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STATE OF RELIGION.—ARTICLE III.

CONGREGATIONAL RELIGION.

In considering the subject of Congregational Religion, we may, for the sake of order, arrange our remarks under the four following heads: 1. Its instrumental causes; 2. Its efficient cause; 3. Its evidences; and 4. Its consequences.

I. The main instrumental cause of Congregational Religion is the public means of grace, and among these the ministry of the Word holds a pre-eminent position. The gospel is to be preached to every creature throughout all time, for the promise of Christ, given to the disciples when he delivered to them the evangelical commission, that he would be with them to the end of the world, implies there would be the public exhibition of divine truth by the lips of regularly called and qualified ambassadors until the day of the final consummation. It is the plan of God to save, through the foolishness of preaching them that believe; language from which also we may learn that the dispensation of the Word is one of the primary ordinances of the Most High, to bring men from their natural state of guilt, depravity, and condemnation to the possession of pardon, of new nature, and of life eternal. Again, we are told that when Christ ascended up on high, "He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This list comprises only New Testament office-bearers. Some of these are ordinary, others again were extraordinary. Chief among the latter were the Apostles, but their office terminated with the lives of the persons by whom it was first filled, and, indeed, there now remains in the Church only that of pastors and teachers, with, it may be, that of Evangelist, for instruction. It is a permanent appointment for bringing men to the knowledge of the truth, and for building them up in holiness and comfort through faith unto salvation. Without the ministry of the Word, could there be Congregational Religion? A settled and regular ministry is necessary to the conversion of sinners and their growth, when converted, in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Occasional sermons may be signally blessed to the quickening of those who were dead in trespasses and sins, to the cheering of the dejected, to the encouragement of the timid, to the strengthening of the tempted, and to the increased peace and joy of him who is walking in the comforts of the Holy Ghost; but even occasional sermon is the ministry of the word, and, as a general rule, it is by the labours of the stated servant that these ends are effected.

It would carry us too far from our design in these articles, and it would lead to the undue multiplication of them, were we to enter upon a full consideration of what is implied in the "Ministry of the Word." First, we would have to advert to the office itself, in its author, its institution, and its end, vindicating

and maintaining its permanency against those who assert that, if it ever existed, it has now lapsed. Secondly, we would have to speak of him who fills it, in his qualifications, such as natural talent, personal piety, and a sufficient amount of scholarship to be able to read and understand the sacred Scriptures in the original languages in which they were given; his call, both from Christ the King of Zion, and from the congregation; and his regular introduction to stated pastoral work. And thirdly, to his duties as a minister of the word. Of these the principal is public preaching. He may be required to visit from house to house, to instruct, rebuke, exhort, and comfort in private, to be as frequently as he can by the bed-side of the sick and dying, to be present in the Sabbath-School and to take an active part in the local efforts that may be made for the evangelization of the heathen abroad, but his great duty is to preach the Word and to give himself to reading and study, that he may prove himself a workman not needing to be ashamed, rightly dividing the word of truth.

Prominence must be given to one subject above every other in his pulpit exhibitions of the Word. That subject is the person, offices, and work of Jesus Christ. There cannot be religion in the congregation where these are ignored, nor can it prosper where they are kept in a subordinate situation. They must constitute the main burden of a minister's preaching, and if they do not, he does not understand the high place they hold in the plans and purposes of the Divine mind, the connection which they have with the glory of the Divine name, the prominence which they occupy in the revelation of grace, in the great commission, and in Apostolic labours, and the bearing they have on the elevation of man from the state of degradation to which he has sunk, on his deliverance from the curse of the law and the infliction of eternal death, to which he has rendered himself liable, and on his transformation by the renewing of his mind, till his soul is adorned with all the beauties of holiness. "We preach Christ crucified" says the Apostle, when he would specify the distinctive subject of his own teaching and of his fellow labourers in the gospel. As a Christian man and as an office-bearer, he could say "God forbid that I should glory save in the cross of our Lord Jesus Christ." The cross was his theme both in addressing congregations composed of kinsmen according to the flesh, or of sinners of the Gentiles. In the synagogues of Damascus and on Mars Hill he dwelt upon the same topic. And all faithful ministers, all that would maintain a conscience void of offence toward God, and keep themselves free from the blood of souls, must make Christ the grand theme in all their discourses. Preachers may attract by their talents, captivate by their eloquence, please by their power of imagination, by the beauty and appropriateness of their figures, by the chasteness and smoothness of their style, by their apparent earnestness in delivery, but how can the word of God prosper through their instrumentality, if Christ be not all and in all in their sermons?

II. With regard to the efficient cause of Congregational Religion. This is the Holy Ghost. A large array of proof might be adduced in support of this position. If we glance at the representations which the Scriptures give of man's natural condition, we are led to the conclusion that he cannot receive the truth in the love of it, till he is acted upon by some powerful agent distinct from himself. He is dead in trespasses and sins; can he awake and come forth without the communication of energy; more than Lazarus could do from the tomb if Christ had not made his life-restoring power felt? Call to mind again, the names and descriptions given of the change which is wrought in the spiritually regenerate, and we see the power of the Holy Ghost. They are created anew in Christ Jesus unto love and good works; who but a Divine agent is competent to the work of creation? And as it was by the Spirit of God that order and beauty were given to the natural creation, is there not a congruity in appointing the same great and glorious person to bring order out of confusion which sin has wrought in the soul of man? To this province and work, moreover, he has been appointed in these economical arrangements into which the per-

sons of the Godhead have been graciously pleased to enter, for the redemption of sinners of mankind. It has been committed to him to apply the salvation which the Son has wrought out and brought in, in fulfilment of the purpose of the Father. The same truth further appears from the express statement of Scripture. These may be collected from both the Old and New Testaments. The Psalmist felt the necessity of the presence and operation of this divine agent, when, in the season of his conviction and contrition he prayed earnestly that God would not take his Holy Spirit from him. Not by might, nor by power, but by my Spirit saith the Lord. He is the comforter whom Christ promised to guide into all truth, to show the things concerning himself, and to abide with the Church for ever. Paul may plant and Apollos may water, but it is God who gives the increase. When again we look at the facts in the history of religion we learn that it is the Holy Spirit who begins and promotes it. Was it not in consequence of his descent and operation that the thousands were converted in Jerusalem on the day of Pentecost and afterwards? "And the Lord added to the Church daily such as should be saved." The Holy Ghost fell on all them in the house of Cornelius who heard the Word preached to them by Peter, and although the language denotes an extraordinary mode and measure of communication, for this effusion constituted the gentile Pentecost, yet it unquestionably implies his working for conversion to the experimental knowledge and appropriating faith of the truth of Christ. It was He who opened the heart of Lydia to attend to the things spoken by Paul; and in every instance in which souls are gathered to the Saviour, or edified and made to prosper, or that congregations exhibit signs of being blessed, it is consequence of the Word being in demonstration of the Spirit.

If the religious prosperity of congregations depends upon the agency of the Holy Ghost, of what importance is it that those who preach the Word should be men truly and deeply baptized with his influences? Those who have most of the Spirit will, if not in all cases, at least in a very great majority of them, be the most successful in turning the ungodly from the error of his ways, and promoting the holiness of those who are actually in Christ. Of what importance again is it, that they depend not on their own natural powers, on their own acquirements, or anything apart from the Spirit. To do so must grieve him and provoke him to withhold his agency, to the deadness and barrenness of the congregation. On the other hand, let those to whom the word is dispensed be much in prayer for large outpouring of the Holy Ghost on the soul of him who ministers to them in holy things, and for his influences to accompany the preaching of the Word, that it may prove unto them the savour of life unto life. Then and only then will the congregation be as a fruitful field, and as a garden which the Lord has blessed. Is not much of the spiritual apathy that prevails in our land, and of the formality that is observed among the members and adherents of our Churches, owing to want of prayer for the Holy Ghost? We are far from thinking or saying that our Church is not prospering. Facts would contradict us were we to do so. But are there among us that piety, earnest devotion, self consecration to Christ, abounding in heavenly graces, the working out of our salvation with fear and trembling, the giving of all diligence to make our calling and election sure, zeal for the glory of the Redeeming God, and participation of the comforts of the promises, that might be evinced and experienced? If there is a want here, is it not because we have not the Spirit in the measure he has been promised? And if we have him not, is it not because we ask not?

III. Many are the evidences that religion is prospering in a congregation. We shall attempt to mention only some of them. First, there will be an affectionate, brotherly spirit exhibited by the members towards each other. How strikingly and beautifully does this appear among the first converts to the gospel, and when a different spirit was displayed, how prompt is the rebuke tendered. We have only to bear in mind the change, in its kind and degree, pro-

duced in all those who receive the gospel, in order to understand the exhibition of this fraternal spirit. They are children of the same Father, they are joined to the same elder brother, they are partakers of the same nature, their circumstances are, in the main, common, and they have the same destiny awaiting them; should they not, therefore, love one another.

Secondly, there will be due and faithful attendance upon the public ordinances of Divine grace. These ordinances are such as are common to every Sabbath, including praise, prayer, the reading and preaching of the Word; those which are peculiar and proper to sacramental seasons, such as the dispensation of baptism and the Lord's Supper, and those again of the congregational prayer meeting. When people are prospering in religious matters they will attend punctually and seasonably upon the services of the sanctuary. Not only will the parents attend, but they will bring every member of their households with them, unless such as may be necessarily kept at home. Nor will they be late of coming into the house of God. In every congregation, we apprehend, there are some that do not make their appearance till the exercises have begun. They have fallen into the habit, and from want of thought or interest in the services, they must interrupt the devotions of others whose punctuality is a standing rebuke to their want of it. But if there is prosperity in religious concerns in a congregation, comprehensively considered, there will be a going up to the place of worship in all due time to take part in the opening exercises.

When the Spirit of God is working among a people they will be careful, as parents, publicly to devote their children to the Lord Christ in the ordinance of baptism, and to testify their own discipleship upon the mount of ordinances, by partaking symbolically of the flesh and blood of the crucified Redeemer. Can we think highly of the active, vital piety of those parents who delay unduly their consecration of their offspring to the Lord that bought them; and can religion be prospering in the congregation in which, as a rule, they allow months to elapse before they think of bringing them to the house of ordinances? Or can we suppose that the souls of those persons are prospering who neglect the opportunity they have afforded them of declaring that they are not of the world, by joining the fellowship of the Supper? Many excuse and seem to justify themselves regarding their non-observance of this solemn ordinance by the thought they are not prepared. But why not prepared? Is it not the command of Christ, "Do this in remembrance of me," and can they break this command more than one of the decalogue, without being guilty in the sight of the Divine Being? We dare not say that the state of religion is prosperous and encouraging in the congregation, whose members refuse to avail themselves of the opportunities that occur of testifying their faith in Christ, over the symbols of his broken body and shed blood.

If the interests of religion are prospering in a congregation, there will be the organization of prayer meetings, and conscientious attendance upon them by those who enjoy the opportunity. It is too commonly thought that the formation and conducting of prayer meetings belong to the pastor of the congregation. We believe this to be a radical mistake. It is not supported by the nature of the case, nor by precedent founded upon the gospel narrative.

A third evidence of Congregational Religion will be the ready and due contribution of the people to the support and extension of religious ordinances. Upon the first day of the week every one will give as God has prospered him, for the maintenance of the gospel at home, and for its diffusion to the ends of the earth.

A fourth evidence that religion is prospering in a congregation is the interest that is taken, and the attendance that is given to other services than those of the Lord's Day.

These topics open to us a range of remark, that to discuss them would more than fill our pages for one month. We merely state them, and reluctantly dis-

miss the consideration of them, hoping, however, that their mere mention may call forth the thought of our readers, and set both ministers and elders on a course of increasing activity and usefulness among the people over whom they have been ordained.

IV. The consequences of the prosperity of Congregational Religion may be considered under a two-fold aspect of place and of duration. The immediate effects with regard to the former must be the exaltation of its claims and importance among most, if not all, in the neighbourhood. We need only mention the revivals in Ireland in the "year of grace," in order to show how the prevalence of piety in one locality will effect other localities. As to duration, the consequences with regard to some may soon pass away. So was it with the Churches in Asia, not one of which has the candlestick of Divine truth now shining. So is it with the Church of Rome, whose faith was celebrated at one time throughout the world, but which is now remarkable only for its superstition. Oh! the depth of the wisdom, both of the counsel and foreknowledge of God! As to duration, the consequences to all believers must be their establishment in the privileges of sonship, and their title to glory, honour, and immortality.

In preparing these articles we have made no use of the report by the Committee on the State of Religion given in at last Synod, and printed as an Appendix to the Minutes. Our reason for having done so is the meagreness and incompleteness of that report. It must be patent to every one that reads its introductory paragraph, that no information can be derived from it respecting the State of Religion in our congregations.

CLOCK-WORK.

I do not know what name Philosophers give to that faculty or feeling of the mind which approves of method, and takes pleasure in harmony. No one, we think, will deny the existence of such a feeling. Few will hesitate to grant the importance of it; yet, it is too apparent that it receives little cultivation from many of our congregations in the management of their temporal affairs.

When walking through a well-arranged garden, or visiting the various apartments of a factory, or witnessing the evolutions of a well-trained regiment, or inspecting some piece of curious mechanism, we cannot suppress a feeling of delight at the skilful arrangement of the different parts, and the regularity and unity of the various motions and actions, all yielding apparently to one impulse, and leading to the accomplishment of one result. These are types and patterns of what our congregations ought to be under the beneficial influence of well-devised and well-wrought systems.

One loves to possess a truthful and correct time-piece. You feel a certain pleasure in being under the direction of an instrument which helps you to be punctual to your engagements. You are satisfied in consulting it yourself, and have no fear of leading others astray, when an appeal is made to it regarding the precise time. You have a sense of honest gratification when others praise it, and feel no reluctance in advising them to procure a similar one, if possible.

Now, are not these just the feelings that will be shared by every one in connection with a well regulated congregation? He will be able to hold up his head in any court. He will not fear any ecclesiastical visitation. He will not be ashamed to speak on Church matters in any company.

But, it appears as if some people thought it wrong to apply this feeling to

sacred things. They seem to think that the principles of order and method may be admitted in the movements of our army, or the management of a bank, or the conducting of a school ; but are altogether out of place in conducting the operations of a Church and in the management of its finances.

But is this idea or impression well founded ? Are these principles to be valued by the children of this world and despised by the children of light ? Are they to be employed in secular matters and neglected in sacred ? Are those churches which are farthest removed from the truth to continue to monopolize that success which generally rewards strict attention to rule and system ? And are the congregations of that church which we deem nearest to the truth to be notoriously deficient in these things ?

We cannot but feel that a reformation is needed. The supreme Moderator is calling us to order. He indicates to us our fault, and reminds us that it is the Divine law in "all the churches of the saints," that "all things be done decently and in order." The propriety of a more thorough system is generally acknowledged.

In a congregation everything should move like clock-work. We should like to see the thought and consideration of our congregations turned to the adoption of a good system, the mind and effort of each office-bearer directed to the discovery of a suitable remedy for any defect that might appear, the ingenuity of our thoughtful and intelligent men set to work in finding out real improvements in established systems, and the influence and tact, and energy and faith of all exercised in giving full justice to the thorough working of whatever system may be adopted.

In the construction of clock-work attention must be made to the materials employed, and to the positions held by the respective parts. In setting up our congregational systems, care should be exercised in the kind of men chosen. It is not convenience and cheapness we look to in selecting a main-spring, so much as strength and elasticity. A proper place and employment should be sought and found for every member, and every member be faithfully employed in his proper place.

In every time-piece there must be a connection between all the parts, and a unity of operation throughout. The steel spring or the iron weight gives motion to every pinion, the swinging pendulum or the vibrating wheel gives measurement and regularity to every motion. So should it be with our Church organizations. No separate body or independent design should be tolerated. A visible connection should be maintained between all the members and courts and organizations. Each individual should aim at the glory of God and the good of the whole church, and not at his own present ease and personal comfort ; always remembering the inspired precept, "Keeping the unity of the spirit in the bond of peace." What a melancholy spectacle is presented when jealousy arises between the courts and the congregation, or when the members of the different courts do not co-operate.

Again, in every time-piece truth is a prime requisite. There must be conformity to a standard above the simple instrument itself. True or absolute

time must be determined by the heavenly bodies. Our ultimate appeal is to those "bright chronometers of days and years."

So also in the construction and regulation of our congregational systems, all plans and improvements must be tried by a Divine standard. To the law and to the testimony must the final appeal be made. Fundamental principles and grand outlines are given them, to which all our systems must conform. Those churches make a great mistake that prefer expediency to truth in these matters that eagerly grasp at the fruits of expediency apparently within their reach, and turn impatiently from the necessary windings of the way of truth.

Still carrying out the analogy between clock-work and church-work, we may remark that every clock requires winding. Some must be wound up every twenty-four hours, others will go thirty-six hours; there are the old eight-day clocks, and some do without winding up for a long period. In like manner every financial system in our congregations requires a periodical winding up. Certain times should be appointed for the settlement of accounts and the payment of all outstanding arrears, so that a new period may be begun by it fresh, free, and unfettered. The period must be calculated and the winding process attended to cautiously. On the one hand; the thing may be done rashly, in a fit of passion, or in the sudden introduction of a new whim, when the machine will at once stop. But, on the other hand, many concerns which should be wound up every three months, are expected to run for a year and sometimes longer. Both clocks and churches are found to go better when wound up carefully, regularly, and with moderate frequency.

But we must draw to a close. The last remark we would make is, that clocks that are much exposed must be cleaned and oiled. The works must be taken to pieces and the brush or the feather employed.

So is it with all our church-systems. Let them be ever so good, they are greatly exposed. Things will be forgotten, mistakes will be made and repeated, bad habits will be formed, then the dust accumulates, the wheels move slowly, the clock falls behind, it requires cleaning. We must go back to our rules and constitutions, examine the books and districts, and enquire into the practice of the office-bearers.

But besides all this, and especially, we require to "oil the wheels"—to be instant in fervent and persevering prayer, to have over all "the unction of the Holy Spirit poured."

Is it the case that meetings of the temporal office-bearers of our Church are sometimes opened and closed without prayer to God for his presence and direction? If so, we need not wonder that mistakes are made, and that a want of satisfaction is experienced.

Let our deacons and trustees be men of prayer and faith themselves, and let much prayer be offered for them by our people and their pastors, and we may confidently expect great improvement in our congregational systems and finances.

KNOX COLLEGE—ANNUAL CONTRIBUTIONS.

In the course of a few weeks the members and adherents of the Canada Presbyterian Church will be invited to make their annual contribution in behalf of Knox College. For several years in succession, until last year when the Treasurer's accounts showed a better state of matters, the contributions of the Church fell short, in one or two instances largely short, of the amount required to meet the annual expenditure. One of two consequences was inevitable. Either the Professors of the College, those whom the Church had called to serve it in this important and responsible sphere, had to remain without the very moderate remuneration promised them until months after it was due, or their claims had to be met by procuring advances of money, for which a high rate of interest was to be paid, thus increasing the current expenditure of the College already too large for the annual revenue. In point of fact both consequences have taken place to some extent. The Professors have received payment of their salaries months after date. And even to secure this far from punctual settlement of their claims the College Fund has had to pay every year a considerable sum of interest on advances of money made it for this end. The Synod at its last meeting wisely decided that such a state of matters could not continue, and directed a special effort to be made throughout the congregations of the body for the removal of this floating debt. The amount needed for the purpose and for the current expenditure of the year, exceeds \$8000. Although the sum looks a formidable one, especially when it is remembered that it is only one of the objects in behalf of which the members of the Church are required to contribute; when divided among the membership of the Church, it is seen to be quite within the limits of its power to raise it even in a year of less than average prosperity, like the present. Somewhat less than a quarter dollar from each member of the Church, would put the Treasurer of the College in possession of the entire sum. In accordance with a scheme which was found to work exceedingly well last year, the amount has been divided among the Presbyteries of the Church according to, not numbers simply, but ability somewhat generally estimated. If Presbyteries apportion the sums expected from them among the congregations within their bounds in a similar way, a guide will be supplied for the contributions of each to this Fund, for which it is believed the Christian people, those who are anxious to discharge in this particular their full obligations to the Church with which they are connected, will be thankful. Let it be remembered then, by the members and adherents of the Church, when making their annual offering for the Funds of Knox College, that they do so this year in connection with a special effort, to remove the arrears which have been accumulating from year to year, as well as to provide for the current expenditure; an effort which it only requires a slight exertion on the part of the office-bearers and members of the Church to make quite successful. It is confidently anticipated that this exertion will not be withheld by any who are in their heart praying for the prosperity of the Redeemers cause among us. At no former period in the history of either of the branches of which the Church is composed, has the necessity of well equipped, and generously supported, theological institutions been more apparent. Large fields of labor, deprived in the Providence of God, of those who have for years cultivated them, and other new ones, less inviting, it may be, but hardly less important, must unless in cases becoming ever more exceptional, receive the supply they need from a ministry educated in our midst. Many of their congregations have contributed most liberally in the past for this end, and there is no fear that these contributions will be diminished. Others have shown a smaller appreciation of the importance of the work. Even last year notwithstanding the special means taken to call the attention of congregations to the claims of the College, there were several of considerable size which gave nothing, and many which contributed on a scale entirely disproportionate to the givings of others apparently not more able. It is to be hoped that the financial statement of 1865 will see this painful anomaly either entirely remov-

ed or greatly lessened. From present indications there is the best reason to hope well for the success of the effort, notwithstanding the comparative unfavorableness of the season. Should these indications be borne out by the actual results, the Church will have new cause for thankfulness, and be able, freed from the incumbrance of unliquidated claims, to consider when it meets in Synod at Montreal, in what way it can best pursue the important object, of securing an adequate supply of educated Ministers, for the necessities of a happily growing people.

Missionary Intelligence.

MISSIONARY TOUR TO THE BAY OF CHALEURS.

I left Quebec by the Lady Head, steamer, on Tuesday the 9th August, 1864. After a somewhat rough passage, we reached Pasdebiac about half-past ten o'clock on the night of Thursday, the 11th. I would have been at a loss for quarters, but having fallen in during the voyage with a government official who was on a professional journey, he took me to the house of a brother officer, who, he thought, kept a hotel. Here we got good accommodation and were treated very kindly. On offering to settle with our host in the morning, we found he kept no hotel and would take no remuneration. After breakfast I proposed to have family worship, when my friend seemed rather put about, and observed that our host was of a different religion. He, however, instead of objecting, rather encouraged the proposal, when we engaged in prayer. I found it pleasant that, though belonging to different denominations, we could all unite in worshipping the same Almighty Father, through the same Saviour. I found that our host was a Roman Catholic, and it is my earnest prayer that the blessing of God may be upon him and his, for his kindness to his servant. After breakfast our host kindly drove us to New Carlisle, where I received a cordial reception at the house of Mr. Matthew Caldwell.

New Carlisle is the capital of the county of Bonaventure, and is beautifully situated in the township of Cox, about half way up the noble Bay of Chaleurs. The county of Bonaventure is the most eastern part of Canada, separated from New Brunswick by the Bay of Chaleurs, sweeping along the shore of that lovely bay, and up the Ristigouche river till it meets the county of Rimouski. The counties of Rimouski, Gaspé, and Bonaventure, which are the maritime counties of Canada, form a peninsula about as large as the kingdom of Denmark, which, though wild and mountainous, contains a considerable portion of fertile land, and some intervalles along the rivers of surpassing fertility. But the sea is the grand source from which comfort and wealth are yet to flow into this district. A large proportion of the people whom I visited devote a portion of their time to fishing, and though a little ready money is in this way realized, it is questionable whether they do not lose more than they gain, in consequence of their farms being partially neglected during the summer months. Still, it must be admitted that the crops along the shore were in general very good. This is, to some extent, to be accounted for, from the land being manured occasionally with sea weed and small fish. The weight of oats far surpasses any thing I ever heard of in Western parts of Canada. It is not uncommon for them to exceed 40 pounds to the bushel, and I have heard it said that they have been known to reach 49 pounds; I doubted this, but it was positively asserted. There is not much wheat grown, but I saw small fields, and some patches of spring wheat quite equal in appearance to the same grain in most parts of Canada West. This, however, it must be stated, was in the most favoured localities, along the shore.

For sea bathing, I have seen nothing in Canada approaching to the shores of the Bay of Chaleurs. Unlike the waters of the lower St. Lawrence about Murray Bay, Cacouna, and Metis, which are cold almost to freezing, the waters of the Bay of Chaleurs are warm and delightful; and visitors who are fond of

fishing may have their fill, for the waters of the Bay contain mackerel and other delicious fish in the most profuse abundance, while the inland lakes and rivers abound with trout of the finest quality. If the projected Intercolonial Railway leave the shore of the St. Lawrence at Metis, and proceed by the Metapedia river to the Ristigouche, it will render the country along the lower Ristigouche and the Bay of Chaleurs easily accessible. In this case the probability is, that the towns and villages along the Bay will become famous for sea-bathing quarters, and that the permanent population of the country will be vastly increased by the influx of new settlers, and hence the importance of the Presbytery taking hold of this as a missionary field *now*.

The town of New Carlisle was laid out about 80 years ago, and the first settlers were United Empire Loyalists and veterans who had fought with Wolfe on the plains of Abraham, where the fate not only of Canada, but of Protestantism on this western continent, was decided. It is situated about 500 miles from Quebec by sea; though it is more than a hundred miles nearer, to go up the bay to the Ristigouche river and cross the wilderness to Metis by the Kempt road, which passes near Metapedia Lake, and so far along the river of the same name. Hitherto the whole district along the Chaleurs Bay has been, in a great measure, isolated from the more densely peopled parts of Canada, and this explains the reason why it has been so much neglected by the Presbyterian Church in Canada.

Two ministers were sent down to the Bay of Chaleurs, a good many years ago, by the Presbyterian Church of Canada in connection with the Established Church of Scotland. Only one of them, however, remained. He was settled at New Richmond, which is about 30 miles up the bay above New Carlisle, and there, I understand, is a flourishing Presbyterian church. On this account I did not visit New Richmond, my services not being required there; and resolved to confine my labours to the district extending along the shore, from the Bonaventure river to Port Daniel. This contains a coast line of 32 miles, and I would recommend it to the Presbytery as a missionary district which ought immediately to be occupied. For this lower part of the bay shore nothing effectual has been done by any Presbyterian Church in Canada, and nothing hitherto by the Canada Presbyterian Church.

The Presbyterian Church of New Brunswick, however, has not altogether neglected it. They have sent occasionally a few crumbs of spiritual bread to the neglected sheep scattered throughout this wilderness, as they could be spared from the scanty rations dealt out to their own flocks, and in this way Presbyterianism has been kept alive, though as might be expected, it is not generally in a vigorous condition. I ought to mention, however, that I found here some beautiful specimens of genuine Christian character.

About the beginning of this century, a Mr. Pidgeon, sent out by the London Missionary Society, was settled in New Carlisle, but he remained only a short time. He was drawn within that noble circle of Presbyterian ministers, headed by Dr. McGregor of Pictou, who made Nova Scotia what it is, and transferred to Prince Edward Island. Long after this a Mr. McCabe, also sent out by the London Missionary Society, was settled in New Carlisle, but he too appears to have remained only a short time. I know of no other missionary who laboured in that quarter till a Mr. Stirling, a licentiate of the Free Church of Scotland, was sent from New Brunswick about five years ago; he laboured for a few weeks in the district with great acceptance, and his labours seemed to have been owned of God. The people talk of him with the greatest respect and affection. Through his representations a Mr. McDonald was sent, whose labours also appear to have been greatly appreciated. He laboured in the district for about six months. The people got up a call for him, but it was too late, as he had been previously called to a church in Cape Breton. After Mr. McDonald's departure, a Mr. Farquharson laboured in this district for about a year; and since his departure, about 3 years ago, the place has been without any missionary.

It ought to be mentioned, however, that the Rev. Mr. Nicholson, of Campbellton, N. B., has always taken a deep interest in this place. During one summer he visited New Carlisle, and preached over once a month; but when it is stated that his residence is fully sixty miles from that place, and that he has three stations of his own to attend to, it is not surprising that he has discontinued these visits; and now for three years the people in this district, have been without any ministration of the ordinances of the gospel at the hands of Presbyterians, except when Mr. Nicholson or some other minister has happened to visit them.

It ought to be mentioned, that the great body of the people throughout this district were originally Presbyterian, but what from the neglect of their own Church, and intermarriages with Episcopalians, a great many of them have united with the Episcopal Church.

In the missionary district which I have mapped out, there are four Episcopal churches, viz: at New Carlisle, Pasdebiac, Shigouac, and Port Daniel, and these are served by two resident ministers. In the same district there are two Presbyterian churches, one at New Carlisle, and one at Port Daniel, but no minister, no missionary, and none to break the bread of life among the famishing people. In this district there are about 80 Presbyterian families, or parts of families, belonging to the Presbyterian Church.

In these circumstances, it is not wonderful that a large number of people, originally Presbyterians, have joined the Episcopal Church. The wonder is, that so many still remain true to the Church of their fathers; and in what has taken place here, we see a specimen of what has taken place in many other localities, from the neglect or inability of the Presbyterian Church. I feel increasingly convinced that our Church has erred in requiring a high and uniform standard of education for all its ministers, while souls are perishing for lack of knowledge, and numbers of our people availing themselves of the services of other denominations.

I commenced my labours at New Carlisle on Sabbath the 14th August. The little church which is seated for about 150 was about half filled in the forenoon. In the evening it was well occupied though not quite full. The church is neat and comfortable, with Gothic windows, and surrounded by a church-yard, well enclosed.

I preached here again on Wednesday evening to an audience of about 70; and on Friday started for Hopeton, some 10 miles down the bay. Here I preached in a school house to a considerable audience. On Saturday morning I had a service in a private house where I baptized two twin children. In the afternoon I started for Port Daniel, which is about 14 miles farther down the bay. On my way I called on Mr. Bryce, the school master at Shigouac, who was formerly an attendant on my ministry in Quebec. I was glad to find him comfortable and doing well, and especially glad to find that he teaches a flourishing Sabbath School. We made arrangements for a meeting in the school house on Monday the 22nd.

On reaching Port Daniel I was sorry to find that the letter announcing my arrival, and making a preaching appointment for that night, had not been received. I thought it right, however, to go to the church at the appointed time, where I found some five or six people only assembled. I engaged only in prayer, and the meeting small as it was, afforded a good means of getting intelligence spread regarding the regular service on the following forenoon.

The church here is a respectable looking building, and all finished except the pulpit and seating, which are very temporary. It is surrounded by a church yard, but there is no fence about it. The congregation on the Sabbath forenoon amounted to about 80. But though the congregation was smaller here than at New Carlisle or Shigouac, Presbyterianism is stronger, a much larger number of the people having continued staunch to their Presbyterian principles.

Immediately after the conclusion of the service, I started for Hopeton, where

I preached in the school house to an audience considerably more numerous than on the former occasion, several people having followed me from Port Daniel and Shigouac. Here I administered the ordinance of baptism to two children.

On Monday afternoon I returned to Shigouac, and preached in the school house to a crowded audience. There must have been nearly one hundred persons present, and I was pleased to find some present from Hopeton, and some had travelled all the way from Port Daniel. There is evidently considerable interest excited among the people of that locality.

On Tuesday afternoon, I returned to New Carlisle, and on Wednesday evening, the 24th, I preached in the church to a very considerable and respectable audience. It ought to be mentioned, however, that both here and at Shigouac, a considerable portion of the audience belonged to the Episcopal Church.

On Thursday morning it was arranged that I should visit a small settlement of Presbyterians on the Bonaventure river, but the morning was wet, and the person who had promised to come for me, did not make his appearance.

On Friday morning I preached again at New Carlisle to a good audience. On Sabbath the 28th, I preached again at New Carlisle twice. In the morning the audience was respectable, in the evening the house was filled.

On Monday evening I held a prayer meeting at New Carlisle, and afterwards proceeded to organize the congregation.

On Tuesday evening I preached again to a good audience at New Carlisle, and baptized a child.

On Wednesday evening I preached again to a good audience at New Carlisle, and baptized another child.

On the whole then, I may say that there are at least 80 families in this district, in whole or in part Presbyterian; and as far as I could learn, they may be expected to contribute, from the first, upwards of £60 per annum for the support of a minister. And I feel satisfied that, if a right man is sent, there would soon be ample funds collected by the four congregations for the support of a minister.

I would strongly impress upon the Presbytery the importance of sending an ordained missionary to this locality. I do not think it would be asking too much of them to expend £40 during the first year, in supplementing the fund raised by the people. If a right man is sent, I feel persuaded that the district would not continue long a pecuniary burden upon the Presbytery, while the blessing of many that are ready to perish would fall upon us.

In addition to my public labours, I visited a few aged and sick people. On Thursday 1st September, I embarked at Pasdeac, on board the *Lady Head*, steamship, and through the good hand of God upon me, arrived safely at Quebec on the afternoon of Saturday the 3rd September, 1864.

W. B. CLARK.

MISSIONS OF FREE CHURCH.

Recent intelligence from the missions of the Free Church is full of encouragement. Mr. Laing, of Burnhill in Caffraria, writes to Dr. Duff, giving an account of the baptism of thirteen adults and several children, while Mr. Cooper, of Nagpore in India, gives an account of a number of additions also to the Church there, during the preceding months.

Several additions are being made to the missionary force in the Indian field, three missionaries having been recently appointed, viz: Messrs. W. Stevenson, and John McMillan, to Madras; and Mr. James Dawson to Nagpore.

We subjoin a portion of the communication of Mr. Cooper. After referring to several individuals who had sought admission to the Church, and had been admitted to baptism, he goes on to refer to two interesting cases of conversion:

“ At Sitabuldee, on Sabbath 3d July, the two following individuals were re-

ceived, on a personal profession of their faith in Christ. Their cases, I think, are not a little interesting to those who are labouring and praying for the coming of the kingdom of God in this land. Paryiah, the elder, about twenty-nine years of age, is a sepoy in the 7th Madras Native Infantry, lately stationed at Kamptee, but now at Raepore, a hundred and eighty miles to the east of this place. His companion, Parvadesum, about nineteen years of age, is the nephew of another sepoy in the same regiment. They were for some time at Chandah, about eighty miles south of Nagpore, where two or three companies of the regiment were on detachment duty; and it was while on the march from that place to Raepore that I first met them. They halted in the month of April last for about a fortnight, in consequence of cholera raging along the road they had to travel. At that time they visited me very frequently to converse about religion, and to receive portions of the Scripture and tracts which they had not read; but intimated that they had not courage as yet to confess Christ in the regiment. I urged them to consider the matter solemnly before God, and act as he enjoined in his word.

"Paryiah was first taught the truth of the Gospel by a Christian naik (corporal), now dead, belonging to the regiment some eight or nine years ago. The superior character and exemplary conduct of this man made a deep and lasting impression on Paryiah's mind; and from that time he ceased to worship idols, but had not courage to avow his sentiments. He acquired the art of reading in the regimental school; and while at Vizagapatam, he met with some native Christians who supplied him with copies of the gospel which he studied with pleasure. He also began secretly to instruct his wife who seems favourably disposed towards Christianity. After reaching Raepore he obtained a furlough of six months, to enable him to visit some friends at Cocanda; and on this journey he was accompanied by his friend Parvadesum.

"No sooner had the two reached their destination than Paryiah fell sick, and this led them to retrace their steps sooner than they had intended. On their way back they once more visited me, and after returning to Raepore they both resolved to be baptized, and so confess Christ before men. I was quite satisfied with their intelligence and earnestness; and so far as one could see, there was no worldly motive to induce them to adopt the course they now pursued. Their simple but eager desire to know more of God's word was very pleasing. Parvadesum, the younger, for some time attended a mission school at Rajamundia; but at that time, as he states, he was a very wild boy. He went to stay with his uncle at Masu'apatam, and then came to Chandah, where he began to read the gospels in the house of Paryiah. This led to the forming of a friendship between them, and to very frequent converse on the subject of the Christian religion, which has now resulted in their both uniting themselves to the Church and people of God. May they and all others here referred to, continue to be worthy followers of the glorious Redeemer. Paryiah, who has taken the name of Cornelius, has gone to Raepore, in the hope, before his leave expires, of bringing his wife, whom he thinks will join him in following Christ; but Parvadesum, who is now called Mark, remains at Nagpore for the present, supporting himself by the labour of his own hands quite apart from the mission.

"Such then is a simple narrative of the cases of the individuals recently received into our native Church. A few months ago, I reported the case of a cotwal from Dapawada, eighteen miles northward of this, who was baptized just before we started with Mrs. Hislop for Bombay last year; and now, I am happy in being able to state, that a comrade of the same man, belonging to the same village, is a candidate for admission into the membership of the Church. All these, my dear Dr. Duff, I think, are hopeful signs that the Lord is working in this quarter, and may well encourage us to go on abounding in his work.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

MISSION IN CAFFRARIA.—DR. DUFF'S TESTIMONY TO ITS EFFICIENCY AND SUCCESS.

We have pleasure in transferring to our pages the following testimony borne by Dr. Duff to the efficiency and success of the mission of the United Presbyterian Church in Caffraria.

'MY DEAR SIR,—Having, in the course of my recent journeying through South Africa, purposely turned aside to visit the Caffrarian Mission of the United Presbyterian Church, I deem it at once a duty and a privilege to bear emphatic testimony in its favour.

'The difficulties and obstacles in the way of successfully conducting such a mission are of a totally different kind from those which we have to encounter in India. Nevertheless they are, in the aggregate, of a very formidable description; and the men who have to face them have very special claims on the sympathies and prayers of God's people.

'For the last thirty-five years I have regarded it as merely a truism, that, while the gospel must be *introduced* into a heathen land by *foreign* agents, it is by *native* agents that it must be *propagated* so as to *reach and pervade the masses of the people*. In order to insure a race of *qualified native* agents, common sense and experience dictate that substantially the same means must be employed which are found necessary in raising up teachers, preachers, and ordained ministers in Christian lands. Now it so happens, in the good providence of God, that to the United Presbyterian Church belongs the honour of having in its service the *first native Kaffir* who has ever been *ordained* to the ministry of the gospel, in the person of the Rev. Tiyo Soga. It was, therefore, with me a matter of immense desire to visit the station of this native minister, and confer with him face to face. And this desire was, if possible still further intensified by the consideration that, in the training of this truly excellent man, the United Presbyterian Church and the Free Church—as if in anticipation of a future blessed union—had actually contributed each its due share. The early education which fitted him for receiving the higher theological training in Scotland, was obtained in the Lovedale Seminary of the Free Church in British Caffraria.

'Mr. Chalmers, another missionary of the United Presbyterian Church, and the son of a former missionary, whose acquaintance I had the privilege of making at Lovedale, very kindly came to King William's Town, the capital of British Caffraria, to conduct me to Umgwali, Tiyo Soga's station, distant a good day's journey to the N. E. of the capital.

'Never can I forget the joy which thrilled through my soul on first meeting with the first native Kaffir ordained minister of the everlasting gospel, in his own comfortable manse, close to a spacious and well fitted-up church, and surrounded by Kaffir kraals, partly Christian and partly heathen. It was, altogether, a spectacle which I felt it was worth while travelling all the way from Cape Town to witness.

'And the pleasure was enhanced when, on the following day, I found a goodly number of the native Christians, male and female, assembled in the church, in decent attire, and manifesting all the decorum and propriety of an audience in the long christianised British Isles. On the same occasion were assembled the boys of two schools, and the pupils of the Central Girls' School. All these were examined in the subjects of their respective studies, and showed that the foundations of a good elementary education were laid. It is to be hoped that means will be found for raising the more capable or select few to a higher standard.

'After this examination, I was asked to address the adult audience, which I did at some length, through Mr. Brownlee, the magistrate, who acted as interpreter. And here, in passing, I cannot help remarking that in this gentleman the mission has one of its ablest and most powerful supporters. His devoted

father, still living, is the patriarch of Caffrarian missions. To the piety of the father, the son superadds an official ability, which, with his thorough mastery of the native language, native manners, habits, and customs, ought long ere now, its intrinsic merit carried the prize, to have raised him to the lieut.-governorship of British Caffraria.

But to pass on. If the members of the United Presbyterian Church at home could only witness with their own eyes, and hear with their own ears, what I was privileged to witness and hear on that day, I am confident they would feel that, had they spent ten times the amount of pecuniary means on that mission which they have done, they would have been more than amply recompensed. I am bound to add that throughout the whole of South Africa, I found no mission station conducted in a more orderly, vigorous, systematic way, than that of my admirable friend and brother, the Rev. Tiyo Soga, the native Kaffir ordained minister of the Umgwali.

Until within a recent period, with him was associated another missionary—whom I learnt also to admire, respect, and love—the excellent Mr. Chalmers. In order to extend the mission, he left the Umgwali, and fixed on another station about a day's journey to the north, in a region hitherto of unbroken heathenism. Severely afflicted by the loss of his partner in life, he proved his devotedness by proceeding to this outlandish place alone, and actually taking up his abode in a wretched Kaffir hut. It is a grand field on which he has thus heroically planted the standard of the Cross, though one encompassed with prodigious difficulties. Surely he will not be allowed to labour on there alone. At all events, he will not surely be long allowed to peril his precious life by the discomforts of a Kaffir hut for his dwelling, and the imperfect shade of a thorny tree for his church. He is truly a noble labourer—pious, earnest, devoted, self-denying, and indefatigable; and thoroughly acquainted with the native language, manners habits, and usages, such a labourer is beyond all price. All the “golden sands” down which “roll Afric's sunny fountains” could not produce his like. Surely, then, the instant his case comes to be realized, the members of the United Presbyterian Church at home will rush forth, contending for the honour of providing such a labourer with a manse and church.

Excuse me for writing thus warmly. I write simply because I feel, and as I feel. A nobler pair of missionaries than Mr. Chalmers and Mr. Tiyo Soga it would be difficult any where to meet with. I scarcely know which of them to admire most. But have learned so greatly to admire both, I pray God that their valuable lives may be long spared, and that the United Presbyterian Church, with its wonted liberality, may strengthen their hands with all needful support. Yours very sincerely,

‘ALEXANDER DUFF.’

MISSIONARY ITINERACY IN INDIA.

The Rev. J. Robson, missionary of the United Presbyterian Church in India, gives very graphic and interesting accounts of his journeys and labours. We subjoin some extracts.

PREACHING TO THE NATIVE SOLDIERS OF DEOLI.—I went in the British territory as far as Deoli, which you will see marked on the extreme south-east of the map of Ajmere. The cantonment, which has been established since the map was made, is about a mile to the south of it. There is an infantry force of about six hundred and a squadron of Sikh cavalry permanently stationed there, constituting the Deoli irregular force; and the 16th Bengal cavalry have lately been stationed there also. These and the bazaars dependent on them constitute the whole cantonment. The country about is very wild, and situation airy and healthy. There are several very large villages in the immediate neighbourhood. I was very hospitably received by Major McDonald, commanding the irregular force, who introduced me to some of his native officers, telling them that they had often talked together about the Hindu and Christian religions; and now I

was come, who could discuss the matter thoroughly with them, they were to listen to what I said, and think over it. The chief of the native officers invited me to his house next day. I went in the afternoon, and was led into a small courtyard very tastefully surrounded by shrubs and trees. A carpet was spread on this, and all the native officers of the station had assembled, besides as many of the soldiers as could be accommodated in the space. A chair was set for me, and the Havildar major himself took another, but the rest sat on the ground. I had a long and very interesting meeting with them, in which I fully explained to them the way of salvation contained in the Bible. Some of the officers, who were high caste Brahmins, discussed a little with me, maintaining the theory that the powerful can do no wrong, and that therefore we must not attribute iniquity to Krishn and Ram. I cut their arguments short by an illustration which touched them a little. "If any one were to tell you that in a battle he had seen the major Sahib running away as fast as he could from the enemy would you believe it?" They all vehemently protested that they never would. 'So,' said I, when you read or hear of God doing anything sinful or impure, do not believe that that can be God. You have in your own conscience a far stronger testimony for his holiness than you have for the bravery of your commander.' Khan Simgh, who had been working among his fellow-countrymen the Sikhs during the day, came in towards the close of the meeting, and remained after I had left. He told me that the officers were about as well pleased as he had ever seen Hindus, but that the Meenas, of whom the infantry is chiefly composed, were delighted, and many expressed a wish that some one would come and tell them these good words. Several Testaments, gospels, and tracts, were sold in the lines. A number were bought by Meenas who could not read, but knew of some in their villages who could read to them.

READINESS TO RECEIVE INSTRUCTION.—After stating that one thing which distinguishes the Meenas is the worship of the sow, and after adverting to the practice once so universal, of killing their female children, and to the successful efforts of the English government to suppress it. Mr. Robson says, —The Meenas are at present in a transition state. They have ceased to be freebooters, and they are just settling down to be farmers and soldiers. Their faith in their own religion is shaken, and they have no other as yet in its place. They said everywhere, that they did not obey the commands of Shiva any longer, but those of the English government instead. I was happy to find that all the influence of my countrymen with them had only been for good. The arguments that the Sahibs had used to induce them to give up female infanticide were on every one's mouth. 'They told us that Shiva was only a beggar, and that we were not bound to obey his commands, but God had made the life of a girl the same as the life of a boy.' Their faith in Shiva was thus shaken, but nothing was given them in its place. They had the idea that the English worshipped the sun because they observed Sunday, which was the same name in Hindi. Indeed, I found it current among them, that, after the mutiny, General Lawrence and the Lord Sahib (the Governor-General) had sacrificed to the sun in Benares, and obtained the promise, that so long as the sun remained, the English rule would remain. When I explained to them the reason why we hallow the Lord's day, in commemoration of the resurrection of Christ, introducing the story of his life and work, they listened with long exclamations of Ohovo, quite different from the 'Wah ! wah !' of the Mairs. In one village, Tikar, the people followed me about everywhere, and when at last I went away, the putel went with me to the next village, and at parting named several Sahibs who had been in the village, and given them good advice ; 'but,' said he, from none of them have we heard of such things as you have told us of to-day.' In another village, the putel came out after me, and said, 'If you were to remain a year with us, and teach us, we would certainly all go on your way, but you have been with us for a little more than an hour; what can we do?' I told him that I had far to go that day, and other villages to preach in, but he must pray to God to give him true light. As far as my short observation could go, I thought the Meenas

in a most highly favourable state for receiving Christianity, and I only felt sorry that my visit was so short, and that they were so far away from the centre of our operations, that we could exercise but little influence on them. They have a more definite faith than the Mairs, and they are much more under the influence of Hinduism ; but their faith has been rudely shaken, and they seem to look on anything English with very great respect. I was everywhere listened to with attention and delight.

I returned to Ajmere on the 30th of November, having been exactly a month on my tour. I visited all the chief towns and villages in the south-eastern part of the district, my time not allowing me to go to the western part. In my tour, I sold a hundred and fifty Testaments and gospels, and about two hundred tracts, and distributed one or two of each. The tracts were sold at full price, and the Testaments and gospels at a quarter of the price, according to the regulation of the Bible Society. I received a grant for distribution, but I sold all I had ; and I believe they are much more likely to be read in that way than if I had given them gratis. I found, on my return, that the work was going on prosperously,—the numbers attending the school keeping up, notwithstanding the number of festivals that had been taking place.

MISSIONARY STATISTICS OF CHINA.

Notwithstanding the short time during which missionary efforts have been carried on in China, and the hindrances which even yet are experienced, the results are highly encouraging. The following statistics of the Chinese missions and their results have been published. They are not complete, some societies making no returns, and others giving incomplete returns. The following, however, may be looked upon as an approximation to the actual numbers.

Present number of ordained missionaries, 84 ; stations and out stations, 108 ; organized church fellowships, 57 ; whole number of baptized converts, 2576 ; whole number of excluded members, 176 ; whole number of deceased members, 259 ; present number of baptized converts, 2028 ; present number of actual communicants, 1974 (probably, it is noted, 2200) ; contributions of native Christians for the year 1863, 1386 (probably, it is noted, 2000) Mexican dollars ; ordained native preachers, 7 ; catechists employed as preachers, 141 ; students for the ministry, 23 ; boarding-schools, 19 ; pupils in them, 247 ; day-school, 44 ; pupils in them, 796.

Nineteen societies are represented, among which the eighty-four missionaries are distributed as follows : American Presbyterian Board, 14 ; London Missionary Society, 11 ; American Board of commissioners for Foreign Missions, 9 ; Church Missionary Society, 7 ; American Baptist Missionary Union, 6 ; Wesleyan Missionary Society, 6 ; Southern Baptist Convention, 5 ; Methodist Episcopal Mission, 5 ; Methodist Episcopal Church, South, 4 ; American Reformed Dutch Church, 4 ; English Presbyterian Mission, 3 ; English Baptist Mission, 3 ; Chinese Evangelization Society (Baptist), 2 ; Methodist New Connexion, 2 ; American United Presbyterian Mission, 1 ; American Protestant Episcopal Board, 1 ; Society for the Propagation of the Gospel in Foreign Parts, 1. In native contributions the Reformed Dutch Church (\$600) stands at the top. In all other respects, the London Missionary Society and the American Presbyterian Board are foremost.

The missionaries are stationed as follows : Canton, 18 ; Amoy, 11 ; Ningpo, 11 ; Fuchau, 9 ; Shanghai, 8 ; Tientsin, 6 ; Peking, 6 ; Tung Chow, 5 ; Chefoo, 3 ; Swatow, 3 ; Hong Kong, 2 ; Hankow, 2. The most successful missions are Amoy, where, with 11 missionaries, there are 825 converts and 806 communicants ; and at Ningpo, where, with 11 missionaries, are 540 converts and 368 communicants. The missions at Hong Kong and Shanghai have also been very successful. At the former place there are 2 missionaries, 160 con-

verts, and 130 communicants; at the latter, 8 missionaries, 394 converts, and 196 communicants. The smallest results are seen at Peking, where there are six missionaries, and only six communicants. This, however, is one of the latest occupied stations.

General Ecclesiastical Intelligence.

THE WEEK OF PRAYER FOR 1865.

The secretaries of the Evangelical Alliance have issued a circular, inviting Christians generally to unite in prayer, as in former years, in January next. We subjoin the circular.

PROPOSED WEEK OF PRAYER THROUGHOUT THE WORLD, JANUARY 1—8, 1865.

The time has again arrived to invite Christians of all countries to make arrangements for observing a week of special and united prayer, at the beginning of the coming year.

Few movements of the Church of Christ have been more owned and honoured of the Lord than these annual seasons of united supplication. The Evangelical Alliance, therefore, feel imperatively urged to renew their invitation, in the hope of meeting a yet larger response than in former years, and of obtaining yet more abundant spiritual and temporal blessings.

The calls for prayer are loud and urgent; the claims of a perishing world, increasing as they must, with the readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the war spirit exhibited among Christians professedly Christian; and these and other considerations urge upon true believers, while persevering in zealous, active effort, to draw near to the Throne of Grace, and by united, continuous, and faithful prayer, to prove God according to His own word. "If I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. III. 10.

"I WILL THAT MEN PRAY EVERY WHERE, LIFTING UP HOLY HANDS, WITHOUT WRATH AND DOUBTING." 1 Tim. II. 8.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 1.—Sermons on the agency of the Holy Ghost in the present dispensation.

Monday, 2.—Thanksgiving for blessings upon individuals, nations, and churches, together with confession of sins.

Tuesday, 3.—Pastors, teachers, evangelists, and missionaries.

Wednesday, 4.—The children of Christian parents, congregations, and schools.

Thursday, 5.—Sunday-Schools, and all actively engaged in Christian work.

Friday, 6.—The abolition of slavery, and the cessation of war.

Saturday, 7.—The Christian Church, for increased holiness, activity, and harmony among its several sections.

Sunday, 8.—Sermons; the visible unity of the Church—"That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou has sent me." John XVII. 21.

JAMES DAVIS,

HERMAN SCHMETTAN.

Secretaries of the British Branch of the Evangelical Alliance.

DEATH OF AN AGED MINISTER.—Recent newspapers announce the death of the Rev. Alex. Young of Logie-Almond, the father of the United Presbyterian Church, and the oldest officiating Minister in Scotland. Mr. Young died at the age of 88, and had been a Minister for 64 years.

UNITED PRESBYTERIAN SYNOD OF ENGLAND.—The United Presbyterian Synod of England met in London in October. The Rev. Mr. Redpath was chosen moderator. The meeting was large and the proceedings full of interest relating chiefly to the extension, and missionary operations of the Church, and their relations with the Church in Scotland. A deputation from the English Presbyterian Church was present, consisting of Rev. Dr. McCrie, Rev. Mr. Alexander, and Mr. Gillespie elder. Dr. McCrie expressed his persuasion that "there is no real division," between the two great branches of the Presbyterian Churches in England.

PRESBYTERIAN CHURCH IN ENGLAND.—Several additions have been lately made to the staff of Presbyterian Ministers in England. The Rev. H. C. Gullan, has been ordained as Minister of the congregation at Swansea, and the Rev. W. Harris as Minister of the congregation at Chatham. The foundation of a Presbyterian Church has been laid at Bishop Auckland. The foundation of a Church in connexion with the United Presbyterian Church has been laid at Crook, of another at Stratford, London, while a new Church has been opened at Mount Pleasant, Durham. At Golstyn, Fluteshire a chapel has been opened in connection with the Welsh Presbyterian Church.

KELSO—REV. DR. BONAR.—The Rev. Dr. Bonar has preached his last sermon in the North Church Kelso, where he has officiated since 1837. The building goes into the hands of the Scottish Establishment. A new Church has been erected for Dr. Bonar, for whom the warmest attachment is felt and manifested by all classes of his congregation.

RELIGIOUS CRISIS IN TURKEY.—A deputation from the Evangelical Alliance recently waited on Lord Russell, directing his attention to recent events in Turkey and the violation of religious liberty which had taken place. The deputation explained that while Lord Stratford de Redcliffe did not feel at liberty in taking a personal part in the presentation of the memorial, he sympathized with their views, and had stated that in his opinion the British Government had the most urgent motives for keeping the Turkish authorities to a full execution of the Hatti Humoyoun. Lord Russell promised that the subject should have his full consideration.

CONSECRATION OF PUBLIC CEMETERIES.—Attention is directed in Scotland to the consecration, in several instances, of public and parochial cemeteries by Bishops of the Episcopal Church. There appears to be some attempts at the same thing in Canada.

PUBLIC PRAYER MEETING IN CONNECTION WITH FOREIGN MISSIONS.—There was lately held in Edinburgh in the Free Assembly Hall a public devotional meeting in connection with the Foreign Mission of the Free Church. Dr. Duff presided, while Dr. Somerville of the United Presbyterian Church, Dr. Begg, and Rev. J. H. Wilson took part in the proceedings.

LEGACIES TO FREE CHURCH.—Several large legacies have lately been given to the Free Church. The late Dr. Lang of Largs has left £8000 to the Fund for Aged and Infirm Ministers, and £3000 to the India Mission, besides other sums amounting in all to £2200. Charles Hopes, Esq. Rockville, near Dublin leaves £2000 to the Foreign Mission. James Hamilton, Esq. of Ninewar with his wife Lady Mary Hamilton have left about £14,000 for the establishment of two bursaries of £100 and £50 per annum respectively, the balance to be divided among such ministers of the Free Church or sons of ministers training for the ministry as may stand most in need of such assistance.

OPENING OF WALDENSIAN COLLEGE AT FLORENCE.—The Waldensian College has opened for the winter with thirteen students of Theology, from various parts of Italy.

BAPTIST UNION.—The autumnal meeting of the Baptist Union has lately been held at Birmingham. It is said that of late a considerable number of ministers have changed their views in regard to Baptism, resigned their charges,

and joined other communions and that the leaders have been students in Mr. Spurgeon's College, the theological tutor of which is, it is said a Paedo-Baptist minister.

NEW PRESBYTERIAN CHURCH, DUBLIN.—A very commodious and handsome Church in Dublin which cost £16000 has lately been opened. The Dr. Cooke and the Rev. Dr. Bonar of Kelso officiated.

CHURCH INNOVATIONS.—In the church of Old Greyfriars, Edinburgh, Dr. Robert Lee's, the congregation join the minister in audible repeal of the prayers. The sum of £500 has been subscribed for the erection of an organ in the church. It has been remarked that while the sum of £500 has been given for an organ, the missionary contributions of the congregation are miserably small, only £7 16s 5d having been contributed for Home Missions, and £8 3s 6d for Foreign Missions.

INDUCTION OF DR. ISLAY BURNS.—Dr. I. Burns has been inducted as Professor of Church History in the new college at Glasgow.

DALHOUSIE COLLEGE, NOVA SCOTIA.—The session 1864-5 was inaugurated with an eloquent address by the Rev. Dr. Lyall. Dr. Lyall took a brief view of the past history and present position of the college, and gave a sketch of what should be regarded as a full collegiate course.

REV. MR. GEDDIE IN NOVA SCOTIA.—The Rev. Mr. Geddie, recently arrived from the mission field in the New Hebrides, is preaching in different places in Nova Scotia.

THEOLOGICAL SEMINARIES IN THE UNITED STATES.—The *Presbyterian* states that there are fifty new students at Princeton, though the whole number is somewhat less than last year. There is a considerable increase in the number at Chicago, but a diminution at Allegheny.

HOW A COLLEGE WAS ENDOWED.—We copy from an exchange paper the following account of the spirited way in which an adequate endowment was recently raised for a college in connexion with the Lutheran Church, at a meeting held at Harrisburgh, Pennsylvania, for the purpose of devising ways and means for the object.

A resolution was offered to raise \$100,000 for the complete endowment of Pennsylvania College, and no sooner was it passed than the effort was commenced to carry it into practical effect. The Rev. J. E. Graeff, of Philadelphia, rose and said, 'I give \$20,000 to endow the Professorship of the English Language and Literature, reserving the right of nominating its incumbent.'—He then added, addressing himself especially to Mr. A. F. Ockerhausen, of New York, in the chair. 'That is what Philadelphia does, what will New York do?' The President rose, and after referring to his personal relations and those of New York to the institution, said: 'New York responds to Philadelphia, and gives \$20,000, for the endowment of another professorship.' The Rev. V. L. Conrad, of New York, then offered \$10,000 towards the endowment of a third professorship. The Rev. F. Benedict, of Bedford, pledged \$5000 more, after which Charles A. Morris, Esq., of New York, Pennsylvania, completed the work by contributing the remaining \$5000 required. The representatives from Gettysburg, after some consultation, pledged \$5000 more, to which \$5000 were afterwards added in smaller sums, making the aggregate of the donations \$70,000. The scene in the church during the offering of these rich gifts cannot be described. From the moment that the first \$20,000 were subscribed till \$65,000 had been secured, the audience underwent a series of electric shocks of astonishment and delight. It was literally good to be there; but it was better to be both there and able and willing to take a part in the noble work. Brother Graeff is the first man in the Lutheran Church in the United States who has endowed a professorship in one of her colleges, the Messrs. Ockerhausen are the first two men, and the Rev. Messrs. Conrad and Benedict, and Mr. C. A. Morris, the first three men who have done the same."

MISSIONARY OPERATIONS THROUGHOUT THE WORLD.

It may be convenient for ministers and others who have to speak from time to time on missionary platforms, to be able to tell in a few sentences, of the extent of the missionary work throughout the world. We take from the *Christian Instructor* the following synopsis :

I. *American.* The whole number of American Foreign Missionary Societies is sixteen—having under their care 2,388 agents as missionaries, native preachers, teachers, &c. ; 54,000 church members, 22,000 pupils, and an annual income of \$1,100,000 to sustain their operations.

II. *British.* In Great Britain there are twenty Missionary Societies employing 6,216 agents as missionaries, &c., and having 195,000 church members, 201,000 scholars, and an annual income of \$3,094,000.

III. *Continental.* On the continent of Europe there are twelve of these Societies, of which six are in Germany. They have 811 agents as missionaries, teachers, &c., 79,000 church members, 12,000 scholars, and an income of \$267,000.

IV. *Totals.* The whole number of British and Continental missionaries is thirty-two societies, 7,027 agents or missionaries, teachers, &c., 264,000 church members, 213,000 pupils in schools, and an annual income of \$3,361,000.

The whole number of Protestant missionary operations in the world, as thus carried on by American, British, and Continental Christians is 48 societies, 9,418 agents or missionaries, &c., 518,000 church members, 235,000 pupils in the different schools, and an annual income of \$4,481,000.

With such a machinery for operation in readiness and at active work, what is needful but the Holy Spirit to be poured out mightily from above to go with the Word thus scattered abroad on its way to all the world and to every creature ?

TOTAL LOSS OF THE "JOHN WILLIAMS."—The *Missionary Magazine and Chronicle* for November gives full details of the shipwreck and total loss of the missionary ship "John Williams, which for twenty years has been sailing among the islands of the South Pacific, making in that time five voyages to and from the shores of England. The shipwreck took place off Danger Island, one of the Tokelan Group, lat. S. 10 deg, 54 min., long. W. 166 deg. No lives were lost. The crew and passengers were three weeks on the island and met with great kindness from the natives. Spontaneous efforts have already been put forth to build a new vessel to take the place of the "John Williams," for which the amount of thirty thousand pounds had been raised chiefly by the juvenile friends of the London Missionary Society.

MADAGASCAR.—The intelligence from Madagascar is encouraging and satisfactory. The newly arrived missionaries have entered on their several spheres of labour. At a monthly prayer meeting lately held, there were from 1100 to 1200 people present. A new church is be erected in the very heart of the city. Four missionaries have been ordained by the Bishop of Mauritius.

ROTUMAH.—Rotumah, one of the Fiji Islands, has been visited by the Rev. J. Calvert, of the Wesleyan Mission. For five years the church had been left wholly to its own resources, but the missionary fund shewed that the native teachers had not been unmindful of their duty. There are now eleven places of worship, besides four houses occasionally used for meeting, and there are 230 members, and about 1200 professed Christians.

Home Ecclesiastical Intelligence.

YONGE AND LYN.—The Rev. J. Burton has been ordained and inducted as pastor of the congregations of Yonge and Lyn

THANKSGIVING.—The Moderator of Synod has appointed Thursday, the 8th Dec., as a day of thanksgiving for the blessings of the season.

DUNDAS.—The Rev. J. M. Gibson has declined the call to Dundas.

DELAWARE.—The Rev. G. Grant has been unanimously called by the congregation at Delaware.

AINSLEYVILLE, &c.—The congregations at Ainsleyville, Cranbrook, and Walton have presented a call to the Rev. John Ferguson.

ASHFIELD AND HURON.—The congregations of Ashfield and Huron have given a call to the Rev. A. Grant of Owen Sound.

COTE DES NEIGES.—The congregation of Cote des Neiges have given a unanimous call to the Rev. John Burton.

ST. GEORGE.—The Rev. Robert Hume lately received from his congregation the sum of \$120 as a token of their esteem and attachment.

RIDGETOWN.—REV. W. FORREST.—We regret to learn that the Rev. W. Forrest has been obliged to give up his charge in consequence of the state of his health.

KNOX'S CHURCH, HAMILTON.—The congregation of Knox's Church, Hamilton, vacant by the translation of the Rev. Dr. Irving to Philadelphia, have agreed to give a call to the Rev. Dr. Blackwood, of Philadelphia.

MONTREAL, LAGAUCHETIERE STREET.—The congregation of Lagauchetiere Street have given a unanimous call to the Rev. J. M. Gibson to be colleague and successor to their present pastor, the Rev. W. Taylor, D. D.

BRAMPTON 2ND AND TEMPLE CHURCH.—The congregations of Brampton 2nd and Temple Church have presented a call to the Rev. James Malcolm. Mr. Malcolm, we understand, declines the call.

DETROIT.—We are glad to learn that the Scotch Church in Detroit, connected with the Presbytery of London, besides increasing the stipend of their pastor, the Rev. S. Balmer, by \$200, lately presented him with the handsome sum of \$257.

ARREARS OF STIPEND.—The Rev. W. S. Ball intends forthwith to commence the work assigned to him, of collecting funds for aiding congregations in arrears to clear them off. It is hoped that the congregations visited will do what they can to aid this important effort.

COBOURG;—At a meeting of the children and young people connected with the Sabbath-School, the amount raised for missionary purposes, \$57.24, was appropriated as follows: for support of pupil at Pointe aux Trembles, \$30; for church at Minden, \$10; for mission to American Indians, \$10; for Red River, \$7.24.

KNOX COLLEGE—STUDENTS MISSIONARY SOCIETY.—The annual meeting of the Students Missionary Society was held, Nov. 4th, in the Divinity Hall, Knox College. From the report of the secretary, which was read and adopted, it appears that the Society's missionary, Mr. Groulx has been labouring among the French Roman Catholics of the counties of Essex and Kent, during the summer months, and that his labours have been attended with considerable success.

The work of Tract Distribution in the City was carried on by the students during the winter months with greater vigour than heretofore.

The Treasurer's report, which shows the funds of the society to be somewhat improved, was read and adopted.

The following office-bearers were elected for the ensuing year.

President, A. Findlay; Vice-President, A. McLean; Recording Secretary, F. W. Farries; Corresponding Secretary, J. McColl; Treasurer, J. Carswell; Committee, Messrs. Hastie, McQuarrie, R. N. Grant, Beckett, McInnes; auditors, Messrs. Fraser and Sutherland.

PRESBYTERY OF HAMILTON.—This Presbytery met at Hamilton in Central Church, on 8th November.

The Presbytery had under consideration, and disposed of the report as to arrangement of stations in Niagara district. A letter was read from Mr. Gibson declining call to Dundas. The Presbytery expressed their sympathy with the congregation of Dundas. The Presbytery called the attention of all concerned to the following resolution:—That at the meeting in January in each year, the Presbytery will take up the last reported statistics of each year, with a view specially of considering

the arrears due on the stipends of ministers, and dealing with defaulting congregations, as well as the contributions to the schemes of the Church; and that ministers be required to report in case there are arrears which are not mentioned in the statistics, and that the Presbytery will not take into consideration arrears for years past that have not been reported.

The next meeting takes place on 2nd Tuesday of January, at eleven a.m.

J. PORTEOUS, Pres. Clerk.

PRESBYTERY OF BROCKVILLE met at Cornwall on 1st November 1st.

A unanimous call from Cornwall in favour of Mr. John Burton was sustained by the Presbytery, and declined by Mr. Burton.

Mr. Burton, by letter, accepted the call from Yonge and Lyn. The ordination services were appointed to take place on the 17th of November. Mr. Ferrie to preach and preside, Dr. Boyd to address the pastor, and Mr. Smith the people.

The portion of the debt on Knox College apportioned to the Presbytery was divided among the various congregations, which were instructed to collect and transmit the same as speedily as possible.

Missionary supplies were made out for the ensuing quarter.

The next meeting will be held at Kemptville on 1st Tuesday of February next.

PRESBYTERY OF PARIS.—The Presbytery of Paris held its annual quarterly meeting at Woodstock on Tuesday, the 1st of November. There was a very large attendance of members, but very little business of public importance.

The circular from the Board of Management of Knox College was referred to a committee to apportion the amount expected from the Presbytery equitably among the several congregations within their bounds, and it was resolved to use the utmost diligence to raise the full amount expected of them.

Mr. Irvine, of Ayr, being still unable to resume his labours, it was agreed to continue the supply of his pulpit, as at present, for other three months, and the necessary appointments were made out till next meeting.

Messrs. Inglis, Dunbar, and Christie, were appointed a committee to draw up a suitable minute antecedent to the sudden death of the Rev. David Caw; and Messrs. Cochrane, Gillespie, and Hume were appointed to co-operate with the session of Dumfries St. Church, Paris, in procuring supplies for the vacant pulpit.

The Presbytery then adjourned to meet in Dumfries st. church, Paris, on the first Tuesday of February at 10 a.m., and was closed with prayer.

JOHN GILLESPIE, Pres. Clerk.

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met on the 1st of November.

Mr. Gregg resigned his office as clerk.

The subject of missionary meetings for the winter having been taken into consideration, it was agreed to recommend that missionary meetings be held in each congregation within the bounds as formerly, but that it be left to each minister to make arrangements for his own meeting or meetings, and that, instead of simply taking up a collection at these meetings or on the Sabbath following, congregations form themselves into missionary associations, and take up periodically contributions for the missionary schemes of the Church by means of collectors appointed for this purpose. It was also agreed that each minister be required to report personally or by letter, to the Presbytery as to the compliance with these recommendations.

The attention of the ministers of Presbytery is specially called to the above resolution.

The Presbytery took into consideration a circular which had been sent to them by the Synodical Committee, with reference to the present financial state of Knox College, and appointed a committee to prepare a statement of the sums which it would be proper for the congregations within the bounds respectively to aim at, in order that the amount expected from the Presbytery of Toronto might be realised, the committee to communicate with the several congregations.

Mr. Patterson gave notice of a motion for next meeting, that the Presbytery nominate Dr. Ormiston, of Hamilton, as a fit and proper person to be appointed to the vacant professorship in Knox College.

The next ordinary meeting will be held in Knox church, Toronto, on the first Tuesday of February, at eleven o'clock, forenoon.

JAMES MITCHELL, Pres. Clerk.

PRESBYTERY OF HURON.—At a special meeting of this Presbytery held in Clinton on Tuesday the 8th inst. Two calls were sustained.

One from Ashfield and Huron signed by over five hundred members and adherents, in favour of the Rev. Alex. Grant, of Owen Sound.

The other from the united congregations of Melville Church, Ainsleyville, Cranbrook and Walton, in favour of the Rev. John Ferguson, probationer.

A. D. McDONALD, Presbytery Clerk.

The annual missionary meetings will be held as follows :

1ST DISTRICT.	2ND DISTRICT.	3RD DISTRICT.
Rev. Messrs. Duncan, Logie, Ross, Graham, & Barr. Jan. M. 16, Franciston. T. 17, Kirkton. W. 18, Thames Road. Th. 19, Warrensville. M. 23, Brucefield. T. 24, Bayfield. W. 25, Egmondville. Th. 26, Harpurhay.	Rev. Messrs. Ure, Stewart, and M'Donald. Jan. M. 16, Goderich. T. 17, M'Dougal's Hills. W. 18, Manchester. Th. 19, Hullett. M. 23, Blythe. T. 24, Clinton.	Rev. Messrs. Young, M'Kay, and Forbes. Jan. M. 16, Knox ch., Ainsleyville, at 11 a.m. Melville ch., at 6 p.m. T. 17, Walton. W. 18, Wroxeter. Th. 19, Bluevale. M. 23, Wingham. T. 24, Eadie's School H. W. 25, Teeswater. Th. 26, Riversdale.
4TH DISTRICT.	5TH DISTRICT.	
Jan. M. 16, St. Helen's. T. 17, East Kinloss. W. 18, Ashfield. Th. 19, Huron. F. 20, South Kinloss.	Rev. Messrs. Inglis, M'Kay, and Mathieson. Jan. M. 16, Kincardine. T. 17, South Bruce. W. 18, Greenock. Th. 19, Centre Bruce. F. 20, North Bruce.	

PRESBYTERY OF ONTARIO.—This Presbytery met at Columbus on the second Tuesday in November. The following are the principal items of business transacted.

The Rev. George Brown, formerly commissioned by the Colonial Committee of Free Church of Scotland to labour as an ordained missionary in New Brunswick, within the bounds of the Presbyterian Church there, and now regularly certified by the Presbytery of St. John's, in that province, as a minister of good standing; having applied to be received into the Canada Presbyterian Church, was, by the Presbytery, most cordially and unanimously so received.

The Court recorded its sense on the loss it had sustained by Mr. Monteath's leaving its bounds, in the following minute: 'In reference to the acceptance of Mr. Monteath's demission of his charge at Prince Albert, the Presbytery takes occasion to express its regret that such acceptance has been felt to be necessary; its sense of the many excellencies of their brother in his capacity of member of Presbytery, and latterly of Presbytery Clerk; excellencies illustrative of the deep interest which he took in all Presbyterian business, of the respect and esteem with which he regarded his fellow members, and the desire which he cherished to advance the cause of religion within the Presbytery's bounds, and finally, its earnest hope that the Great Head of the Church may so order it that another field may speedily be provided for the employment of talent and experience fitted, with His blessing, to supply in no small measure the great want still felt, and it is to be feared, to be long felt by the Church in these lands.'

An application from the congregation at Lindsay for aid in erecting a church there, was favourably received, and Mr. McTavish was appointed to draw up a statement of the condition of said congregation and of its prospects, and transmit copies of the same to Kirk Sessions within the bounds of Presbytery, for their guidance in bringing the case before the congregation, under their superintendence.

An extract minute of the Brockville Presbytery, intimating that the Rev. T

Wardrop had declined the call addressed to him by the Columbus and Brooklin congregation, having been read, the court declined further to prosecute said call, and ordered it to be set aside; but the congregation applied for another moderation, which was granted; Dr. Thornton to preside at said moderation.

Certain members and adherents of Utica congregation presented a memorial to the court, intimating their determination to take legal steps to recover church property there, for some time withheld from them by parties formerly belonging to the C.P. Church, and craving the recognition and sympathy of the Presbytery in the steps they are now taking. The court agreed to the terms of the request.

The management of Home Mission operations within the bounds of Presbytery, which had been in the hands of a committee, is henceforth to be entered in the hands of the Presbytery.

The following members of Presbytery were appointed to supply stations, there being so few probationers.

Mr. McArthur,	-	-	-	Portage Road and Argyle, 27th Nov.
Mr. Windel,	-	-	-	Lindsay, 18th Dec.
"	-	-	-	Fenelon Falls, 19th Dec.
Mr. Lawrence,	-	-	-	Lindsay, 1st Jan.
"	-	-	-	Fenelon Falls, 2nd Jan.
Mr. Riddell,	-	-	-	Lindsay, 15th Jan.
"	-	-	-	Fenelon Falls, 16th Jan.

GEORGE RIDDEL, Clerk, *pro. tem.*

THE PRESBYTERY OF KINGSTON met in Brock st. church, Kingston, on Tuesday and Wednesday, 8th and 9th November.

Mr. William Reeve, student of Divinity underwent his public probationary trials with acceptance, and was licensed to preach the gospel.

The Rev. James Hanran, minister at Camden and Sheffield, having tendered the resignation of his charge, the Presbytery, after hearing parties, agreed to accept his resignation, while deeply regretting the step taken by Mr. Hanran, and expressing also and placing on record their esteem for him as a brother. Mr. Hanran's connexion with Camden &c. terminates on the 21st of this present month.

A petition from Allan Settlement accompanied with a subscription list, and also a letter from Mr. Wishart, all referring to the religious necessities of that district, and craving the needed missionary supply, were received and duly considered. It was agreed that the deputation who may be appointed to conduct the missionary meetings in that division should assure the petitioners that the Presbytery will do all they can to meet their request.

Letters were received from Mr. James Hubbert, containing his declinature of the calls addressed to him from Glenvale and Harrowsmith, and from Lansdowne.

The attention of the Presbytery was called to a circular from the College committee in reference to proportioned contributions on behalf of the College Fund. The brethren were enjoined to use their best efforts to meet the end proposed in the circular.

Several mission stations having failed to send in their contributions toward the maintenance of the ministry furnished them. Mr. Scott was requested to communicate with the people of Bath and Fredericksburgh, Mr. Wilson with the people of Glenvale &c, and Mr. Gordon with the people of Lansdowne.

On motion made and seconded, the Presbytery unanimously agreed to nominate the Rev. William Caven, minister at St. Mary's, as a fit and proper person to occupy the vacant professorial chair in Knox College.

Mr. McLaren, convener of committee appointed to draft a plan for the conduct of the missionary meetings, submitted the following scheme, which was adopted, ordered to be engrossed, and a copy sent to Mr. Reid for publication in the H. and For. Record.

Missionary meetings in the Presbytery of Kingston, appointed by authority of Presbytery.

1ST DIVISION.

Picton, Tuesday, 15th Nov.	} Depntation—Messrs. Wilson, con., Mc-
Amherst Island, Wednesday, 16th Nov.	
Kingston, Brock st., Monday, 21st Nov.	

Laren, Swinton, Gray, Kellough and Tait.

2ND DIVISION.

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| (1.) Belleville, Monday, 9th Jan. | } Deputation—Messrs. McLaren, con, Turnbull, Kellough, Wilson, Swinton, and Wishart. |
| Pleasant Valley, Tuesday, 10th Jan. | |
| Consecon, Wednesday, 11th Nov. | |
| Trenton, Thursday, 12th Jan. | |
| Melrose, Friday, 13th Jan. | |
| (2.) Madoc, Monday, 16th Jan. | } Messrs. Wishart, con., McLaren, and Kellough. |
| Allen Settlement, Tuesday, 17th Jan. | |
| Huntingdon, Wednesday, 18th. | |

3RD DIVISION.

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| Lonsdale, Monday, 9th Jan. | } Deputation, Messrs. Scott, con., Gray, McLaren, Chambers, and Turnbull. |
| Napanee, Tuesday, 10th Jan. | |
| Clark's Mills, Wednesday 11th Jan. | |
| Eighth Concession, Thursday, 12th Jan. | |
| New Church, Friday, 13th Jan. | |

4TH DIVISION.

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| Lansdowne, Monday, 16th Jan. | } Deputation, Messrs. Chambers, con., Gordon, Scott, and Turnbull. |
| Gananoque, Tuesday, 17th Jan. | |
| Pittsburgh, Wednesday, 18th Jan. | |
| Storrington, Thursday, 19th Jan. | |
| Glenvale, Friday, 20th Jan. | |

The next ordinary meeting was appointed to be held in Belleville on the second Tuesday of Feb. prox., at 10 o'clock, a.m.

PATRICK GRAY, Clerk.

PRESBYTERY OF OTTAWA.—This Presbytery met in the City of Ottawa on the 1st November. The attendance was small—seven ministers and five elders, and they only part of the time.

1. The Presbytery appointed a committee to prepare a petition to be presented to the Legislature on the subject of Sabbath observance.

2. The subject of church extension in the City of Ottawa engaged the attention of Presbytery for a long time. The Presbytery resolved itself into a committee of the whole, when there were considered, first, the whole matter of a Presbyterian scheme, and second, a petition from parties to whom Mr. Gourlay had given supply on alternate Sabbath evenings. These prayed to be recognised, and promised \$200 per annum in the event of such recognition, and a continuance of Mr. Gourlay's services. Finally, the following motion, reported by the committee, was adopted by the Presbytery: "That a committee be appointed on the subject of church extension in Ottawa, to which the petition of A. Wilson and others, and any other documents may be referred, with power to confer with the session and temporal committee of Knox's Church and other parties, if they deem it necessary."

Mr. Gourlay dissented for leave to complain to next Synod.

3. Mr. T Wardrope declined a call from Columbus and Brooklin.

4. A call from Cumberland to Mr. Gourlay, after having been sustained, was declined by him.

5. Mr. McKinnon, according to notice tendered his resignation of Ashton, part of his charge. After hearing parties at considerable length, it was moved by Mr. Fraser, and seconded by Mr. Durie, "That the Presbytery decline to accept Mr. McKinnon's demission, as proposed." It was moved in amendment by Mr. James Whyte, and seconded by Mr. Gourlay, "That Mr. McKinnon be requested to withdraw his resignation."

The amendment being carried by a majority of one, the yeas and nays were called for at Mr. McKinnon's request, when the Presbytery, by a majority, refused to grant the demand.

Mr. T. Wardrope dissented and appealed to Synod.

6. Mr. Wardrope gave notice that at next meeting he would move, seconded by Mr. Fraser, that this Presbytery nominate Dr. Ormiston to the vacant professorship in Knox College.

7. Mr. Wardrope was appointed to moderate in a call in Cumberland, on a requisition from the session.

8. The following missionary appointments were made :

Mr. Jamieson—Cumberland and Lochaber till New Year ; thereafter, Russel and Gloucester.

Mr. John Scott—Russell and Gloucester till New Year ; thereafter, Cumberland and Lochaber.

Mr. Howie—Dalhousie to end of his term,

Mr. Martin—Pakenham &c. till next meeting.

Mr. McKerracher was appointed to Pakenham for four Sabbaths, and to Renfrew for three.

9. The Presbytery appointed a small committee to devise means to supply Ottawa with missionary service until the matter of appeal be decided.

10. The Presbytery agreed to apply to the Committee on Arrears for an interim grant of \$80 for Ashton ; reserving further application until the other congregations shall have been visited. The amount that may be claimed, the Presbytery think, will not exceed \$300 in addition.

11. The Presbytery appointed the following committee on Home Missions, viz : Mr. James Whyte, convener, Mr. McKenzie, and Mr. Fraser, ministers, with Mr. Durie, and Mr. R. Kennedy, elders.

12. The following arrangements were made for the usual missionary meetings : Eastern—Mr. McKenzie, Mr. Fraser, and Mr. McEwan.

Western—Mr. Duncan, Mr. Aitken, Mr. McKinnon, and Mr. James Whyte.

Central—Mr. T. Wardrope, Mr. Gourlay, Mr. Joseph White, and Mr. D. Wardrope.

The times and places are to be printed in the Record or otherwise.

THE LATE REV. D. WALKER.

Minute of Presbytery of London, in reference to Rev. D. Walker, late minister of Sarnia.

“The Rev. David Walker, of Sarnia, having been removed by death on the 30th day of April last, the Presbytery desire to record its acknowledgment of the sovereignty of God in this mournful event, its esteem for the character of their departed brother, and its sense of the loss which his death has occasioned to the Church at large, and especially to that section of it included in this Presbytery.

“As a pastor, Mr. Walker, by his ability, diligence, and faithfulness, proved himself a labourer that needed not to be ashamed ; and as clerk of this court shewed special qualifications for business, performing the duties with punctuality and exactness, and conducting himself in a manner most agreeable and satisfactory to all.

“The Presbytery desire to profit by the solemn admonition which his comparatively early death gives to all its members, to be watchful and diligent in the Master’s work while it is called to-day ; and feeling deeply for the vacant congregation and bereaved family, appoint an extract of this minute to be sent to the widow, with assurance of prayerful sympathy.”

Book Notices.

Notes, Critical and Explanatory, on the Book of Genesis. From the creation to the covenant. By Melancthon W. Jacobus, Professor of Biblical Literature, &c., at Alleghany, Pa. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton.

Many Biblical students have profited by the study of the volumes of Pro. Jacobus on the Gospels. The present volume on Genesis is equal, if not superior, in merit to the volumes in the New Testament already published. The introduction embraces a very large amount of most valuable matter, and deals very ably with many important points which have occasioned much discussion in the present day. It is indeed one of the best of commentaries. We shall be glad to see it continued so as to embrace the whole of the historical books of the Bible. This we are glad to observe is the purpose of the author.

Egypt's Princes. A narrative of missionary labour in the valley of the Nile; by Rev. G. Lansing, missionary of the United Presbyterian Church in Egypt. New York: R. Carter, and Brothers.

Mr. Lansing, whose name as a missionary is well known and respected, presents us here with a very interesting narrative of missionary work in Egypt. After ages of neglect, Egypt is now attracting a large share of interest. Many travellers from western Europe and some from this continent are annually visiting the Nile. Comparatively little has been done for the spiritual elevation and improvement of Egypt; but the work has been begun, and is now prosecuted not without tokens of success. While the account of direct missionary work is full of interest, the volume contains many details as to the government of the country, and the social condition of the inhabitants.

The Martyrs of Spain, and the Liberators of Holland; by the author of the "Schomberg-Cotta Family." New York: R. Carter, and Bros.

Although Spain is now, and has been for a long time, in a great measure sealed against the entrance of the Gospel, there is much interest connected with the story of its confessors and martyr's three hundred years ago. The sketches which are here presented, are drawn from McCrie's Reformation in Spain, De Castio's Spanish Protestants and other reliable sources. The narratives cannot fail to interest a large class of readers.

History of the Reformation in the Time of Calvin by J. Merle D'Aubigne D. Vol. III. Fance, Switzerland, Geneva. New York: R. Cartie, and Bros.

It may appear superfluous to praise or commend the writings of an author to well known, and to highly esteemed as Dr. D'Aubigne. We hail with pleasure a new volume, which deserves additional interest from the fact that its chief character is Calvin. Another volume will soon appear.

The Sabbath School Messenger. A new Paper for Sabbath Schools, and Families. Edinburgh, Glasgow, and London: W. Collins; Agent in Canada, D. McLellan, Hamilton.

This is a beautifully got up and exquisitely illustrated paper for Sabbath Schools which we think will be appreciated by all who examine it. The terms are 12½ cts. for a single copy per annum: 50 copies for \$5,50: 100 copies for \$10,00.

The Biblical Repertory, and Princeton Review, Edited by C. Hodge D. D. Philadelphia: P. Walker, Rev. A. Kennedy, London, Agent for Canada.

We have received the October number of this first class review. Its articles are marked with the usual talent and ability, which have made this quarterly so influential throughout the churches. We subjoin contents of the present number: 1. Man's Mental Instincts: 2. The Russian church: 3. Modern Philology: 4. Lange's Theological and Homiletical Commentary: 5. Whedon and Hazard on the Will: Short notices of Publications.

Heavenly Hymns for Heavy Hearts. Philadelphia: Presbyterian Board of Publication.

We welcome this, a good addition to the works on hymnology which have recently appeared. The hymns are in general very good. Many of them are not to be found in other collections.

Ellen Montgomery's Book shelf. By the author of "The Wide, Wide World," and "Dollars and cents." New York: R. Carter, and Brothers. Sold by D. McLellan, Hamilton, and other booksellers.

Under the above title are published five separate volumes, viz: Mr. Rutherford's children; Sybil and Chryssa; Hard Maple; Carl Krinker; and Casper. They are all of a superior order, and we feel confident will prove deeply interesting to the young.

A Commentary, Critical, Experimental, and Practical on the Old and New Testament. By Rev. R. Jamieson, D.D.; Rev. A. R. Fausset, A.M.; and Rev. D. Brown, D.D. Vol. IV., Jeremiah to Malachi. Glasgow: W. Collins. Hamilton: D. McLellan.

After some delay another volume of this excellent commentary has been published. We have looked into it with some care, and feel justified in recommending it as one of the very best of commentaries to be obtained, containing as it does much valuable matter in comparatively brief compass. It is published, too, at a price which brings it within the reach of many who could not procure more expensive works. We believe the remaining volumes will be issued without any unnecessary delay.

BOOKS RECEIVED.

We have received the following volumes from the Presbyterian Board of Publication: The Spensers; Grapes from the Great Vine; The Good Steward; Familiar Letters to You, a Young Convert; Grace Abbott; Frank Eston; Outside and Inside; Johnny McKay; Loving Words, in two sermons to children, by Rev. Adolphe Monod.

We have received also the following volumes published by R. Carter and Bros. Sold by D. McLellan, Hamilton, and other booksellers.

The Child's Bunyan; The Book of Animals.

MONEYS RECEIVED TO 21st NOVEMBER.

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Osnabruck.....	\$ 3 00	Saltfleet adl.....	0 50
Gananoque.....	6 00	Storrington, 2.01; Pittsburgh	
Drummondville.....	2 74	1.75.....	3 76
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S. Bruce and Greenock.....	2 60	ville, 2.45; Muir Settlement,	
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Lake Shore (Leith)	3 25	Baltimore	7 80
		Chatham (Mr. McColl's)	22 00

RECEIPTS FOR RECORD UP TO 21st NOVEMBER.

J. P., Trafalgar, 1; N. McD., Harpurhay; J. H., St. Liboire, 1; F. B., H. C., Aberfoyle; H. G. S., Morrisburgh, 1; D. A. Beaverton, 1; J. C. G., C. C., 1 50, Woodville; Rev. T. McG., Glenallen; J. W., Winfield; D. R., Millford; J. E., Dunkeld, 1; D. W., Williams, 1 50; Mrs. W. S. McD., 1 50; G. L., 1; Mrs. J. McD., 1 50, Mr. A., 1 50, G. B., 1, Rev. W. S., Gananoque; per W. R., Cobourg, 5; J. D., Berne; per D. McR., Vernonville, 9; J. R., J. F. E., Warwick; per J. A., Perth, 3; per A. McG., Montreal, 3; J. R., C. M., Albion, 2; per W. H., Ashburn, 3 85; A. R., 1 00, Rev. A. McK., Bruce, 1; W. M., Baltimore; J. McG., Malton,

1 00; Rev. R. B., New Glasgow, 1 50; P. S., Coldsprings; Rev. C. C., Priceville, 1 00; D. S., Notfield, 2 00; Rev. J. D., Elora, 2 00; Rev. J. M., Elora, 2; Miss B., Crosby, 1 50; Rev. J. H., Jersey River; per A. C., Amherstburgh, 3 50; per Rev. G. B. Paisley, 4 00; per R. T., Harpurhay; 2 00; J. N., Granby, 1 00; J. K., Winchester, 1 00; J. B., Sandhill, 1 00; Mrs. H., Toronto; J. R., Allandale, 2 00; J. D., Ratho, 1 00; per D. H., Peterboro, 19 00; E. A., Wanstead; A. McR., Mount Forest; per Rev. J. C., Inverness, 2 00; M. C., Ayr, 1 00; per Rev. G. I., Ayr, 5 00; J. W., Ingersoll, 2 00; per Rev. W. K., Buxton, 6 60; Rev. J. R. S., Perrytown; W. C., Milford, 1 10; A. E., Westwood; W. O., Teeswater, 1 00; W. M., Cornwall, 2 00; Rev. R. McK., South Gower; Rev. R. H., 5 25, Motherwell; per J. B., Wick, 2 00; J. R., Shanty Bay, 2 00; J. R., Brooklin, 1 00; D. M., J. A. D., Eden Mills; D. B., Arthur, 1 00; J. McL., Mount Forest, 1 00; G. H., Cromarty, 8 00; R. Y., Georgetown, 1 00; Dr. A., Chippawa; Messrs. M. and S., Ashworth, 2 00, in full; Mrs. B., Toronto; M. C. L., Galt; J. McP., Esquesing; G. B., J. B., 1 50, Gormleys; Mrs. B., Campbell's Cross; D. C., J. C., G. E., R. McN., Mrs. H., R. B., Oakville; Mr. S. M. H., Brampton; D. McC., Milton; Rev. J. D., Richmond Hill; B. McD., Stanley Mills; A. C., Newton Brook; Y. C., Exeter; per D. McL., Hamilton, 7 00; W. F., R. C., 2 00, Cornwall; per D. H., Logierail, 4 30; J. D., Campbellford; J. D. F., B. P., Grimsby; W. C., Sarnia, 1 00; per Rev. F. B., St. Catharines, 5 00; A. R., D. R., Quebec; D. J., W. B., S. C., Laskey; J. McA., Nassagaweya; Rev. W. L., Monocentre; J. H., Toronto; H. McC., 1 00; J. McK., Woodville; J. M., W. R., Baltimore; J. D., Perth, 2 00; J. K., West Woolwich 2; Mrs. R., Campbellford, 1 00; A. B., J. D., J. L. M., A. L., J. L., jun., J. McG., Milton; R. McG.; R. L., Blythe; per Rev. D. Black, 2 00; per W. K., Bristol, 4 50; R. F., St. Mary's, 8 00; G. L., Egmondville; Rev. G. C., Tapleystown, 1 00; Mrs. A., Grimsby; W. McL., Abingdon; per Rev. T. C. C., Sunbury, 3 75; J. W., Ingersoll, 1 50; Miss H., Neustadt; J. H., Lloydtown, 1 50; Rev. A. M., Lunenburg, 5 00; J. S., Douglas, 1 00; J. Y., Quebec; J. B., East Glenelg; W. H., Clarksburgh; R. G. Blackheath, 1 50; per Rev. J. M., Waddington, 1 50; per R. D., Stratford, 3 20; H. McP., Ringwood, 2 05; G. L. Horning's Mills; J. McG., Tyrone; W. B., 1 00, W. G., Enniskillen; W. H., J. M., J. F., W. L., Niagara; T. F., St. Mary's; D. F., Toronto; per Rev. J. A. T., Erin, 4 50; T. R., J. M., Spencerville, 1 00; G. B., Eden Mills; Rev. J. McE., Pembroke, 2 00; W. H., Ottawa, 2 00; Rev. A. D. D., Shakespeare, 0 64; Mr. H., Newmarket, 1; W. H. B., 1, A. W., Toronto; J. McK., Richview; A. M., Scarborough; Rev. W. M., N. Bruce, 1 00; J. McK., 1 50, D. McC., 1 50, D. C., Chatham; per J. B., Goderich, 4 95; per Rev. R. D., Leith, 4 90; per P. W., Paris, 7 00; W. F., H. F., Dundee; J. A., G. A., Canestoga; G. W., G. F., D. Y., Mr. M., Brucefield; J. McL., Burnstown; Rev. Dr. I., Philadelphia, 1 50; D. McC., Ashgrove, 1 50; per D. L., Orono, 12 75; W. M., Brooklin, 1 00; D. McN., McM., Dunvegan; per Rev. R. M., 4 00; per J. G., Picton; 4 50; Rev. G. R., Clarke, 22 00; A. C., Dewittville, 1 05; H. McP., W. S., Cartwright; M. S., Tullamore; J. F., Stratford; A. N., Toronto; J. A. F., McB., Knox College; W. T., Scarboro; R. J. Woodbridge; C. P., Omagh, 1 50.

MISSION TO AMERICAN INDIANS---VOLUNTEERS WANTED.

THE Foreign Mission Committee having resolved to send a missionary to the Cree Indians in the Hudson's Bay Territory, the Convener will be most happy to hear from parties, whose hearts the Lord may dispose to undertake this mission. The letters of Mr. Nisbet, published in the Nov. number of the Record, supply ample information on the subject, so that it is unnecessary to enlarge here at present. The missionary would require to leave in May for Red River; and after conferring with the brethren there, proceed to Fort Pitt about 200 miles distant. The committee do not favour the erection of buildings and the securing of stock, &c. at present. For the first year or so, they would expect the missionary to study the language, itinerate, explore, get acquainted with the habits of the people, and in general TO FEEL HIS WAY. The formation of a settlement will depend on such information as he may gather and communicate. He may be able

also occasionally to preach to the miners at the Saskatchewan, who will not be far from a portion of his field.

Any farther information may be obtained on application to the undersigned.

R. F. BURNS, St. Catharines, C. W.

P. S.—It is most desirable that applications be sent in as soon as possible, that there may be ample time for the Committee making a selection, and having all the necessary arrangements completed.

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