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THE
HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 8.

JUNE, 1864.

VOL. IV.

OFFICIAL NOTICES.

MEETING OF SYNOD OF THE CANADA PRESBYTERIAN CHURCH.

The Fourth Session of the Synod of the Canada Presbyterian Church will be opened in the city of Toronto, and within Cooke's Church there, on Tuesday, the 14th of June next, at 7 o'clock p.m.

The attention of Presbytery Clerks and of others is earnestly invited to the following Standing Orders and Notices.

Certified Rolls of Presbyteries, together with Reports of Ordinations, Inductions, Licensure, Deaths, Demissions, and Depositions, within their respective bounds, shall be sent by their respective Clerks, so as to be in the hands of the Clerk of Synod, at least eight days before the Synod meets.

(The above Rolls and Reports should be sent to the Rev. W. Frazer, Bond Head.)

There shall be a Standing Committee on Business, consisting of the Clerks of the Synod and of Presbyteries, who shall arrange all such business as may be requisite prior to the first diet of the Annual meeting of Synod: and such Committee, together with a Minister and Elder from each Presbytery, appointed by the Presbytery itself, shall constitute the Committee on Bills and Overtures; but in the event of no such appointments being made, such representatives shall be appointed by the Synod. The Synod Clerks shall be joint Conveners of the said Committee.

(The Business Committee will meet in the vestry of Cooke's Church, Toronto, on Tuesday, 14th June, at 12 o'clock noon.)

All papers for the Synod, or notification of the same, shall be transmitted to the Conveners of the Committee on Business at least eight days before the meeting of Synod; and all such papers will pass through the Committee on Bills and Overtures before presentation to Synod.

(These should be sent to the Rev. W. Reid, Kncx College, Toronto.)

The Conveners of Standing Committees shall give in their Reports to the Committee on Bills and Overtures, not later than the second Sederunt of the meeting of Synod.

WILLIAM REID, A.M. } Joint Clerks of Synod, and
WILLIAM FRAZER, } Conveners of Business Committee

THE APPROACHING MEETING OF SYNOD.

In the course of the month an annual Synodical meeting takes place. Many most important matters connected with the work of the Church in its Theological Institute, and its missionary operations will come up for consideration; and Divine guidance and direction will be peculiarly needed. We trust that many prayers will be offered up, that needed guidance may be granted, that heavenly wisdom may be vouchsafed, and that a spirit of harmony and forbearance may prevail at all the assemblies of the brethren.

It will be borne in mind that, in the providence of God, questions of great difficulty have been forced on the consideration of the Synod. We refer to the contemplated retirement of Professor Young from his chair in Knox College, and the proposal, of which no doubt most of our readers have heard, of the erection of a Theological School in Montreal. These questions will no doubt be approached with judgment, and with a desire to consult the best interests of the Church at large. We form one Church and must earnestly and resolutely guard against all sectional feeling and action. The Home Mission scheme, too, must be considered and settled. Of course there will be differences of opinion, and no scheme could be devised that would fall in, in every respect, with the views of all. But the aim must be to ascertain what is best for the Church at large, and, we doubt not, even those who might prefer a different mode of operation, will at least give a trial to the system which commends itself to the judgment of the majority.

In regard to the financial department of the Church, it will be satisfactory to know that, in regard to the College Fund there has been a very considerable improvement. We regret that in the case of the Foreign Mission Fund there has not been such an improvement.

We trust that there will be a large attendance of ministers and elders. But in order to secure this, congregations should see to it that funds are provided to enable the minister or elder to go the annual meeting of Synod. This is most reasonable and just. It is not for their private business, nor for their pleasure, that they leave their homes, and travel, in many cases, hundreds of miles to the Synod meeting. It is for the business of the Church at large, and for the interests of every particular congregation, and therefore means should be provided to defray the necessary expenses. Efforts are being made to lighten these expenses. On application being made, the leading Railway Companies have agreed to give return tickets to ministers and elders attending Synod. The Committee of Accommodation are doing what they can to arrange for the reception in private families, of the brethren on their arrival in Toronto. But when all is done that can be done in this way, there will be still a considerable expense which must be met, and we earnestly urge this subject on the attention of the office-bearers in every congregation.

THE TRUE RULE IN GIVING.

“He that giveth, let him do it with simplicity.”

No one denies that it is the duty of all who bear the Christian name to give

of their means for the support and spread of the Gospel, and for the relief of the wants of the poor of the flock. One would think that a duty having such holy incentives to its proper performance could be in no danger of degenerating into a formality, especially since it is one of those duties particularly specified in the vows taken by all who make a public profession of faith in Jesus Christ. Nor is this all.

Early in the history of the Church, that man and woman who agreed together "to keep back part of the price of the land" were smitten with death; being driven away in their wickedness, as a warning to those who should follow after.

Experience, however, that stern monitor, clearly demonstrates from week to week, and from year to year, not only that there is danger of formality in this regard, but that lifeless form is almost all that is now left of what was once so full of life and vigour, that under its influence men and women sold their possessions and brought the price of them to the Apostles' feet, no man counting aught that he possessed his own, the love of Christ constraining them.

"He that giveth, let him do it with simplicity;" in the margin it is "liberally." It cannot be that any very considerable proportion of church members now-a-days ever carefully weigh the importance of this duty, or its relation to the prosperity of the Church, or that they meditate much on their own vow after it has been entered into. Fewer still there are, who regard it in such a manner and degree as that by it they regulate their industry, their expenditure, and their liberality, though on a little reflection it must manifestly appear that such should be the case. We have no right to expect a *blessed* increase without industry, and if we expend lavishly upon ourselves, upon trifles, or, as the Apostle James expresses it, "Consume it upon your lusts," liberality in such a case, if it exists at all, must necessarily be very limited. The Christian lives by rule, not by accident, by impulse, or caprice.

One of the opportunities for the exercise of this duty in all our congregations is the collection taken up at the time of public worship, and, let it be observed, always before the benediction is pronounced, hence manifestly a part of the public worship. These collections are sometimes, ostensibly at least, for the poor. Many worshippers, alas! very many, manifest that their interest in and sympathy with the poor, not one poor person, but *the poor*, amounts in a pecuniary point of view, to one cent; or, if there be two collections in the day—two cents in the week, provided they be regular in their attendance. His income may be \$5 a week, or \$10, or \$20, or more, it matters not; when the plate comes around he gives one cent. He may be hoarding up money, or he may be living above his means, it matters not, he gives the stereotyped collection; *one cent*. One cent has become so orthodox a contribution on such occasions, that I have heard of one who, on discovering that he had given a quarter of a dollar when he supposed he had given a cent, declared that he would not give anything for the next twenty-four collections.

The congregation may just now have united in singing such high and holy resolutions as,

"I'll of salvation take the cup, on God's name will I call,
I'll pay my vows now to the Lord, before His people all;"

the collection is taken up, one cent is deposited, and thus this much of the vow is paid to the Lord before all his people. Is this worship? Is it the solemnity of paying a vow?

On other occasions there are what are called "special collections," for missions, for building a house of worship, or such like. On these occasions one would naturally expect something like giving from principle—conscientious giving. But here again it is evident that conscience is not consulted—that principle is never thought of, for still the convenient contribution *one cent* satisfies all demands.

I have sometimes thought that the rule of giving with many Christians, if they have any rule at all, is something like the following: Out of their income they first take all personal and family expenses, including, in many instances, what they themselves regard as little indulgences, the latest fashion, perhaps, or an occasional treat to something not positively prohibited, smoking tobacco, it may be, or some other practice of equally equivocal morality. If there be any church dues in form of pew rents, this receives as much consideration as other debts, with this difference, that inasmuch as the collector of the congregation is not quite so likely to sue as other agents are, payment may be deferred for a quarter or even two, or more perhaps, and will be made right when perfectly convenient. This personal expense includes the *one cent* already referred to. Then, out of what is left, something is given toward special collections, proportioned not to the merits of the particular objects in whose behalf the collections are made, nor to the income or the ability of the giver, but to the manner and circumstances in which they are presented, and to the amount of loose change which happens to be on hand at the time.

Ah! but some one says, "Why it is easy to talk. It is give, give, give, all the time." And why should it not be. Is not GIVE the rule daily practised towards us by that beneficent hand who "*Giveth us richly all things to enjoy?*" Has he not taught us after this manner to pray, "*Give us this day our daily bread?*" and is it not He who *daily* supplies *all* our wants?

The riddle proposed by old Mr. Honest was:

"A man there was, though some did count him mad,
The more he cast away, the more he had."

The question we ask is:

"Is he a saint, who does account it wise
To hoard up all his wealth until he dies?"

And by way of answer we would suggest that the injunction "Honour the Lord with thy substance," is commended to us by the promise, "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." That God challenged his people in words like these: "Bring ye all," yes, *all*, "the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room to receive it. And I will rebuke the devourer for your sakes." That He declares, "Cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing." "Whatsoever ye do, do it heartily as to the Lord and not unto men." God loveth the cheerful giver.—*Reformed Presbyterian.*

OUR RELIGIOUS LITERATURE—NEW EDITION OF BUNYAN'S WORKS.

It is a very favourable sign of the times, amidst abounding scepticism and infidelity, to see so many of the older theologians—the massive and solid divines of the sixteenth and seventeenth centuries—re-produced in a modern garb. Their very appearance on our shelves reminds us that "there were giants in the earth in those days," and reminds us also of our superficialness and smallness in this busy and bustling age. Their appearance at this time reminds us also of that of the two slain witnesses of the Apocalypse, who stood on their feet after three days and a-half, when the spirit of life from God entered into them.

The coldness and apathy of Moderatism and Rationalism, and the general scepticism and superficialness of the eighteenth century slew those witnesses for the truth. The great majority of both the clergy and philosophers of that

day, rejoiced and made merry over the extinction or destruction, as they thought, of the Reformers, Puritans, and Covenanters of other days. And they thought they had secured their graves by the weapons of ridicule and carnal wisdom, under the mask of moderation, prudence, and morality.

We look upon it then, as already said, as a most favourable sign of the times, that we are privileged to behold the resurrection, so to speak, of those witnesses—the re-production or re-appearance of the Reformers, Puritans, and Covenanters in our midst. The publication of the “Calvin Translation Society” of the Works of Calvin commenced some twenty years ago, was the inauguration of the series of kindred publications that have since issued from the Press—exerted a most wholesome influence upon the ministers of the Gospel both in Britain and America—created and increased a taste for solid and systematic theology, for massive and profound views of Scripture. It was right and proper that Calvin, the greatest of the great men of the Reformation, and indeed of the Reformed Churches, should have the preference, and take the precedence in this respect. And it was no less becoming that the works of John Owen, the theologian of the sixteenth century, the greatest of British theologians, and the name we would place next to Calvin, should immediately follow those of Calvin. It is scarcely possible to exaggerate the influence for good the works of Owen, published by Johnston & Hunter, had upon the Christian public, both upon their heads and hearts, but especially upon the Ministers of the Gospel. And we rejoice to know that the demand for them is on the increase. The publications of the Wodrow Society in Scotland, as well as those of the Parker Society in England, have also greatly contributed towards the establishment of sound theology—the theology of the Reformation.

The series of “Puritan Divines,” now in course of publication by Mr. Nichol of Edinburgh, amply testifies the increased demand and growing popularity of such works; and what a revolution has taken place in the views and feelings of the Christian public since the reign of Moderatism in last century.

But it is time we should call attention to Bunyan and the edition of his works now in course of publication by Mr. McKenzie, and which occasioned these remarks. Little did Bunyan think, when lodged in Bedford jail, that he was to write there, what would turn out to be the most popular religious book in the world: although, like Lord Bacon, after he had written it, he knew that his book would last, and that posterity would not willingly let it die. When he consulted his friends about publishing it, they were much divided on that point:

“Some said, ‘John, print it;’ others said, ‘Not so,’
Some said, ‘It might do good,’ others said, ‘No.’”

Those objecting to its publication did so on the ground of the fictitious and allegorical cast he had given it. But Bunyan with his strong sense settled the matter for himself. He stated that the Old Testament was full of types, metaphors, and shadows, and thereby instruction was imparted; and that Christ and his Apostles spake in parables; and therefore the method he took of presenting truth had the divine sanction; and, hence, if others abused it to serve the devil, that was no reason why he should not use it for the glory of God. As might be expected his book at once became popular, but popular with a certain class only, and that a very limited class in comparison with the way it yields now over the Christian world. Even in the days of Cowper, when that evangelical bard panegyricized Bunyan, he abstained from mentioning his name, “lest so despised a name should move a sneer.” Bunyan, however, was popular in the days of Cowper, although not so generally appreciated by rich and poor, learned and unlettered, as he is now. He stands by himself, and has secured a place indisputably his own in our religious or theological literature. There is not another author in any department of theology who maintains his place so securely as Bunyan, not only that he is the master of his department, but he is so without as much as a rival. The fields trodden by Calvin, Owen,

Edwards, and even Butler, have been repeatedly gone over by others, and by some ably gone over too, although those veterans have greatly distanced all rivals, and are still higher than any of the people from their shoulders and upward. Bunyan had more genius and individuality than any of his contemporaries, and it is this that makes him so inimitable. Of the "Pilgrim's Progress," it were superfluous, if not presumptuous, to speak in praise. It seizes us in childhood with the strong hand of its power, our manhood surrenders to the spell of its sweet sorcery, and its grasp upon us relaxes not when mingles the brown of life with sober gray, nay, is often strongest amid the weariness of waning years. Dr. Arnold, whose admiration of the "Pilgrim's Progress," was very great, used to say: "I cannot trust myself to read the account of Christian going up to the celestial gate after his passage through the river of Death." And on another occasion, upon reading it through after a long interval, said, "I have always been struck by its piety; I am now struck equally, or even more, by its profound wisdom."

"It were superfluous," says Dr. Symington, "to commend a book which has gone through a greater number of editions than can be counted—which has been translated to almost every language—which such men of genius as Scott, Byron, Wordsworth, Southey, Montgomery, and Macaulay, have thought worthy of the tribute of their admiration and sympathy; and which has perhaps received the highest of all encomiums, in the blundering attempts of heretics to accommodate it to the circulation of their erroneous opinions; Papists, Puseyites, and Antimouians having all tried to use it for such a purpose."

The criticism of Lord Macaulay is worth quoting. His lordship says: "The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain working-men, was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language, no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed."

Of these illustrated editions of the Works of Bunyan, the one in English and the other in Gaelic, suffice it to say, that the type is the largest we have seen, and the paper is of the best quality. It is far superior to any edition of these works that has ever appeared. A magnificent portrait of Bunyan, life-size, for framing is to be given gratis to subscribers. The publisher says in the prospectus: "Notwithstanding the large size of type, and the number of illustrations and embellishments, the Illustrated Family Edition of Bunyan's Pilgrim's Progress, and other select works will be completed in thirty parts, price 25cts. each. It is the same price here as in Britain. The Gaelic edition is got up in precisely the same style as the English one. Those who understand the Gaelic should secure a copy of this edition, as it is not likely it will ever appear again in the same style in that language. The agent for the work in this country is prepared to give a liberal remuneration to canvassers.

* *A Family Edition of Bunyan's 'Pilgrim's Progress,' and other select works, with the notes of Cheever, Scott, and Mason, and a memoir by Cheever.* Published (in English and in Gaelic) in monthly parts, at 25 cents each. William McKenzie, London, Edinburgh, and Glasgow. Angus McLean, Guelph, agent for Canada.

Missionary Intelligence.

LETTER FROM REV. R. JAMIESON.

To the Editor of the Record.

New Westminster, B.C., March 8th, 1864.

MY DEAR SIR.—It is probable Mr. Duff's departure to British Columbia will be occupying the attention of your readers ere this reaches you. The time and occasion, therefore, may not be inopportune to give a very short sketch of ecclesiastical affairs in this Colony, above New Westminster.

Eighty miles up the river there is a small, almost deserted village named Hope, where the Church of England has a resident minister and a church. It is confidently expected, however, that it will yet be a place of some importance, as it is the outlet of a large district of good agricultural land to the east, called the Similkameen and Okanagan districts. Fifteen miles further up the river we reach Yale, the head of steamboat navigation on the lower Fraser. The population is about four hundred, chiefly foreigners. Here there are two churches and two resident ministers—Methodist and Church of England. A considerable business is done at Yale during the summer, as it is one of the two routes to the mines; and passengers and goods exchange the steamboat for the splendid waggon road lately constructed, and which is really a triumph of engineering skill. About fifty miles above Yale is Lytton at the junction of the Thompson River with the Fraser, a small place with no provision for any religious services, except a few occasional visits by the only resident minister at Lillooet, forty-three miles higher up. Those going to the mines by the Yale route here leave the Fraser and turn to the right up the Thompson, and meet those going by the Douglas-Lillooet route at a point about seventy-five miles from Lytton and fifty from Lillooet, where the two roads join at a place named Clinton, where some efforts has been made to induce a town to grow.

Coming back we shall make a start from this by the other route to the mines. We ascend the river again for fifty miles, strike in by the Harrison river, seven miles which brings us to Harrison lake, forty three long, at the end of which is the town of Douglass, with a population of about 200. Here again we meet with a church and a resident minister belonging to the Church of England. Various portages and lakes have now to be crossed for about 120 miles before we reach the next place of importance—Lillooet, with a population of about 400. Here the other branch of the waggon-road commences which connects with that from Yale as already stated. The Church of England has a resident minister and church at Lillooet. This is all the stated provision yet made for the religious wants of the Colonists, with the exception of the erection of two churches in the mines last summer, one Episcopalian, and one Methodist—but which have been left unsupplied during the long and tedious Cariboo winter, though hundreds of miners remained up there. There are thus above this point, (which your readers will remember is only fifteen miles into the country), one Wesleyan and four Episcopalian ministers. A few come from Vancouver Island during the summer and hold services at the mines on the different creeks. Perhaps I should have mentioned that Lillooet is about 250 miles from the Cariboo region. Besides the towns or villages mentioned, there are quite a number of settlers thinly scattered along the different routes. A number of families are gradually finding their ways to various points where even the occasional services of a minister might prove highly valuable. This winter a man and his wife with five children belonging to our congregation here, have gone to keep a wayside inn or tavern far above Lillooet, and the nearest neighbours four miles from them. Some, however, seem to be able to dispose easily of their children if they are in their way. A family calling themselves Presbyterians live in a certain town up the country, and the woman or mother passed

through this last week, after leaving two of her children at the popish nunnery at Victoria, to be cared for or educated, and getting the youngest about two years old, baptized by Mr. Hall, "for, indeed, they would let their children go without baptism, if they could not get a Presbyterian minister to do it; and Oh! how much they do regret that they have not one settled near them!" And that is just but a sample of either the hypocrisy or the self-deception, or whatever it may be called, of men speaking and acting regarding their own Church which has oftentimes made me heart-sick, and wonder if there be such a thing as true religion among men.

I have said nothing about the size of the congregational meeting in the above named churches, as I can now do so by putting all together as they are about equal. The attendance upon each varies from six to twelve every Sabbath! Some of them are as often under six as over it. The extent of their usefulness must not, however, be measured by the size of the Sabbath congregations. Their opportunities for doing good are very great indeed, but such is the floating character, at present, of the vast population which is almost constantly pouring over the highways of our adopted country, they can, if they will, be busy in season and out of season in sowing the seed. This good and precious seed we have abundant opportunities of planting, but none of watering, and we must rest satisfied with the hope that others will have the satisfaction of reaping the fruit, or building upon the foundation that we have laid. Thanks be to God that even in this trying kind of labour, where we must work and work altogether by faith, and reap very little fruit here, we have the encouragement conveyed by the declaration and promise and honour—"Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour. For we are all labourers together with God."

Mr. Duff, if spared to reach the upper country, has to enter upon a very trying and difficult field of labour; and not the least of his trials, if I may judge by my own experience, will be callous indifference to religious exercises of hundreds who made it their boast that "they never missed a service at home."

He goes on the noblest of errands, it is true,—as an ambassador for Christ entreating sinners to be reconciled unto God, but he will need apostolic faith, zeal, self-denial, and perseverance, and I, therefore, bespeak for him the large hearted sympathies and earnest prayers of the whole Church, that by the grace of God he may "be steadfast, unmoveable, always abounding in the work of the Lord."

There is nothing new with ourselves since I last wrote. The winter has been very mild and open—indeed I often think that winter has yet to come—and there is quite a movement to the upper country. I hope soon to hear now of Mr. Duff's coming, as it is five months since I heard from the Convener, or rather since he wrote. I cannot give you any information about Victoria as I do not get any myself. I see by the newspapers that Mr. Hall's congregation has sent a call to Dr. Ormiston. The Rev. Mr. Macfie, Independent, is seeking an appointment to England as a sort of Emigration agent or Lecturer, and the Rev. Mr. Nummo, Old Kirk, is to supply his pulpit and keep his congregation together till he returns.

Very truly yours,
ROBERT JAMIESON.

THE OUTLYING MISSION FIELD OF THE PRESBYTERY OF TORONTO.

Standing upon the margin of the ocean, it is interesting to notice how, while the tide is flowing, that the one wave is forced on by that which succeeds it, until the yellow sanded beach is slowly yet surely covered by the rushing waters. Such is the sort of gradual process by which the wilderness is reclaimed in this land, one wave of immigration succeeding another and carrying the settlers

farther and farther still into the remote wilderness. To follow this ever increasing tide of settlers, that she may minister to their spiritual wants is plainly the duty of the Presbyterian Church. And we now intend in the present article, to direct special attention to the portion of the Mission Field of the Presbytery of Toronto, lying in her extreme northern border.

Taking Toronto as the starting point, it is important to notice how a series of intervening congregations connect this Mission Field with the seat of Presbytery. From the city is an easy passage to York Mills, thence to Richmond Hill, King, Newmarket, (recently made a mission station) till we reach Bradford and enter the County of Simcoe, we then pass through Innisfil with its flourishing congregation and find ourselves in Barrie, the county town. Passing from it we journey along the Penetanguishene Road 16 miles, till we arrive at the Church and manse of the Rev. G. Crow, the laborious pastor of an interesting and growing rural charge, and after another ride of 18 miles reach Penetanguishene, an old naval and military station, the seat of the Juvenile Reformatory Institution for Upper Canada, and the ultima thule of the Presbytery's field in that direction. Here the mission ground was broken by Mr. Crow, upwards of a year ago, and the encouragement has been such, that a missionary is labouring there this season. In and around the village there reside upwards of 20 Presbyterian families; its importance is enhanced by being the seat of the Reformatory, (though the Presbyterians found there are, we are happy to say few, when compared with our numbers throughout the Province). Between this place, too, and Collingwood, lies a large tract of unsettled land, which has begun to fill up with settlers, of whom a fair proportion are Presbyterians. In the opposite direction, moreover, towards Coldwater is another block of unsettled land, which is also beginning to be taken up, and through which a railroad was surveyed some years ago. In and around Coldwater are likewise a few Presbyterian settlers of influence, and one of them, Wm. Darling, Esq., has for some time been conducting a religious service once a fortnight in that village, with great acceptance. About 9 miles north-east of Coldwater, and lying over against Peuetanguishene, on the opposite of the Georgian Bay, is situated a small settlement belonging to one of our people, where extensive saw-mills have been erected. During the summer, the missionary at Penetanguishene will give occasional supply to these two places.

Passing along the Coldwater Road, we reach Orillia, about 28 miles north-east of Barrie, and leaving it on its eastern side, we pass along the margin of Lake Couchiching for 11 miles and then arrive at the beginning of the Road that leads through the Muskoka Settlement, a missionary field comparatively new and unknown, yet of very great importance. At present it may be said to comprise the townships of Morrison, and Muskoka, in the county of Simcoe, and Draper, and Macaulay in the county of Ontario, besides the space found blank in the most recent maps, between the townships of Muskoka, which contains in its south-east corner the surveyed but unsettled township of Monck, comprising a tract of fine land, already occupied by a number of settlers, and beyond it a vast unsurveyed territory where about 30 families have located themselves; as the country is opened up and surveyed in that quarter, large tracts of fine land have been discovered, and the territory 40 miles north-east of Orillia and onwards seems to be one of the gardens of Canada.

Though the Muskoka Settlement be only 4 years old, it contains about 1500 inhabitants; of these more than 300 are Scotch, and about 350 Irish, all of whom are Protestants and chiefly from the north, so that it is plain that the Presbyterian element must be strong throughout the settlement. Upwards of 2000 acres of land have been cleared, and the value of produce raised during the past year exceeded \$40,000. The place is of comparatively easy access, and the settlers, though experiencing many of the hardships incident to a new settlement, have made marvellous and marked progress.

But it is high time to enquire what interest our Church has been taking in

this important field? About 2 years ago the attention of the Presbytery was called to this district, and, in the lack of more eligible supply, a lay missionary was appointed to labour in Muskoka, Rama, and north Mara. Last summer a student of Knox College occupied the same field for 6 months, and this summer a student is also labouring in the field, devoting two thirds of his time to Muskoka, where are four promising stations, and one-third to North Mara. Nothing has yet been done in the way of church building, but two school houses have been built, principally by the efforts of our people for general use, in which service is held. Other meetings are held in private houses, and are well attended. The people are most anxious for supply, and though unable to do much, meanwhile, for the supply of ordinances, yet a little timely aid for a year or two will enable them to provide for the means of grace, without much extraneous aid. As an instance of their willingness, we may mention that one settler, without solicitation, presented \$20 to the College and Home Mission Fund.

To complete this sketch of this section of the Mission Field, we turn next to North Mara, with 30 Presbyterian families, by whom a neat church has been erected, and to whose spiritual wants two pious elders minister, by conducting religious meetings in Gaelic and English. Along side of it lies Rama, in which a large tract of land has recently been surveyed and opened for settlement. It contains about ten Presbyterian families.

May we not conclude with asking:—"Have our people in these important settlements been attended to as they ought?" A good way of getting the right answer is to state what other bodies have been doing. For three years the Wesleyan and Episcopal Methodists have had missionaries in the field, at a yearly cost of \$300 to \$400 for each labourer, and more recently the Primitive Methodists have sent a third minister, while we, though having relatively a larger number of adherents, have given but the partial supply of a lay missionary for 9 and a student for 6 months. Can we, therefore, wonder if our people fall away from our Church and follow those who have been so liberally attending to their spiritual wants. What we believe is needed, is some minister of an apostolic and zealous spirit, who would settle in the midst of the people, and to whom a fixed salary would be guaranteed for three or four years. Were the right man found we have no doubt that a special appeal to some of our liberal laymen in and around Toronto, would procure the requisite funds, and the servant of God, though called on to endure hardness for a brief period, would be more than repaid by the spiritual fruits, that might be reasonably expected as the results of his labours. Who then will volunteer for this missionary outpost? May the Lord of the harvest speedily raise him up.

Some pecuniary aid in the erection of churches will also be necessary, when the settlers are so advanced as to undertake this work, and will be returned with interest to the donors, in the more rapid prosperity and extension of our Zion.

Our more favoured Sabbath Schools in the front townships might also do much by presenting books, tracts, &c., and thus bringing into existence, and fostering Sabbath Schools and religious meetings, we may state that a liberal donation of books, catechisms, &c., has just been forwarded by Mr. Jas. Campbell, bookseller, Toronto, and if any others are inclined to imitate his generosity, their donations may be sent to the Rev. Wm. Reid, Knox College.

Permit us to close this rather lengthy production, by commending to the ministers and members of our Church, and especially to those of the Toronto Presbytery, the outlying mission field, whose claims we have been presenting, and to bespeak their earnest prayers, in order that a suitable permanent missionary may be raised up, sufficient means provided, and the necessary measures adopted, to enable our Church to lay her foundations deep and broad, and to build a stately and magnificent spiritual edifice amid the rocks, rivers, and extensive forests of the Muskoka Settlement.

HOME MISSION REPORT OF THE PRESBYTERY OF COBOURG
FOR 1863-64.

During last summer the Presbytery employed two missionaries, one in the new townships on the Bobcaygeon road, and the other at Warsaw. During the winter Warsaw was supplied for three months, and the Bobcaygeon road stations for three months. Besides these members of Presbytery gave supply at Warsaw when there was no resident missionary here, and the back stations were visited during the summer and winter by a member of the Presbytery who dispensed ordinances amongst the people.

This summer the Presbytery is employing two missionaries in the new townships, and one at Warsaw, besides a third who is engaged in supplying the vacant charge of Perrytown and Oakhills.

The following facts concerning the stations are submitted to the Committee.

1. Warsaw is a village distant about twelve miles from Peterboro' and close to the Roman Catholic township of Douro. The congregation there has been in existence for about twenty years; for about five years it was part of the charge of Mr. Bowie in connection with Norwood, but for four years has stood alone. Owing to the barren character of the country to the north, and the Roman Catholic character of the population to the west, the field is very limited. The congregation averages about 100, Bible Class consists of 23 scholars over 16 years of age, and the Sabbath School has about 40 scholars. There are only about 12 families which are decidedly attached to our Church, represented by 25 communicants. Many others, however, attend and are as favourably disposed to our Church as to any other, being connected with none. There is a church here free of debt, but the isolated situation of the village makes it difficult and expensive to give a regular supply of ordinances.

An effort is being made to detach the congregation of Lakefield from that of Peterboro' with which it is now associated, and to fester a new congregation on the boundary line between Emily and Smith with the view of forming a new charge, and the missionary at Warsaw gives some aid in this. The prospects in this respect are good.

2. The Bobcaygeon road stations being northward from Bobcaygeon village about forty miles, there are eight stations at which the Gospel has been preached by our missionaries. The attendance varies at the different places on an average from 20 to 80. This year this mission field has been divided into two groups of stations. (1) Burnt River, or Kinmount, and adjoining places, at least four preaching places. The membership at these places collectively may be very little over 20. Though there are over 30 families professing to adhere to the Presbyterian Church. The attendance collectively may be set down at 150 on an average. (2.) Minden and adjoining localities. Here should be at least six preaching places. The members in Minden are over 20, and as many as 40 families around profess to adhere to our Church, and would support it if only established there. The attendance collectively may be set at 150 here also.

At Minden a church is in course of erection, and another may soon be put up near Lake Cushog. In Minden are several warm friends of the cause.

Besides preaching in the places already visited, the missionaries are expected to be able to go to settlements further north, beyond the Peterson road, and to the east and west of the Bobcaygeon road. There are in all about 14 townships which call for visiting.

The settlements are new, the crops have been for the last three seasons but indifferent. The people, therefore, have been able to do little more than bear the expense of the missionaries' board and travelling. Most of them are, however, ready to do what they can and need encouragement.

This mission field has been cultivated for three years; it is only about six years since the settlers went in beyond the Bromt River.

The only other denominations which are in the field are the Methodist. These

with their wonted zeal are making great exertions and are succeeding in establishing classes and building churches in several localities.

3. The Presbytery purposes as soon as they feel warranted to do so, to visit the Burleigh road, and to see what can be done in the settlements along it towards providing for the spiritual wants of the people. A visit of inquiry will probably be made during the summer.

Other fields in older townships might be cultivated successfully, if right men and means were available.

By order of the Presbytery,
JOHN LAING, Convener of H. M. C.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

The following is from the April number of the Record—

“The readers of the *Record* will be pleased to hear of six young men being baptized in connection with the Free Church Mission in Bengal.

The first a brother of Luky N. Dass, Howrah (an account of whose baptism is given in the *Record* of November 1862), is the third convert connected with my visits to Howrah within a little more than a twelvemonth. At the time of his brother's baptism, very favourable hopes were entertained of him. When I met the excited villagers on the morning after Luky's baptism, I had occasion to address them on the doctrine of forgiveness of injuries, and alluded to the Lord's Prayer, about God forgiving our sins as we forgive them that trespass against us. Immediately Luky's younger brother, Jodu Nath Dass, a youth of fourteen years of age, rose in the midst of the multitude, solemnly folded his hands, shut his eyes, and repeated the whole prayer, word for word, from beginning to end. It had a very extraordinary effect alike on the people and on myself.

He could not, however, then be persuaded to cast in his lot with his brother and guardian. To preserve his caste, he would not even eat under the same roof with him, but went with his other brother to live in an uncle's house. He however continued to attend, with more or less regularity, my Sabbath class, and visited Luky and his wife. Some months ago he left Hinduism, and took up his abode permanently with Luky. He visited me at my own house, and gave proofs that he was actuated by a spirit of prayer and love. His knowledge is not very extensive, nor is he very clever, but he seems to be a very warm-hearted youth, actuated by an earnest desire to follow Christ's footsteps. He was baptized in the native Church by the Rev. Lal Behari De, the pastor. He is now studying in our Calcutta institution.

On the Thursday following, another youth of the same name, Jodu Nath, but belonging to a higher—the Brahmin—caste, was baptized at Mahanad. His case was already referred to in the *Record*, as the youth whose mind had given way under the excitement and persecution attending his forsaking of Hinduism and all his earthly relatives in order to embrace Christianity. I had then the sad duty of accompanying him in his darkness to his native village. After the public examination of our schools at Mahanad, and the distribution of prizes to the successful scholars, I had the happy privilege of introducing him into the visible Church of Christ, as a child of light. He is now, and has been for the last six months, in his right mind, and quietly rejoicing in Jesus his Saviour.

Again, on Sabbath the 24th of January, at Mahanad, also, four young men were baptized, all more or less connected with one another. The eldest, Ram Chunder Dass, a young man of about twenty-seven years of age, the most influential of them, was the head-master of a Government school. His position indicates him to be a man of considerable education and intelligence. He is possessed of much knowledge of the Scriptures, the result, to a great extent, of his own private reading. He seems also to possess great earnestness and feeling, as was indicated by his answers to the questions put to himself and his companions at baptism.

The second and third are respectively a brother and cousin of Ram Chunder. The fourth is a convert from Mohammedanism, but a friend and associate of the other three."

THE FOREIGN MISSION WORK OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES (O. S.)

The following is a brief abstract of the annual report of the last year. It is pleasing to see amidst all the excitement of war, and the great demands on the resources of the community, the Foreign Mission work has been so well sustained.

The Executive Committee feel grateful to God that they are able to make an encouraging report of the year just ended. It has been a year of much anxiety in some respects in the prosecution of their work, but at its close they are permitted to see all the missions enjoying tokens of God's favour, and to record their testimony to the liberality of the churches and the friends of missions. The year closes without a debt on the mission treasury, though there is a heavy liability for exchange on bills remitted but not yet matured which must be met in due time; the receipts of the Board from all sources have been \$222,082.59; the expenses, \$221,609.93. It is a cause of great thankfulness, that in these times of trouble, the people of God have been enabled to extend such a steady and liberal support to the cause of missions. During the last year, their gifts considerably exceeded those of the preceding year.

The number of missionaries and assistant missionaries sent out was thirteen, of whom six are ministers—two of them returning to their fields of labour. The removal by death of the Rev. H. V. Rankin, of the Ningpo mission, is deeply deplored—the only death in the ranks of the ordained missionaries. The death of a female missionary among the Indians, Mrs. Williams, and the death of Mrs. Herron, wife of the Rev. D. Herron, in India, are also afflictive events; but in all these instances death was gain to our departed friends. It is mentioned with special pleasure that three native missionary labourers were licensed to preach the Gospel in India, and six in China, by Presbyteries in those countries.

The work of the missions has been carried forward as in preceding years. This work is conducted among several of our Indian tribes; in New Grenada and Brazil; in Liberia and Corsico, in Africa; in India, Siam, China, and Japan; among the Chinese in California; in Belgium, France and Italy; and among the Jews. Full accounts are given in the Report of the condition and progress of all these missions. These accounts show that 67 ministers of the Gospel, 11 licentiate preachers, 4 physicians, 193 teachers, colporteurs, &c.—in all a staff of 275 laborers, including the wives of the missionaries, are connected with the Board. It is particularly interesting to see that of these various labourers, no less than 125 are natives of the country in which this work is carried on. The work itself is that of making the Gospel known to those who sit in darkness, by preaching, by conversation, by teaching by distributing the Sacred Scriptures and other Christian books. In such a brief abstract as this, satisfactory details cannot be furnished, but as giving some idea of the work in progress, it may be stated that over 21,000,000 pages of the Scriptures and tracts were printed last year at the mission printing presses; nearly 5,000 youths were taught in the schools; and hopeful converts were admitted to the churches in Liberia, at Corsico, Rio de Janerio, Rawal, Pindi, Lahor, Jalander, Kapurthala, Lodianna, Ambala, Saharanpur, Dehra, Futteburgh, Mynpurie, Etawah, Bangkok, Petchaburi, Canton, Ningpo, Shanghai, Nungchow, San Francisco, Iowa, Chippewa—in some cases one, two, or three; in other cases eighteen, nineteen, thirty. In no former year has greater encouragement been granted to the servants of Christ in the hopeful conversion of souls to God.

MISSIONS TO EASTERN AFRICA.

Captain Speke writes to a contemporary, urging the establishment of a mission among the tribes he has visited. The following is the principal portion of his letter :—

“ I heartily trust that a Mission will be set on foot, without delay, to the regions of Eastern Africa which I have recently visited. There seems to me no reason for not uniting in this with the Scandinavians, as suggested in your ‘ Chronicle,’ especially as Dr. Krapf’s representations have induced them to meditate attempting something among the Gallas. For my own part, I should wish for no better plan than that of a ‘ United Church Mission,’ for opening those extremely fertile and beautiful territories at the head of the Nile to Christianity, and so to commerce and civilization. The three kingdoms, Kanagga, Uganda, and Unyoro, are, in my opinion, the key to Africa, and the centre from which the light ought to radiate. A Mission thither, if properly managed, in combination with Government officers having authority to maintain the rights of the kings of those countries against the violence and fiendish oppression of the White Nile traders, would prove of the greatest benefit both to ourselves and to the Africans.”—*Christian Work*.

MISSIONARY GLEANINGS.

CHINA—SWATOW.—We learn from the *English Presbyterian Messenger* that another large village, named Tungow, has been opened to the preaching of the Gospel. At Swatow two new converts have been baptized, and a commencement made in the erection of mission premises.

CEYLON.—In Ceylon several priests of the Buddhist system have intimated their wish to throw off the yellow robe and become Christians. One of them applied to a Church of Scotland clergyman at Kandy, and is now attending school, and supporting himself by working part of the day in an office.

NEW ZEALAND.—Thirty adults and eighty infant aborigines were baptized at the Kaitia Station of the Church Missionary Society during last year.

HAYTI.—Some laborers are sowing the good seed in Hayti with evident success. But sin is as triumphant as ever, and some cases of cannibalism have lately come to light. Native scripture readers are employed and prove very useful.

FREE CHURCH MISSIONS IN INDIA.—At Nagpore there have been lately some interesting accessions to the Native Church. Five adults, two men and three women, have been admitted by baptism into the Christian Church. These cases were all interesting and encouraging. At Nellapore, where the Rev. Narayan Sheshadri superintends the work, there has been much interest manifested, and recently one intelligent young woman was baptized.

General Religious Intelligence.

MEETING OF ENGLISH PRESBYTERIAN SYNOD.

This Synod met in Newcastle-upon-Tyne on the 18th April. The Rev. J. Fraser, of Lowick, was appointed Moderator.

HOME MISSION.—The Rev. Mr. McCaw gave in the report on Home Missions. The report stated that there were twenty-five counties without a Presbyterian Church; fifty towns with a population each of from 20,000 to 50,000, and twelve towns each with a population of from 50,000 to 100,000, in not one of which is there a congregation representing orthodox Presbyterianism. Still a steady, if not rapid Church extension is being made throughout the country. The supplementing of stipends is also one of the aims of the Home Mission. The income for the past year was, including balance in hand, about £1280. In

addition to this the sum of £700 was received, as an auxiliary fund from the Presbyterian Church of Ireland.

ADMISSIONS.—It was agreed, on the motion of Mr. Paterson, of Manchester, to admit the Rev. Joseph Wood, of Plymouth, and his congregation to the English Presbyterian Church, and to attach them to the Presbytery of London. This was one of the congregations that had been nurtured by the Irish Presbyterian Church.

The Rev. Dr. Jenkins, formerly of Philadelphia, was received as a minister of the Synod on the motion of the Rev. Dr. Hamilton, who remarked that Dr. Jenkins's ministerial qualifications would make him an immense acquisition to our body.

DEPUTATIONS.—Deputations from the Free Church of Scotland, the United Presbyterian Church, the Irish Presbyterian Church, with representatives from Geneva, the Reformed Church of Bohemia, and the Lutheran Church of Moravia, addressed the Synod. The subject of union was treated of and received much sympathy from the Synod.

FOREIGN MISSIONS.—The Foreign Mission Report was given in by Rev. Dr. Hamilton. The Mission Field of the English Presbyterian Church is chiefly in China, there is also a mission in India. In China, at Amoy, there has been very considerable success, and there are nearly 150 converts. The revenue of the Foreign Mission is over £3260.

THE COLLEGE.—The College report stated that fifteen students had been in attendance during the last session. It is hoped that the number will soon increase. Some difficulties of a pecuniary kind have occasionally been experienced in connection with the College. But these are now likely to be left behind, William Brownley, Esq., having lately died, leaving to the College the sum of about £17,000. It appears that there are some legal difficulties affecting part of the bequest, but the sum of £25,000 is available, and this amount will yield considerable income. The ordinary income for the last year (including 15 months) was £1060.

The following remarks were made by Dr. Hamilton with reference to a suggestion by the Rev. Mr. Paterson, of Manchester, that "the true place for a Presbyterian College was Oxford or Cambridge." He (Dr. Hamilton) was not one of those who were favourable to transferring their College to one of their hierarchical seats. He did not expect that even their admirable professor would tell much on the theology of Oxford or Cambridge. (Laughter.) He did not think that even Dr. McCrie's administration of that scriptural superiority of Presbyterianism would have the effect of leading those canons of Christ's Church and others to tear off the rags of Babylon and to put on the Geneva gown. (Laughter and cheers.) They could not hold fellowships at Cambridge, and it was needless to attend lectures when they could not get any of the golden fruits. At Cambridge many most prejudicial influences would be brought to bear upon their students; and he was not altogether sure whether, if they sent their best men to Oxford or Cambridge, they would get them all back. (Laughter.) He was not sure that, tempted by fellowships and such things, many of them would not have inducements to conform to another Church; and he did not think that it was right to put students in the position of encountering temptations. Some of them might feel the genius of the place, and go and worship under the resounding vaults of Christ's Church, and under the shadow of a thousand years. It was amazing how they might be struck with the tones of that—he must name it. (Great laughter.) Mr. Paterson would need to be there with his preceptor—(renewed laughter)—in order to counteract the effect of these chapel organs and choirs. He would need to be himself the chief musician—(more laughter)—a charmer charming most wisely would be required to do away with the effect of all the influences of such a place on young and susceptible spirits. But the real reason why he preferred London to Oxford and Cambridge was this, that the best part of the education for a candidate for the min-

istry was the hearing of the best ministers : and without arrogating too much, it might be expected that in a city of three millions of people there would be the best samples of preaching—that in the metropolis of England there would be the kind of preaching that suited England best. The congregations of London did not monopolise the talent of the country ; by no means ; but they contained popular preachers, certainly in greater numbers, than either Oxford or Cambridge. In London their students went to hear men like Henry Melville, Mr. Hawes, Mr. Moir, and all the popular ministers of the Church of England from time to time, and to Newman Hall, Spurgeon, and all those who preached so as to suit the great masses of the English people. To hear these grand specimens of preaching was one of the great advantages of a theological college being located in a large town. He would rather send the students' college to Manchester or Liverpool, than send it to Oxford or Cambridge. He would have more hope of students getting specimens in the pulpit of preaching they ought to imitate, rather than listening to those hudy-gurdy Hampton lectures—(hear, hear, and laughter)—those high and dry discourses in which there was so much Latin with the English, or the English itself was such that, if they did not know both languages, they could not make them out. Now, really, for the best specimens of English they must go to their great towns ; and if their friends in Lancashire would like a college amongst themselves it was a question whether they might not flit to Manchester or Liverpool, but by all means let them eschew Oxford, even though it did not lie on the road to Rome. (Laughter.)

UNION.—There was an interesting discussion on Union, in connection with the report on that subject. The resolution, which was unanimously adopted, was on the following terms :

“Receive and adopt the resolution of the Committee on Union, express the Synod's high satisfaction at the negotiations now going on with a view to the Union of the Free and United Presbyterian Churches and its fervent desire that, by the blessing of God, they may be brought to a favorable issue ; acknowledge the kindness and courtesy of the Committee of the Free and United Presbyterian Churches in the communication now upon the table ; re-appoint the Committee on Union, and add to the names, with power to the Committee to correspond with the Committees of the Free and United Presbyterian Churches and report to the next meeting of Synod.”

DEBT EXTINCTION AND CHURCH EXTENSION FUND.—The Rev. Dr. Hamilton, in a very happy way, reported the success of the movement begun by the Committee appointed last year, the amount of £24,700 having been raised, while the subscription was still in progress in London. The sum aimed at was £25,000.

FURTHER DEVELOPMENT OF GERMAN “RATIONALISM.”

The Genoa correspondent of the London *Evangelical Christendom* says :

“Tendencies the most negative, negative even unto Pantheism, come out more and more into broad daylight. The famous Dr. Strauss has just reappeared upon the scene with a new *Life of Jesus*, disengaged from the scientific encumbrances which made his first book accessible to the learned alone, and intended this time for all the cultivated classes of the people. It is remarkable that this book should appear at the same time as the second *Life of Jesus*, by Renan, equally intended for the people which is sold for one shilling. . . . Another publication has lately come to afflict the friends of Christian truth. This is a book likewise upon the person of the Saviour, by a man whose previous works allowed us to expect better things—Dr. Schenkel, Professor at the University of Heidelberg. As for him it is not hatred ; it is much rather a kind of adoration and love which he says he entertains for the Lord Jesus ; he professes to remain attached to Him, and to preserve all the essence of His Gospel while he calls in question the reality of the facts of his history, that he may retain the idea of it only. Vain attempt of an idealism which, while it sacri-

foes the fulness of Divine revelation to the exigencies of reason, imagines it can still cherish the religious sentiment, and save from the wreck that which is eternal in Christianity! Happily, the profound necessities of the human soul, suffering through its sin, and not finding peace and life save at the foot of that Jesus whom unbelief attacks—these necessities will ever be the most powerful plea for the Gospel. And for the rest, in a country like Germany, learned defenders never fail to reply to the negations of false systems. Strauss must have learned this after the appearance of his first book; and his second will not remain without solid refutations, so that whoever seeks the truth will have all the means of finding it. Our theologians also give serious attention to publications of this nature coming from foreign countries. Nowhere has Renan been more roughly handled than in Germany, where the learned of all schools hardly speak save with contempt for his French frivolity. Your Colenso himself is beginning to find in Germany opponents whose science will reduce to their proper value all his arithmetical calculations. Dr. Hensgenberg of Berlin, who already, at the beginning of this year, attacked him in terms of which I sometimes regret the rudeness and the irony, is now devoting to his work again a series of articles in the *Evangelische Kirchenzeitung*, which he publishes. Although the Berlin theologian is often deficient in Christian charity, and even in scientific impartiality towards his adversaries, I indicate with pleasure his work to those of your readers who would like to see how the Bishop of Natal is estimated by a German theologian."

THE IRISH PRESBYTERIAN CHURCH.

The spectacle of prosperity and usefulness exhibited by the Irish Presbyterian Church is such as must inspire every man who has at heart the interests of the Redeemer's kingdom with satisfaction and gratitude, and every evangelical Presbyterian with a feeling akin to exultation. Its history during the last four-and-twenty years has been one of health, activity, and extension. We take this number of years because it was in 1840 that union between the Synod of Ulster and the Secession Synod took place, and the Church attained its present form. As in every other case, Christian union has brought new spiritual fervour, and augmented energy in all good works. Since 1840 no fewer than sixty-five congregations have been erected in connection with the Church; in the Belfast Presbytery alone, seven have been added within the last three years. The statistics of the Irish Presbyterian Church for 1863, published by order of the General Assembly, are before us. These statistics, comprehensive yet minute, presenting an admirable bird's-eye view of the position and operations of the Church, are, in their mere conception and get up, an honour to the Presbyterians of Ireland. We devoutly wish that such could be obtained from the various religious denominations in England and Scotland.

Returns were received from 498 congregations, the whole number in the Church being 528. From these we learn that the communicants throughout the Church—always excluding 30 congregations—are 117,549; that there are 2,074 elders; that there are 1,062 Sabbath-schools, with 7,371 teachers, and an average attendance of 57,356 scholars; that family worship is observed in 18,967 families; and 716 prayer-meetings are held by elders and other members. In connection with the Church there are no fewer than 365 students for the ministry. In Christian liberality the congregations have made large strides. The whole amount raised for religious and charitable purposes is £83,560 0s 2d. This gives an average of £1 4s 4d to each family, and of 14s 2½ to each communicant. The mission collections amount to £9,788 14s 4d; those for other religious or charitable purposes to £3,650 15s 9d. To supplement the *Regium Donum* a sum of £33,403 14s 8d is contributed, yielding to each of the 498 ministers by whose congregations returns were made an average of £67 1s 6d.

It is an interesting feature that the Congregational and Sabbath-school libraries possess 66,820 volumes.

Nor is it only when viewed as a purely religious institution that the Presbyterian Church of Ireland is entitled to our regard. The large section of the population at this moment safely estimated at 550,000, which it represents, is distinguished among the people of Ireland by intelligence, education, and purity of morals. A Blue book issued some time since on the religious professions, education, and occupations of the Irish people, informs us that while the haughty and opulent Episcopalians of Ireland have sixteen in every hundred of our people, above the age of five years unable to read or write, the Presbyterians have only eleven. Presbyterians seem to eschew all immoral and questionable callings. "Of the 204 'actors and actresses,' " says a contemporary, "they have only 4. Of the 27 'ballad-singers,' 14 'billiard-room keepers,' and 62 'markers,' and 5 'quacks,' they have not one!" It is plain that both as a religious and social institution, the Presbyterian Church of Ireland deserves the highest commendation. Apart from the small communities of Friends, Independents, Baptists, and the considerable community of Methodists, there is no other Irish institution except the Presbyterian Church on which we can look with deliberate satisfaction. The Irish Presbyterian Church need not hide her head beside any Church in Christendom.

If anything could heighten the pleasure with which all right-minded Presbyterians in England must view this prospect, it would be the cordial sympathy with their English brethren which the Presbyterians of Ireland have shown. Seldom has there been a more generous, never a more graceful, gift, than that contribution which the Presbyterian Church of Ireland sent over last year to assist the English Presbyterians in extending the Church throughout England. We trust that this good office will be reciprocated, and that Presbyterians in this country will lend their vigorous co-operation to the Church in Ireland in pushing her spiritual conquest into the domain of Popery.—*Banner of Ulster.*

NATIONAL EDUCATION IN IRELAND.

Considerable excitement prevails in Ireland at present in consequence of certain changes lately made by the Commissioners in the regulations of the National System of Education. The effect of the changes made is to give greatly increased influence and pecuniary aid to the nunnery and monastic schools, and to injure the district model schools. It is only now that the monastery schools have been publicly recognised at all. Meetings have been held in several places to protest against these changes, and against the encouragement given to schools which are thoroughly sectarian in their character, and according to the testimony of a former secretary of the Commissioners, "*should be watched diligently by the Board and District Inspectors.*"

The Presbytery of Belfast had a special meeting lately at which the subject was discussed and the changes strongly condemned. We subjoin an extract from a speech by the Rev. Dr. Edgar on the subject.

In the matter of Education we need to watch the movements of the Romanists in this province, where from time to time additional privileges have been extended to them, at variance with the spirit of our national system.

The Rev. Doctor said—We are met in free Presbytery to give an independent opinion on the present subject of dispute between the National Board and the Protestant public. For a length of time the Protestant public have been compelled to view the Board with serious suspicions. Its very constitution since it received such a tremendous preponderance of Roman Catholic members, is by no means calculated to secure for it public confidence. The whole management of the affairs of the Board is fearfully at the mercy of Irish Popery. Not only is there a tyrant majority of Romish members on that Board—a majority

which lately attempted to prevent a record of reasons of dissent—but the power of that majority is hugely increased by the excessive pliancy and politeness of certain Protestant members of the Board. (Hear, hear.) Regarding the Roman Catholic members of the Board, I have no wish to say a harsh word; but as members of the Romish Church in Ireland, they are not free agents; they must believe as their Church believes; they must do as their Church commands. Whether or not they go to confession themselves, yet, having wives and daughters who do, they could not sleep quietly in their beds, they could not sleep quietly in their graves, they could not escape from purgatory for myriads of ages, if they don't believe as the Church believes, and do as the Church commands. It is not, therefore, the majority of the Board we have opposed to us, but the Roman Catholic Church in Ireland; and those are, and have always been, foes to education, in the proper sense of the term, foes to mental training and free enquiry, which are essential to education. (Hear, hear.) Every body knows that the rulers of the Roman Church in Ireland always have been, and always must be, opposed to the System of the National Education. Everybody knows that, from the very first, they were opposed to the Queen's Colleges, which are only a branch of the National System, and that they persecuted to death the hapless priest whom, as an exception to his hostile brethren, Sir Robert Peel made President of Queen's College, Galway. To the everlasting honour of Roman Catholic laity be it told, that, in defiance of all powers and vengeance of their proud rulers, they have stood nobly by the Board, and continue in spite of all threats of damnation, to send their children to school to the number of 500,000 a year. (Hear, hear.) We take the side of these noble men against their spiritual despots; we take the side of fathers and mothers with religion and God, against both priest and bishop, in securing for the children of the poor the incalculable blessings which the National Board is conferring on our native land. We say boldly to the Board, "Gentlemen, in the Romanising changes you are making, you are not the friends of the Roman Catholic people, but the slaves of the Roman Catholic priests—not the promoters of mental training and free enquiry, which would be glory, but of priestly bigotry and narrow sectarianism, which is deep disgrace.—We don't come forth merely as Presbyterians to oppose your perversion of the Board to the extension of Popery, though this we might most properly do; for Calvin and Knox, and all the leaders of whom we are proud, were friends of education—specially the education of the poor—but we come forth in the name and might of our common Protestantism, to protest against the application of public funds to the support of a system which is in deadly antagonism to the truth and liberty of the Bible, and which, in its whole history, has shown itself so hostile to education, and morals, and religion, and the real well-being of man, that though before it the land may have been as the garden of Eden, yet behind it is a desolate wilderness. (Applause). We know from sad experience so much of Popery, we have such acquaintance with its insidious working, that we mark with alarm the slightest intimation of its pernicious activity. The proceedings of the Board regarding Conventual Schools are a public breach of faith, they are an unjust favouritism of Popery, they are not only thoroughly anti-Protestant, but a violation of the fundamental principle of the Board—united secular and separate religious instruction. That is what the Board promised; that we ask; that is all we ask; and by God's help we are determined to have it—yes, we must, and we shall have it, for ourselves and for all."

NEW ZEALAND.

The war which, it is to be hoped, is now nearly at an end will have the effect of opening up a great part of the Northern Island, as the lands forfeited by the rebels will be disposed of or granted to emigrants from this country. The field for Missionary effort in the province of Auckland will thus be greatly enlarged.

But there are two other places for which Irish ministers are now specially wanted. The Church in New Zealand is doing all she can to help herself, and do her own work; but, notwithstanding these efforts, assistance is required from the home Churches, for some time at least. There are about 1,500 or 2,000 Presbyterians in the centre of New Zealand, in the provinces of Marlborough, Nelson, and Wellington, who are utterly destitute of the means of grace. To overtake this work there will require to be at least three congregations planted that will require to be assisted for a few years at the outset. In each case, the people promise to subscribe, as soon as they receive a minister, a minimum stipend of £100 per annum. Three calls have been forwarded embodying these conditions. The Free Church has already sent a minister, who is now on his passage, and the United Presbyterian Church has agreed to send another. A call to the third district, Waimeas, Nelson, is in the hands of the Convener for a minister from the Irish Assembly. If a suitable person can be obtained, the directors are ready to pay his outfit and passage, and to grant to the Church Extension Committee of the Presbyterian Church of New Zealand, the sum of £100 per annum for three years. The whole of this to be paid, if necessary, to the man whom we send out, so as to secure him at least £200 per annum. Waimeas is a rural district, not very far from the town of Nelson. The climate is about the best in New Zealand. There is no danger from war, which is confined to the Northern Island. There are about 150 Presbyterians, and altogether the station is very important.

There is another district regarding the occupation of which earnest letters have been received from the Rev. Peter Barclay, of Napier, Mrs. Wilson, widow of the late Rev. Francis Wilson, and John Kinross, Esq., brother-in-law of the late Rev. Dr. Goudy. The district referred to is near Napier. The climate is excellent, some world-wide travellers saying it is the best they have known. A minister from our Church will be welcomed, not only by Irish Presbyterians, of which there are a great many in the district, but by Protestants of all denominations. It is expected that £200 a year will be guaranteed, and the directors are ready to send out a minister on the most liberal terms, and to make a grant of £50 for at least one year. The Convener will be happy to give any further information that may be required, and to receive suggestions regarding the filling up of these appointments.—*Miss. Herald.*

ITALY.

INTERESTING STATISTICS—BIBLE AND TRACT CIRCULATION.

Here are two statistics which will rejoice the friends of truth in Italy. During the year 1863 there have passed through the depots in Italy of the British and Foreign Bible Society, for sale 28,000 copies of the Word of God. Of these, 19,000 have been vended by the colporteurs of that society, 5,000 by the colporteurs of the Scottish Bible Society, and the remaining 4,000 by the various religious book depots and through the efforts of other parties. This is a considerable increase on the sales of the previous year, though falling short of the sales of 1861. The principal sale has this last year, as during 1862, been effected in the North, where I am sorry to hear that the military have been less accessible than formerly, owing to the opposition of the officers. The colporteur is always more successful when freely admitted to the barracks than when he accosts the soldier on the street, so that the various sales among different regiments depends on the attitude of the officers and chaplain.

The other interesting statistic is that 4,000 francs worth (£160 sterling) of religious publications, belonging to the evangelical Italian Publication Society, has been sold during 1863 at the tract depots and by the colporteurs of the Scotch Bible Society. This is only for books printed since the Claudiana Printing press was established here, early in 1861. In addition to these, there

have been sold all over the country a great quantity of books printed by the same press in Turin, previous to 1861; also, the books of the Geneva Society, which have had a large circulation, as almost all the popular works of Dr. De Sanctis are in their list; and also the books of various other friends of Italy. This fact speaks volumes for the energy displayed in seizing the present great opportunity for disseminating, in works of all sorts and sizes, the truth of the Gospel throughout Italy. From the rapid increase of such books, and of the facilities for their sale, we have no doubt that this youthful Italian sister of the Religious Tract Society will be able to note still greater progress next year.—*Evangelical Christendom.*

ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

NATIVE BISHOP FOR WEST AFRICA.—The Rev. S. Crowther, a native African, is about to be consecrated as Bishop of the native Churches in western Africa, beyond the dominion of the British Crown. Mr. Crowther has been long employed in missionary work.

DEATH OF PRINCIPAL LEITCH OF QUEEN'S COLLEGE.—We regret to hear of the death of the Rev. Dr. Leitch, Principal of Queen's College, Kingston. The Dr. was accounted a good scholar, and an amiable man. He was only a few years in Canada.

MODERATORSHIP OF IRISH ASSEMBLY.—We observe that the Rev. John Rogers, the present Moderator, is nominated by several Presbyteries for election the second time. Several opposed the nomination, on the ground of the inexpediency of re-electing the same individual as Moderator.

NEW YORK ANNIVERSARIES.—The May Anniversaries have been held in New York with the usual spirit. The Bible Society reported one of the most successful year's operations. Both their issues and income were largely in advance of those of the preceding year.

REV. DR. LIVINGSTONE.—Dr. Livingstone has published an article in "Christian Work", from which it appears that he is not in any way discouraged in regard to his enterprise on the Zambesi, although compelled in the meantime by Portuguese jealousy and duplicity to abandon it in the meantime.

REV. DR. CAIRNS OF BERWICK.—A good deal of interest was lately created by an effort made to bring to Edinburgh, to a new congregation recently organized in the western suburbs, the Rev. Dr. Cairns of Berwick. After mature deliberation Dr. Cairns declined the call. His people were so overcome by the announcement of the Dr's. determination to remain in Berwick that many of them burst into tears of joy.

UPPER CANADA BIBLE SOCIETY.—The Annual General Meeting of the Upper Canada Bible Society was held on the 18th ult. The Meeting was largely attended. Excellent speeches were delivered by the Rev. Dr. Jeffers, Rev. Mr. Gill, a Delegate from the Parent Society, Dr. D. Wilson, Rev. J. M. King, and R. W. Brookman, one of the Agents of the Society; a few remarks were made also by Rev. L. Taylor, who has just returned from Vancouver's Island and British Columbia.

THE LATE WILLIAM CAMPBELL OF TILlicHEWAN.—The May number of the *Free Church Record* contains a memoir of this well known christian gentleman and elder of the Church. He died in the seventy-first year of his age. Mr. Campbell was a most successful man of business, and was distinguished no less by his liberality in giving than by his success in the acquisition of property. His benefactions, both public and private, were of the most liberal character. He was a man of great humility and simplicity of character.

RETURN OF MISSIONARIES.—The Rev. Dr. Duff touched at the Cape on his way home some time ago. We presume he is now in Britain. His health had improved since he left India. He intended to visit the mission stations in Africa. The Rev. Dr. Glasgow has also returned after a connection of twenty-five years with the mission of the Irish Church in India. Dr. Glasgow was a most useful and successful missionary. He was particularly distinguished by his exertions for the production of a verriacular religious literature for the Province in which he so long resided.

SYNOD OF UNITED PRESBYTERIAN CHURCH.—We have received papers containing part of the proceedings of the United Presbyterian Church. The Rev. Dr. King was elected Moderator. There was considerable discussion in the report of the Committee on the report of union. The result known was the expression of satisfaction at the Christian courtesy which had characterized the conferences so far, and the re-appointment of the Committee to continue the conferences.

Home Ecclesiastical Intelligence.

LATE REV. D. WALKER.—A notice of the late Rev. D. Walker will appear in our next.

DUNDAS.—The Rev. Edward Graham has received a call from the Congregation of Dundas.

DALHOUSIE.—The Rev. Walter Scott has resigned the pastoral charge of the Congregation of Dalhousie.

KNOX COLLEGE.—There will be a meeting of the Board in the College on Tuesday 14th, at 2 P. M.

PEMBROKE.—We understand that the Congregations of Pembroke, in the Presbytery of Ottawa, are about to present a call to the Rev. John McEwen, formerly of Cumberland.

LANCASTER.—On the 28th April, a deputation of the ladies connected with the Congregation of the Rev. J. Anderson of Lancaster, waited upon him and presented him with fifty dollars.

COMMUNION ROLLS, BAPTISMAL REGISTERS &c.—Ministers attending Synod can be supplied with Communion Rolls, Registers, Session Records, &c., also with Thomson's Sacramental Catechism at Mr. Bain's, 46 King Street East.

THE JULY NUMBER OF THE RECORD.—In consequence of the meeting of Synod taking place so late in the month, there may be some delay in the appearance of the July Record. It will be issued, however, as soon as circumstances will allow.

REV. D. DUFF.—The Rev. Daniel Duff, Missionary to British Columbia, sailed from New York on the 23rd ult., by the mail steamer, "Northern Light." We trust that Mr. Duff will be safely carried to his destination, and may be abundantly blessed in the work for which he has been set apart.

FARES TO THE SYNOD.—Attention is directed to the advertisement on the cover in regard to the fares to be paid by members of Synod. In all cases full fare will be paid on purchasing the ticket. In the case of those travelling by the Grand Trunk or Northern Railways certificates will be sent beforehand. In the case of those coming by the Great Western certificates will be given at the Synod.

REV. W. JOHNSTON OF BELFAST.—The Rev. Mr. Johnston, after competing the work which he undertook in the Province, has gone for a few weeks to the United States. He hopes, D. V., to be present for a short time at the meeting of Synod in Toronto. Wherever he has been Mr. Johnston's services have been very acceptable, and many will remember his visit with pleasure. Our only regret is that time was too limited for visiting so many Congregations and Mission Stations as it might have been desirable for him to visit.

DEATH OF REV. A. McLEAN, OF EAST PUSLINCH.—We have just heard with feelings of deep sorrow, of the death of the Rev. Alex. McLean, of East Puslinch. This was occasioned by a fall received in leaving the house of a sick woman whom he had been visiting. In another number we shall give a fuller notice of the deceased. We can only now state that he was one of the most useful of our ministers, and had very great influence among his countrymen. He contributed occasionally to the pages of the Record, and the article in this number on the Works of Bunyan is from his pen. Mr. McLean has left a wife and several children to mourn his loss.

COTE STREET MONTREAL ANNUAL REPORT.—We have received a copy of the Annual Report of Cote Street Church, Montreal. It is in every respect of a most encourag-

ing and satisfactory nature. The total receipts from pew rents and collections were \$3,936 83; the amount raised for the missionary fund was \$1,621 56; the special collections for Synodical objects &c, amounted to \$942 14; and the amount for the poor of the Congregation was \$348 79; making a total of \$6,839 52. The number of communicants is 553. The Bible Classes, conducted by the Pastor, have been attended by about 130, and the average attendance of the Sabbath School has been 157.

PRESBYTERY OF OTTAWA.—This Presbytery met at Smith's Falls on the 3rd of May. The attendance was eight ministers and three elders. Mr. Wardrope, of Ottawa, preached the opening sermon on the subject, "What Constitutes a True Church."

The Clerk's salary was fixed at fifty dollars per annum, to be paid by the several congregations in a given proportion.

The committee on a conference with the Brockville Presbytery *anent* a re-arrangement of the two Presbyteries was discharged.

A plan was adopted by which each minister is to give two Sabbaths in the year to the mission field—one in Summer and one in Winter.

Mr. Aitken obtained leave of absence for three months, he intending to go to Europe, and Mr. Duncan was appointed Moderator of Smith's Falls Session *ad interim*.

The pastoral relation between Mr. Scott and the Congregation of Dalhousie was dissolved. The Clerk was instructed to give Mr. Scott a Presbyterial certificate in terms of the Presbytery's deliverance.

The Presbytery approved of the draft act for a general Assembly.

The Presbytery, by a majority, adopted the proposed law on right of voting with the omission of the last clause after "call."

Act of Parliament 7th clause. The clause, as it stands, was adopted by the casting vote of the Moderator.

Overture on Standing Orders. The Presbytery adopted third clause and disapproved of the other clause.

The Overture on Printing Papers was adopted.

The regulations on Home Mission Scheme was approved as a whole.

Mr. McFavish was nominated by a majority as Moderator of next Synod.

Mr. McKinnon, minister, and Mr. Shaw, elder, were appointed representatives on the Committee on Bills and Overtures.

The people of Pembroke applied for a moderation in a call, and Mr. T. Wardrope was appointed to preach in Pembroke and attend to this matter.

Mr. S. Young was appointed to Pakenham, Fitzroy Harbor and Tarbolton, and Mr. Traver to Cumberland.

Mr. Duncan was appointed Moderator for next year.

The next meeting is to be held in Ottawa on the first Tuesday of August at 7:30 P. M.

S. C. FRASER. *Presbytery Clerk.*

PRESBYTERY OF PARIS.—This Presbytery held its usual quarterly meeting at Woodstock, on the 3rd and 4th days of May, when there was a large attendance both of ministers and elders.

The Congregation of Ratho and Innerkip applied for the moderation of a call which was to take place on Tuesday, 17th current.

Mr. Straith, convener of the Committee on the contributions to Knox's College, gave in a report from which it appears that while several of the Congregations had exceeded the amount required of them, there were also several below the standard.

The Committee was re-appointed, with instructions to take such steps as might be necessary to bring all the Congregations to their duty in the matter.

Mr. Baird, of Pickering, was nominated as Moderator of next meeting of Synod, and Messrs. Cochrane and Harkness was appointed members of Committee on bills.

The half-yearly financial statement of the Congregations within the bounds, having been called for, were carefully examined, and the Presbytery has again to express their satisfaction in finding that there were no arrears of stipend for the year.

The Presbytery, having called for the returns from Kirk Sessions on the 10th

remits of Synod, it was found that only four Sessions had reported. Of these, two reported in favor of the 7th clause of the act of Parliament on church property—as it stands at present in the act—and two reported in favor of the proposed alteration. Three Sessions approved the principle of a General Assembly, and one disapproved. Of the three approving, two approve of the members being chosen partly by election and partly by rotation, and one approved of appointment by rotation *simpliciter*.

The Presbytery then proceeded to consider the seventh clause of the property act, when it was agreed unanimously to approve of said clause as it now stands.

Having disposed of several other items of business the Presbytery adjourned to meet in River Street Church, Paris, on the first Tuesday of August, at 10 o'clock.

J. GILLESPIE, *Presbytery Clerk*.

Communications.

COMMUNICATION FROM REV. JOHN BLACK.

Red River Settlement, April 7th, 1864.

To the Members of the approaching Synod of the }
Canada Presbyterian Church. }

DEAR FATHERS AND BROTHERS.—You will ere long have the pleasure of again meeting in Synod, and will again be called to the high duty of prayerfully deliberating on the interests of that branch of the Church of Christ which is committed to our care. This privilege, owing to the remoteness of my situation, I have never once enjoyed during the now nearly thirteen years of my ministry. Neither can you complain that I have made myself too prominent in the pages of the *Record*, or urged upon your attention the interests and wants of this corner of the field with offensive importunity or frequency. You will, therefore, bear with me with all the greater patience, and hear me all the more favourably when I now, in a few words, urge upon your attention an object which I feel to be of very great importance.

I am not satisfied with regard to our Church's position in regard to Missions. We are doing nothing directly to spread the Gospel among these that are without. We are leaving the high places of the field to other communions; and what is worse, there are places of the field left uncultivated and uncared for altogether because we and others are not doing our share of the work. I do not lightly esteem the work our Church is actually doing. I recognise with thankfulness the energy and zeal she is displaying, I do not forget her great work in Canada, or her missions to her own people in British Columbia and Rupert's Land. It is of vast importance to keep what we actually have, and to establish ourselves with the very earliest in the new colonies. I would not have this work cut short but rather prosecuted more vigorously. Still there is another branch of the Church's work in which we clearly fail. We have no heathen mission. If "missions are the chief end of the Christian Church," then so far, at least, we fail in our chief end. We are incomplete, we lack one essential part of a Church's equipment, we do not fully implement our great commission, "Go ye into all the world, and preach the Gospel to every creature."

I am not satisfied with this state of things. I feel it a check on my *prayers* for missions that we are not *labouring* for missions. I have little heart in trying to stir up a missionary feeling amongst the people, when I cannot point out an appropriate channel by which that spirit may vent itself, nor can I plead freely for a liberal collection for the Foreign Mission Committee, when in the usual acceptation of the term we have no Foreign Missions at all.

I cannot but think that many of you must feel on this subject much as I do. The missionary element seems to enter into the very conception of a Church. In looking at our own, we see that that element is wanting, and we feel there is something deficient. We try to persuade ourselves that our work is rather

among our own people than among the heathen, and for a time we make our ourselves think so, but when the pressure is removed, and our thoughts and Christian instincts return to their natural course, our former dissatisfaction returns, we feel that there is something wanting, something incomplete—a duty undone—not attempted to be done. Nor does it seem to mend matters much that we contribute to the missions of the other Churches. There seems to be a conscience for our own Church that nothing will satisfy, but direct, earnest effort on our own part—A mission or missions of our own.

It is surely time that the present state of things were changed, and our Church put in her right position—that she should be put ahead of other Churches and what is far more abreast, of her duty in doing the work of God among the heathen. I think instead of finding such a work a burden we should feel it a relief, that we should feel a liberty and enlargement in our minds which we do not experience. I know that many of you have been giving this matter prayerful and earnest thought, and that various plans and schemes have been proposed, but now it is surely time to take practical action. Let this be the distinction of the Synod of 1864. Let it begin the work of heathen missions. And first of all, let it acknowledge the claims of the heathen of our own country—of British North America. I for one would not have you think in the meantime of any other field. Other fields may be, indeed, more promising, but that is not the question, Providence clearly points out this field as ours, and that is all we have to look at. Nor is it so discouraging as is sometimes supposed. I know of nothing more cheering anywhere, than the state of the Episcopal missions in the far north under the charge of my dear friends Mr. Kirkby and Mr. McDonald. And there are points yet unoccupied where we might hope to labour, if not with equal, at least with an encouraging measure of success. Details about one of them are already in the hands of your Committee.

And do not be afraid of expense. There can be little doubt that such an effort made by their own Church, and giving them a mission of their own, would call forth, by God's blessing, a spirit of liberality among our people which could disappoint all our fears and make us glad and thankful.

And now, dear Fathers and Brethren, I entreat you to take this matter into your most earnest and prayerful consideration, and be prepared at the approaching Synod to devise great and liberal things for the holy cause and kingdom of the blessed Lord.

Trusting that you will forgive the liberty thus taken by one who is now personally a stranger to most of you, and praying that God of his goodness may give a double portion of His Spirit to those to whom, in addition to their congregations is committed the management of the great public concerns of the Church. I remain,

Dear Fathers and Brethren,

Yours in the bonds of Christian love,
JOHN BLACK.

LETTER FROM BEV. MR. GORDON, MISSIONARY OF THE PRESBYTERIAN CHURCH IN THE LOWER PROVINCES.

On Board the Mission Vessel "Dayspring"
S. Lat. 35°, E. Long. 7°, Dec 28, 1863.

MY DEAR BROTHER BURNS.—Your kind and very welcome letter of Oct. 9 is now before me, and I could wish that yourself were in the same place. You are present in my imagination, and I hope in spirit, at least, at the Throne of Grace,—“The dearest spot on earth” to the child of God.

I can never, nor would I wish, to divest myself of the thought, that there are many in St. Catharines who are no strangers at the Throne, nor to Him who sits upon the Mercy Seat. First impressions of a place and people, as well as of individuals, are not unfrequently abiding; and those formed by me of the

praying men of your charge, met in the prayer-meeting. were happily of a very agreeable character.

That meeting and subsequent ones I can picture out to myself quite vividly. I often think of the title affixed to the 90th Psalm, viz., "A prayer follows the man of God," and then say to myself, "A man of prayer is a man of God, and a man of God is a man of prayer." Such were the Old Testament worthies, and such have been the worthies of all ages from Enoch down to our own day. Such was Luther, whose motto was "*Bene studuisse est bene orasse*," and his John-like coadjutor Melancthon, it is said he spent three of his best hours every day in prayer. To the honourable, exalted list many might be added, *ad libitum*, but any one who has read the auto-biography of that man of God—man of prayer, George Muller, in his narration of the Lord's dealings with him, must rise from its perusal, admiring and adoring the Grace of God that has made him what he is, and instrumental in giving to the world evidences which cannot be gainsayed, that there is a *living* prayer-hearing, and prayer-answering God. But you don't need all this sermonizing just now. And there are so great a variety of things about which I might write, that I scarcely know how to make a selection.

I need not tell you in what part of the globe we are, but may say that we have been over 50 days getting this far. God has prospered us on our voyage, for though the winds have not always been fair, they have for the most part been favourable, and the weather has been very fine indeed. I sometimes think, I should say believe, the Church is remembering us before him who "sitteth upon the floods." We are all in the enjoyment of pretty good health at present, though Mrs. Morrison has been unwell of late. But for the first week or so many of us were very miserable. I never passed any portion of my life so wretchedly, both in regard to body and mind as the first three weeks after leaving Halifax. I took a severe cold, just previous to embarking, and being quite exhausted physically and mentally at that period, any other effect could scarcely have been anticipated. But thanks to a good and gracious God, I am recruiting.

As I was disabled for anything like pulpit exercises, Messrs. Morrison and McCulloch preached alternately, twice on Sabbath. Since, they preach thus Sabbath about, and each Lord's day I hold a Bible Class with the sailors, as this was considered to be more profitable for them under the present circumstances. We hold a weekly prayer-meeting on Wednesday evening.

We mailed or sent some letters to be mailed in Pernambuco, a few weeks ago, by Capt. Heid, of the barque Albinus, Liverpool. Some flying-fishes, which are very numerous in the tropics, visited us on one or two occasions. Poor creatures! pursued by the dolphin beneath and by the Albatross above, they need to be on the alert at all times. Four came on board one evening. It was out of the water, upon the deck, and into the frying pan with them. To-day two sharks, each about 7 feet long were taken on deck.

But how are the lambs of your flock. The charge "Feed my lambs" was given to Peter before the one "Feed my sheep. Please say to them that if they will promise not to forget me, that I shall remember them, and be happy to cultivate their acquaintance still further.

It has occurred to me since sending that letter to the children of your church, that it was not fit for publication. But all I aimed at in doing so, I may say, was to introduce myself to them all generally. As I have not seen, nor know not when I shall see your *Record*, I will not know whether to pen any more oecumenical letters or not. What shall I do in that case? send a few private ones. I can assure you I shall esteem it a great privilege to hold intercourse with our dear young friends in Canada.

Were it the Lord's will I would very gladly revisit you. And I would aim and pray to be sent thither, not as I went last summer, in heaviness, with gladness of heart, and in the fullness of the blessings of the Gospel of Christ.

What an extensive, and influential Church is yours, and yet not to have a missionary to the heathen ! not a single solitary man to tell the story of the Cross to the many millions of our race who have not yet heard of the Redeemer's dying love. But she will arise some of these days, and in the majesty of her might and munificence, feed and cloth by thousands the hungry and the naked. So may it be.

I have no correspondents in Canada, but I exchanged a letter or two with George Young, Esq., of Hamilton.

P. S. In the good providence of God we arrived safely in Cape Town on Sabbath Jan. 3, 1864. I preached for the Rev. Wm. Thompson, Congregationalist, in the evening addressed his Sabbath School, and spoke at the Bethel. The week of Prayer is observed in English and Dutch, the latter preponderate largely. Some Malays and Kaffirs are seen strolling about. Coloaso was tried here lately, three bishops being his judges. This is the beginning of the end of an ecclesiastical farce I suppose. He has disciples in the Cape I understand, and more read his books than the Epistles. I am sorry I am so near the end of my letter.

It is generally believed that the poor Zulu, the Bishop's scape-gout, is not very deeply implicated. The *animus* of the man is well brought out, I think, in Dr. McCaul's reply. In his own book the heretic Bishop manifests in the estimation of some, an overweening notion of his own powers. He is certainly not powerless for evil. His fourth volume is out I believe. About 45 or 50 replies have been called forth by his writings ; these are they which have given importance to the widely known, if not in all quarters, favourably known African Bishop. The truth is mighty and will prevail.

The houses here are built in the eastern style of architecture, flat-roofed generally. The Botanic Gardens are most magnificent, and the public library is elegant. The avenue through the gardens about three-quarters of a mile in length, narrower than the one in Toronto, but much more beautiful. The specimens of the Malay race seen here are rather come-day-go-day looking fellows. They are in point of creed Mohammedans.

There are 500 or 600 convicts employed at a breakwater in the Bay (Table). Friends of Christ and his cause are very kind. Mr. Thompson has written some pamphlets in defence of the Pentateuch, which have I believe been well received. His congregation is large. They contribute to the London Missionary Society.

Yours in the Lord,
JAS. D. GORDON.

KNOX COLLEGE—THE LIBRARY AND MUSEUM.

MR. EDITOR: It is a considerable time since I sent you any jottings on the subject of the library and museum of our College. It gives me pleasure to report good progress for two years past in the article of additions to the number of volumes on our shelves. The consummation of the "Union" in 1861 has been followed up by the accession of nearly a thousand volumes partly literary and partly theological ; and the value of this enlargement of our borders will be very greatly increased when we get the two libraries blended together, and one catalogue made out embracing the valuable contents of both. With regard to private benefactors, their number and their gifts have been unusually large. Professor Young has contributed such standard works as Bayle's Dictionary, four volumes folio ; Henry's Commentary, late London edition, and Dr. Boothroyd's Hebrew bible, all in excellent order. Mr. Tassie, the much respected rector of the Grammar School at Galt, has enriched our shelves with the eighteen quarto volumes of Sir David Brewster's Edin-

burgh Encyclopedia; a work which still retains a foremost rank in historical and scientific literature. To the munificence of John Heide son, Esq., of Park, we owe a collection of standard and miscellaneous works, such as Dr. William Smith's classical and biographical dictionaries, the publications of Alford, Ellicott, Dr. David Brown and his associated fellow-laborers, &c., and all these over and above his valuable presents to ministers individually, of such books as Gausson on the Canon, Baxter's Reformed Pastor, Essays on Union, Pearson on Infidelity, Gilliland on the Sabbath, and other works of merit. Our own students, and some who have been our students, are not unmindful of their *alma mater*. Mr. Mackenzie, of Baltimore, has given us a gaelic translation of Wiltson on the Shorter Catechism, and a beautiful M. S. copy of the Westminster Confession of Faith by the Rev. Mr. Mackail, a collateral descendant of the youthful martyr of covenanting times. Mr. John E. Thom has presented a copy of the standards of the Lutheran Church (Latin), with an engraving of the assembly at Augsburg, 1630; and a copy of Hone's apocryphal New Testament. Mr. Malcolm presented us with a copy of the Welsh New Testament; and Mr. Nisbet, now of Red River, various specimens of printing from the Samoan Mission. From the Rev. J. B. Logan of Weston, and from Mr. D. Hill, late of this city, we received a dozen volumes on the Romish controversy, to which Mr. Clark of Quebec and Mr. Crombie of Inverness made some valuable additions. The Rev. Thomas Lowrie, now of Moruington, has transferred to us, the gift of a friend, Mr. Shibley of Portland, near Kingston, a small collection of sermons on Calvinism, by the Rev. Mr. Macdowal, the first Presbyterian minister or missionary to Canada West, with M. S. notes of his life. Dr. William Clarke, formerly of Toronto, now of Paris, C. W., presented us, on leaving the city, with a copy of the Latin system of Terrelin in four volumes oct. The Hon. John McMurrich, M. L. C., has enriched our museum with a remarkable artistic work of lithographic penmanship on the histories of the Old Testament. Donations to the museum have generally been acknowledged in the pages of the *Record*, and will continue to be so acknowledged henceforth. To the Rev. Mr. Norton, of the "American Presbyterian Church," St. Catharines we are indebted for some curious specimens of the United States "paper currency," of 1776; and for an original copy of the famous "Say-Brook confession of faith" of Connecticut, A. D. 1708. Nor would I forget the liberality of three kind friends of our Church who do not wish their names to be announced, in putting funds at our disposal, whereby the best books of our classes have been cheapened, and the noble treasures of Principal Cunningham's volumes of "Historical Theology," made accessible on moderate terms. For all such tokens of kindness, thanks are justly due.

But we have a debt on our side as well as that of a creditor. Many volumes are still missing from our shelves. In actions at law there is such a thing as a process against "havers" or "holders" of documents useful in unquestioned cases. We have not yet had recourse to this; two years ago the librarian sent a circular to more than twenty principal defaulters, the result of which was the filling up of some blank spaces which had yawned for years. Our actual students give us on the whole little trouble; but how are we to deal with an offending constituency of twenty years standing? Bishop Butler's "Supremacy of Conscience" is still held by us in "words," but as to "books" it would seem as if the bibliothecal floor and shelves of Knox College formed a debatable territory.

By the way: If any wealthy son of our Church has at his command a few hundred dollars, that he is at a loss what to do with, he could not do a "neater thing" than to appropriate them to a beaded but careful union of both libraries in one; the making up and printing a numerical and alphabetical catalogue; and providing for a new plan of keeping the lending lists. All this would be exceedingly desirable, but its accomplishment would require the labors of two smart students for six months at least. I may add

that one hundred volumes have been bound during the two last sessions.

Yours &c., &c.,
R. B.

Knox College, May 16th, 1864.

THE WIDOWS' FUND AND FUND FOR AGED INFIRM MINISTERS.

SIR:—Having had something to do in the formation of the Widows' Fund, I beg leave to trouble you with a few observations on its present condition and future prospects.

In regard to its present state there can be but one feeling—that of deep thankfulness to Almighty God for the double mercy of having spared to us so many of our valuable ministers, and thus having blessed our fund with an unprecedented increase:—and connected with that a feeling of warm gratitude to the Managing Committee, who have so carefully and successfully fostered its growth. But while we exult in its success, we have on the other hand much reason to fear. Be it remembered that the fact of its having existed now nearly twelve years, with only eight Annuitants, is a fact almost unique in statistics, and certainly the exception, and not the rule. If then our ministers, the majority of whom have reached the middle period of life, together with not a few verging on old age, have been spared to us in an unusual manner, we are compelled to assume that, in the course of a very few years, the number of Annuitants will be greatly increased; in proportion as for so long a period the number of deaths has been unusually small; in proportion, by course of nature, the number must become unusually great.

Again, I understood that, to keep the Fund intact and equal to any emergency, in addition to the Minister's yearly payments, an annual average contribution (from each congregation) of £5 is indispensable. On looking at the contributions for last year, I find the average contribution to be \$5 54½!

Further. The annuity to a widow is miserably small—£30 to provide food, clothing and house rent; £40 for a widow, and it may be three, six or eight children. Considering the Divine law, "that they who serve the altar should live of the altar; that they who preach the Gospel should live by the Gospel," to include a reasonable and comfortable provision for the minister of the Gospel and for his family, when he should be no longer here to provide for them; for his old age, when worn out in the service of the Church and her Head, he could no longer provide for waning life.—impressed with this consideration, the originators of the scheme never meant £30 as a reasonable or sufficient provision for a widow. The annuity ought to be increased, by £10 at least, and that immediately. The English Church here allows her widows £50; are we so very much inferior to her in wealth, in liberality, in a sense of justice, or feelings of benevolence?

Once more, the fund is burdened with annuities to Superannuated Ministers; or, to speak more correctly, one half the annual congregational contributions, already far too small, is taken away for this purpose. I am far from insinuating that this is a misappropriation of the widow's fund revenue; on the contrary, I think no object could be more worthy, but I look to the consequences, the crippling of the widows' fund, and the insufficiency of the appropriation for its purpose. One more annuitant will absorb nearly the whole present income of the Superannuated Ministers' Fund.

Looking then at these things, seeing that, in the course of nature, the number of widows must soon be greatly increased; seeing that the congregational contributions amount to little more than one-fourth of what will be necessary to keep the Widows' Fund safe and unbroken upon; that the annuities to widows are miserably insufficient, scarcely one degree above the starvation point, and must be increased; and seeing that one more annuitant will absorb within a fraction of the whole income of the Superannuated Fund, it behoves us to pause and consider what is best to be done.

And what ought to be done? To any one carefully considering the matter it must be evident that the first thing to be done is to separate the funds and to place each on its own proper basis, as is, I believe, the usual practice, in other words we must create a fund for Superannuated Ministers. How is this to be accomplished?

Just in the same way that the Widows' Fund, which has been so signally blessed of God, was begun and carried into operation, by the Church making a special united effort to raise by subscriptions, donations, and collections, £2,000 say, as the foundation or nucleus of a Superannuated Minister's Fund. Each Minister, in addition to his subscription of £2 to the Widows' Fund, to pay £1 yearly to the Superannuated Fund, and each congregation to contribute by annual collection the average sum of £1 10s. Until we have done this we shall not have discharged our just debt to our Ministers and their families—till we have done this our ecclesiastical finance scheme will not be complete.

If my memory serves me right (for I have no data at present by me) by the end of the first year of the Widows' Funds existence, we had raised nearly £2,000; the number of congregations is trebled, and I feel confident that our collective substantial wealth is more than thrice what it was then; it will therefore be a comparatively slight effort to that which was made in 1851-52. The time is propitious; with the exception of the storm which passed over the commercial world in 1856, affecting chiefly the commercial and speculating classes, we have had twelve years of peace, plenty and prosperity; no special effort has been asked from the Church during that period; justice, gratitude, benevolence, alike demand an effort now!

I fear I have taken up too much of your time and space, but I have a sort of paternal feeling towards the W. F. Scheme, and this and the extreme importance of the object must be my apology.

I am &c., &c.,
A LAYMAN.

E——, April, 1864.

Book Notices.

THE FORTY DAYS AFTER OUR LORD'S RESURRECTION—By the Rev. William Hanna, L. L. D., author of "The Last Days of our Lord's Passion," &c., &c. New-York: R. Carter and Bros. Sold by D. McLellan, Hamilton, and other Booksellers.

Dr. Hanna's former volume on the "The Last Days of our Lord's Passion" took at once a very high place in our theological literature. The present volume may be regarded as quite equal to it, indicating, without any pretence, scholarship of the highest order. Dr. Hanna has recently visited the localities connected with the life and death of Jesus, and he writes with the freshness and vividness which a personal examination of scenes so full of interest cannot fail to impart. We are glad that he intimates the intention of completing the narrative of the life of our Lord. When he is able to do this, we believe we shall have one of the best replies to Renan's romance entitled "The Life of Jesus."

THE BIBLICAL REPOSITORY AND PRINCETON REVIEW—April number. Philadelphia: P. Walker. Supplied by R. Kennedy, London, C. W.

We have received the April number of this standard Theological Review. It contains a large amount of interesting literature. The contents are as follow: 1. The Works of Plato; 2. Latin Christianity; 3. Man's Place in Nature; 4. Thoughts of Marcus Aurelius Antoninus; Superintendence of Foreign Missions; 6. Governor Winthrop; 9. St. Jerome; Short Notices; Literary Intelligence.

THE GOLDEN CENSER: THOUGHTS ON THE LORD'S PRAYER.—By Rev. John S. Hart, L. L. D. Philadelphia: Presbyterian Board of Publication.

This volume, which we may remark is got up in a remarkably neat way, contains thoughts expository and practical on the Lord's prayer. There are some appropriate hymns following the thoughts on the several petitions. The book is well fitted to interest and benefit the reader.

We have received the following works issued by the Presbyterian Board of Publication and can recommend them as well adapted for Sabbath School libraries, and for young people generally:—

Alick and His Blind Uncle; Steps up the Ladder; Early Water Melons; Life and Light.

 A press of work has prevented us from preparing for the "Record" the list of "Receipts for the Record."

MONEYS RECEIVED UP TO 20TH MAY.

COLLEGE.			
		Woodstock, Chalmers.....	7 68
Moore & Sarnia Town Line...\$	4 00	" Knox's.....	24 90
E. Aldboro.....	4 20	Ramsay.....	12 50
Widder \$15 71, Lake Road		Chesterfield.....	6 00
\$7 65.....	23 36	Ayr, Knox's.....	18 55
S. Plympton.....	4 00	Hamilton, McNab st.....	45 00
Lagauchetiere st., Montreal...	47 00	Glenmorris.....	6 00
McNab.....	2 50	Avon ch, Downie, adl.....	3 50
N. Plympton.....	6 57	Wallacetown.....	6 00
Member of Union Church.....	1 60	Amherst Island.....	4 00
Owen Sound, Knox's.....	7 00	Mr. L. Smith, Avonton.....	2 00
Ramsay.....	24 00	Hibbert.....	10 00
Chesterfield.....	22 00	West Puslinch.....	14 00
Ayr, Knox's.....	49 25	Perth.....	20 00
Osnabruck.....	16 00	Nissouri, S.....	13 00
Glenmorris.....	25 06	Leeds.....	4 00
Avon ch. adl.....	1 50	Nassagaweya.....	4 80
Lochiel.....	16 26	St. Catharines.....	30 00
Egmondville.....	36 06	Galt.....	29 00
West Puslinch.....	15 00	Scotch Settlement.....	3 44
Arkona.....	2 08	Orillia.....	5 00
Perth.....	20 06	Alliston and S. Settlement....	4 04
Chatham (Rev. A. McColl)...	16 00	Nicol's Mills, 2 42; Town Line	
Kincardine (Rev. W. Inglis)...	7 00	2 19.....	4 61
Port Dover, 12 00; Simcoe		Vankleekhill.....	6 00
2 00.....	14 00	Norwich.....	5 00
Nassagaweya.....	4 80	Percy, 3 00; Seymour, 1 25..	4 25
Cooke's Church, Toronto.....	70 00	Caledonia, 10 00; Allan Set.	
St. Catharines.....	49 00	10 00.....	20 00
Carlisle.....	5 00	Flos.....	5 00
Paisley.....	5 00	Cote st., Montreal, Bible Class	
Gananoque.....	12 00	Red River.....	31 60
Scotch Set., 4 70; Bradford		Cote st., Montreal, Bible Class	
1 10.....	5 80	B. Columbia.....	31 60
Widder adl.....	4 37	Thankoffering.....	2 00
Beckwith, 20 00, Ashton, 5 82	25 82	B. F.....	2 00
West Essa.....	12 00	Mount Pleasant.....	4 34
Vankleekhill.....	27 00		
Brucefield.....	31 50	FRENCH CANADIAN MISSION.	
St. Helen's.....	6 00	Member of Union Church....	1 00
Norwich.....	6 00	Woodstock.....	12 45
Mt. Pleasant.....	5 00	St. Mary's S.S.....	11 80
Normanby.....	3 00	Acton.....	8 00
Columbus and Brooklin.....	10 00	Glenmorris.....	6 50
Wakefield.....	15 80	Avon ch., Downie.....	5 00
Ingersoll, Erskine ch.....	10 90	Mr. L. Smith, Avonton.....	1 00
Caledonia, 20 00; Allan Set.		Port Hope S.S.....	30 00
15 00.....	35 00	Hibbert.....	10 00
Jarvis.....	4 00	Vaughan.....	2 00
South Gower.....	7 00	Orillia.....	5 00
		Norwich.....	5 00
FOREIGN MISSION.		Scarboro.....	18 80
Sydenham, 2 82; Euphrasia		Columbus and Brooklin.....	10 00
0 81.....	3 63	Ingersoll, Erskine ch., for pu	
McNab.....	4 00	pil.....	10 00
Quebec.....	36 85		

Ridgetown	2 00	HOME MISSION.	
B. F.	1 00	Tilsonburgh and Culloden....	5 25
SYNOD FUND.		Eden Mills	2 40
Vankleekhill	6 00	McNab	3 00
McNab	3 00	Verulam	10 00
Woodstock	9 96	Stratford	11 15
Quebec	25 15	Woodstock, Knox's	19 92
Chesterfield	4 00	Ayr, Knox's	20 00
Glenmorris	6 00	B. F.	1 00
Amherst Island	4 00	Osnabruck	3 00
Perth	6 00	Woodstock, Chalmers	7 68
Nassagaweya	4 80	Glenmorris	10 00
Gananoque	8 00	South Gower	4 00
Orillia, 3 29; East Oro, 3 00	6 29	Hibbert	10 00
WIDOWS FUND.		Wakefield	14 20
McNab	3 50	Amherst Island	4 00
Dunnville, 7 50; Wellandport 2 37; Cayuga, 1 23.....	11 10	Fisherville	4 50
Zorra	10 70	Presbytery of Hamilton.....	100 00
Woodstock, Knox's	12 45	" " Paris.....	50 00
Ramsay	6 10	Norwood	2 00
Chesterfield	3 00	Nassagaweya	4 80
Port Dalhousie	5 00	Belleville	20 00
Toronto, Bay st., special.....	120 00	Cooke's Church, Toronto.....	30 00
Detroit, special.....	120 00	Gananoque	5 00
West Puslinch	5 00	Spencerville	2 10
Perth	8 00	Scotch Settlement	7 20
Nassagaweya	4 80	Brampton	7 75
Gananoque	7 00	Vaughan	10 00
Scotch Settlement, 2 91; Brad- ford, 0 90.....	3 81	Albion	6 00
Vaughan, special.....	11 50	Boston Church	13 30
Albion special.....	24 00	Milton	2 70
Vankleekhill	5 00	Norwich	7 08
Norwich, special.....	46 66	Alliston, 11 00; Nicol's Mills 3 85; Scotch Set., 2 45; Town Line, 7 35.....	25 65
Lake Shore, special.....	16 00	Mt. Pleasant.....	3 00
Galt, second, special.....	60 00	Normanby	3 00
Eramosa, special.....	40 00	BUXTON MISSION.	
Rev. John Paterson; Rev. D. McDia- mid; Rev. A. Grant; Rev. W. McKen- zie; Rev. W. Fraser; Rev. W. Flet- cher; Rev. J. Ferguson; Rev. W. M. Christie; Rev. William Inglis.		Hastings.....	6 85
		SCHOOL AT KILDONAN, RED RIVER.	
		St. Mary's S.S.....	11 80
		JEWISH MISSIONS.	
		Member of Union Church....	2 00

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