TH SEPT.

W. P., Verulam, \$1, A. S., J. S., Mount Brydges, H. H., J. Y. Mayfield, G. S. Crinan, A. McA., A. J., Clinton, Mrs. H. Toronto, Rev. W. E. McK., Orangeville, Dr. B., Belle Riviere, J. R., Prescott, \$1; J. C. W. Widder, \$1; G. B. Malton, \$1, Rev. R. F. B., Rev. A. McG., W. McG.	Hon. J. G. C., J. McC., W. S., A. H., W. B., J. D., J. L., St. Catherines, J. D., Galt, \$10; W. D. Dumbarton, \$1; D. McK., R. P., \$1, Wallacetown; G. O., Toronto, \$8 00; R. R., Mrs. D., Widder, J. T. Lloydtown,
---	--

ADVERTISEMENTS.

"CANADA OBSERVER,"

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

BEST WEEKLY PUBLISHED IN THE PROVINCE.

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

**PRESBYTERIAN
BOARD OF PUBLICATION
AT PHILADELPHIA.**

THE undersigned respectfully submits to Superintendents of Sabbath Schools the following scale of modified prices for the *Presbyterian Sabbath School Visitor*, a monthly paper marked by its adaptedness to the juvenile mind:

10 copies for 12 months\$1 20
15 " " " 1 80
20 " " " 2 40
25 " " " 3 00
30 " " " 3 60
40 " " " 4 80
50 " " " 5 60
75 " " " 8 40
100 " " " 9 60

Payments in advance; and, if more convenient, one-half of the above will be taken for six months. In transmitting parcels by mail there is a postage of 5 cents per pound or fraction of a pound; 5 cents will carry 30 copies, 10 cents 60 copies, 15 cents 100 copies. It is sent in parcels once every two months. New subscribers can begin with any month. All the publications of the Board supplied as low as possible.

REV. A. KENNEDY,
Agent in Canada for the Board.

KNOX COLLEGE.

THE Session of 1863-4 will open on the FIRST WEDNESDAY OF OCTOBER. The Introductory Lecture will be delivered by Rev. Dr. Burns, at 12 o'clock, noon.

**NEW BOOKS
AND NEW EDITIONS
FOR SALE BY D. McLELLAN
HAMILTON, C. W.**

- D'AUBIGNE'S New Book—Reformation in the Time of Calvin...\$2.50
Guthrie's Speaking to the Heart .. 0.63
Dr. Cunningham's Historical Theology, 3 vols. each..... 3 00
United Presbyterian Forms of Procedure, *net* 0.25
Forbes' do for Free Church..... 1.50
Dr. Cunningham's Church Principles, (new vol.) 3.00
Andrews' Life of Our Lord..... 1.50
Communion Vessels and Tokens, Baptismal Fonts, Kirk-Session and Presbyterian Minute Books.
Hamilton, C. W., Oct. 1863.

**CRITICAL, EXPERIMENTAL AND PRACTICAL COMMENTARY
ON THE
OLD AND NEW TESTAMENTS.**

BY Rev. R. JAMIESON, D.D., Glasgow; Rev. A. R. FAUSSETT, A.M., York, and Rev. D. BROWN, D.D., Aberdeen.
Mr. D. McLellan, Hamilton, has received the volume in the Gospels, and the same is ready for delivery to subscribers. The subscription list will be kept open till the end of September. Price of work, in six volumes, will be \$15.

The Home and Foreign Record
OF THE CANADA PRESBYTERIAN CHURCH,
IS PRINTED MONTHLY BY
W. C. CHEWETT & CO., KING ST., TORONTO.