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THE HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 12.

OCTOBER, 1865.

VOL. IV

DAY OF THANKSGIVING.

The Synod of the Canada Presbyterian Church, at its late Session in the city of Montreal, adopted the following resolution:—

“That the Synod, impressed with the singular goodness of God, at this interesting season of the year, in granting weather so favorable for the labours of our husbandry and agriculture, agree that the Moderator be respectfully requested and authorized to call the Congregations of the Church to due acknowledgment of the Divine hand, at such time as may be judged by him most suitable.

In accordance with the terms of the above Resolution, I hereby appoint Wednesday, the 18th, of October next, to be observed by the Congregations of the Canada Presbyterian Church as a day of Special Thanksgiving for the goodness of God in Providence.

W. AITKEN,
Moderator.

COLLECTION IN AID OF THE MINISTERS' WIDOWS' AND ORPHANS' FUND, AND THE FUND FOR AGED AND INFIRM MINISTERS.

By appointment of Synod, the collection for these important objects will be taken up in the various congregations of the Church, on the 3rd Sabbath of this month. The importance of these objects, not merely with reference to the comfort and welfare of ministers, and the families depending upon them, but with reference to the interests of congregations, and the general good of the Church, has often been pointed out, and cannot be over-estimated.

The number of Widows on the lists of annuitants, has of late greatly increased, and may be expected to increase from year to year. The number is at present thirteen. The allowance hitherto given has been small—\$120 per annum, and, did the state of funds allow, should be increased.

The number of Ministers receiving retiring allowances, is also increasing, and at present there is no large accumulation for the payment of their moderate allowances—none above \$160. All that is at the command of the Committee, is one half of the congregational collections, with any donations that may be sent in by generous friends.

God has this season blessed us with abundance. The crops have been good in most parts of the country, and fair prices are rewarding the labours and industry of the husbandman. We trust that there will be, in connection with all our missionary and benevolent schemes, a disposition to give liberally, as God hath prospered us.

PRAYER FOR KNOX COLLEGE.

About the time these lines come before our readers, another session of Knox College will have commenced; the young men will have returned from the various mission fields in which they have been usefully employed during the summer months, to resume their studies in Theology, joined by others who are only entering on this part of their course. The Synod has deemed the time a suitable one for calling on the congregations of the Church to unite in prayer to God on behalf of the College, naming the second Sabbath of October for the purpose. A simple notice of the fact will be sufficient, we feel assured, to secure a general compliance with this call. If considerations tending to enforce it were needed, they would not be far to seek. The College has conferred important advantages on the Church, in the past, contributing largely to its growth and vigour. For the time to come it would appear we must be still more dependent on it, and institutions of a kindred nature that may be called into existence among us. It will be admitted by most thoughtful persons, that the future of our Church in this Province is, under God, bound up, to a large extent, in the ministry with which it may be favoured—in the number of those who enter the sacred office, and their general qualifications for the discharge of its duties. There is as little reason to doubt, on the other hand, that the ministry must be in a great measure, reared and educated in our midst. It must come more than ever from the christian homes of our own people, and be trained in their own Colleges—Literary and Theological. All who are interested, therefore, in the welfare of our church—who are earnestly seeking its increased efficiency and extension, will regard these colleges with deep interest; and where this interest is felt, the call to prayer on their behalf will meet a cordial response.

The institution especially commended to the Church's prayers, on this occasion, is the one, in which in the mean time the Theological studies of all the candidates for the ministry are pursued. Let general, earnest, believing supplication, therefore, be made to God in behalf of the students attending, and in behalf of those who have been called to superintend their studies. The latter—those placed, whether permanently or for a limited period, at the head of the institution, may well claim a frequent place in the public prayers of the church. *The amount of speculation on christian topics, by which the age in which we live is characterized; the unsettled state of opinion in wide and influential circles, in regard to many points of doctrine, and the boldness with which fundamental, or what we have been accustomed to regard fundamental truths have been assailed, tend to render the position of the Theological Professor in our day one of great difficulty and responsibility. Doubtless those who occupy this position among ourselves, will feel themselves strengthened for their arduous work by the church's prayers to God on their behalf—will be the last to count them vain. To the Students, again, the season of preparatory study is one of real danger—danger to that very piety, which, it is to be hoped, has led them to the position of students of Theology, and to the cultivation of which their life is to be devoted. Only the Spirit of God, graciously imparted, can prevent the daily and hourly dealing with divine truth, in its theoretical aspects, becoming positively hurtful to that inner life, on which more than all else the minister's usefulness is conditioned, and in the growth of which, accordingly, in these young men, the Church has so deep and vital an interest. But that Spirit is bestowed in answer to prayer. Let all, then, who desire to see the honour of the Saviour advanced in our church, and through its instrumentality, unite in supplicating His gracious presence and influence for those attending our school of Theology.*

This call, however, on the members of the church, to unite in prayer in behalf of Knox College, brings up the whole question of our future ministerial

supply, and we have need, in connection with it, not only to invoke the divine blessing on those who have been already received as Theological Students, but very specially to pray that God may put in into the hearts of many more, gifted and pious youths, to offer themselves as candidates for the office of the christian ministry among us. No one at all acquainted with the state of the church, with its extensive and only partially occupied mission fields, can be ignorant of the fact that our present supply of preachers is quite inadequate. We have been hitherto able to overtake in a way, and for a portion of the year, the wide field of labour which demands our attention, only by employing the services of students, to an extent which the Supreme Court of the Church has pronounced unwise, and for the future forbids. During the present winter, many a promising field must be left unoccupied. It is no exaggeration to affirm that hundreds of families, which look to us to supply them with the ordinances of religion, must be left destitute of these for some months at least. This is certainly a sad enough fact, one which repeats the Saviour's injunction, "Pray ye, therefore, the Lord of the harvest, that he will send labourers into His harvest." Let it not be forgotten on the approaching Sabbath, when the College is remembered in the devotions of the sanctuary, and likewise in those of a more private character. More than prayer, however, is requisite in view of such a state of matters. Christian parents and the ministers of the church should bring the claims of the ministry from time to time before those in early life, who unite to piety a fair measure of intellectual power. Young men, making a profession of faith in the Saviour, should conscientiously weigh these claims. It is not to the honour of our christianity, that almost every profession should be crowded, while so few, comparatively, seek to enter the ministry. The smallness of the salaries offered, may, in part account for the fact—it is far from justifying it—far from depriving it of the pain which it must produce on all right minds. The religion of the cross is the religion of sacrifice, and though there is no reason why the sacrifice should fall exclusively on the ministers of the gospel, it will not make matters better, for those whom God might honour to shame professing christians out of their grasping worldliness and selfishness, to shun the ministry altogether. This, at least, may be regarded as settled,—we need more preachers. The church is now suffering from the want of them, to mitigate or remove the evil. Let young men of promise be encouraged to enter on a course of study for the ministry. Persons possessing wealth could do much towards securing a more adequate supply of labourers by instituting scholarships for those deserving assistance and encouragement in their preparatory studies. In addition, however, let us as with one heart, pray to Him who controls the hearts of men "that he would send forth labourers into His harvest."

THE BOARD OF EXAMINATION.

As we mentioned in our last number, we have received more than one communication on the above subject. Some of these were sent with the request that they might be published in the *Record*. While declining to insert these communications in full, we wish our correspondents to understand that it is simply because our space is too limited to permit of full discussion by both sides, that we do so. The importance of the subject we feel, and the plan adopted by last Synod has, doubtless, its defects, and may be modified and improved by experience. We regret that some of our correspondents were not present in Montreal. The explanations then given were felt to be satisfactory; so much so, that even those who had been opposed to such a Board formerly, allowed the report of the Committee to pass, slightly amended. For the benefit of our readers, however, and the satisfaction of those brethren who are not satisfied, we will briefly refer to some points raised in the communications we have received.

The chief objection urged is "The Board seems to supersede Presbyteries altogether. After Presbyteries have certified that certain individuals are fit candidates for the ministry, they have nothing further to do. No veto either one way or the other upon the students' progress—nothing but to hear him deliver a written exercise, between the sessions of the Hall; without the certificate of such exercise having been duly given in, being requisite to his appearing as a student in Toronto next year."

1. In answer to this, we frankly state our opinion, that the 10th Regulation against which the latter part of the objection lies, is (1) *out of place* in the Regulations for the Board. It may be a wise regulation; but as it now stands, it has no reference whatever to the Board, regarding as it does, merely the dealings of a Presbytery with a student. (2) *It would require to be made more full.* If intended to guide the Board, it ought to be amended by adding to the following effect, "and shall obtain a certificate of such appearance before the Presbytery, as also the recommendation of that Presbytery that he shall continue his studies for the ministry; and this Certificate and Recommendation shall be presented to the Board."

2. The Board of Examination will, if properly conducted, in all probability have the effect of dispensing with the Examination by Presbyteries, *on the subjects on which the Board has examined.* If such be the result, it will be from Presbyteries being convinced that the work has been done sufficiently, and that to examine a second time, would be a waste of time, and a trial of patience to which they and the students do not feel called upon to submit. For it should be observed, *there is no prohibition against a Presbytery examining any student before them at any time, on any subject, or at any length.* Presbyteries are left perfectly free to do as they see fit.

3. The Board only takes cognizance of the proficiency of students of Knox College in certain branches of study.

One correspondent asks "What is meant by Presbyteries certifying that certain men are fit candidates for the work of the ministry? How fit? Physically? Intellectually? Morally? Or spiritually? And, what material for judging has any local Presbytery which the Education Board has not? etc." Now here our friend has fallen into a mistake. The Board has nothing to do with a man's "*Fitness.*" Of that the Presbytery alone judges. The Board takes no cognizance of a man's piety, moral character, physical qualities, or mental calibre. Its duty is simply to ascertain "if he has read certain books, learned certain subjects, attended certain classes, and when satisfied, to certify accordingly." *Everything else remains with the Presbytery.*

3. The Synod has established a College (and may, by and bye, have two), and surely the Synod has a right, and infringes the right of no other body, if it says who shall attend that institution, and appoints a Board to examine the attainments of entrants, and of students from year to year.

4. Our correspondent says again "Whether or not the Licensing of Students remains in the hands of the Presbytery, I cannot say. From all that is stated in these rules, it would seem not." How he could frame these sentences after reading the Regulations intelligently, we cannot comprehend. Licensing is now in the hands of the Presbyteries, and it would require nothing short of a revolutionary measure to take it from Presbyteries. Even if examination for License were done by another body, the right to license, and to say who shall be licensed, must remain with the Presbyteries. The Synod has not been legislating about *License* at all, but about a course of study. Our correspondent ought also, if he read the Regulations in full, to have observed that there is *no Examination by the Board, after the last session at the Hall.* The Examination immediately before licensure, which Presbyteries are required to hold (see Book of Forms, p. 18) and which virtually passes judgment on a student's

attainments on every subject which he has studied—the most important of all his examinations, is left wholly in the hands of the Presbytery.

5. Again we are asked "Why come to a Presbytery for a certificate, the more especially as the opinion of the Board after all is supreme?" And it is added, "I am perfectly unaware of any one end to be subserved by introducing the action of Presbyteries at all in such arrangements." The question has virtually been answered, we merely revert to the point here, to say that the Synod did not establish the College to educate every body, or appoint the Board to examine every body, but only men purposing the ministry in the Canada Presbyterian Church; and to carry this out the Synod says to Presbyteries, look out suitable young men, see that they are proper persons, members of the Church, etc., and then we will see to educating them at our College. Besides this, we wish you annually, to make inquiry concerning all such men within your bounds, and if satisfied with them, to certify accordingly; and the Board is not to take any young man into the College, however learned, without your certificate, nor to allow any one to enter the classes, though certified by you, unless he has certain attainments.

Another point raised, deserves passing notice, viz: The Non-Theological course. One of our correspondents would like all students to take a full College course, before commencing the study of Theology. Of the *desirability* of this, we are one and all agreed. The Synod, however, thinks it *not practicable* at present, while urging all who can, to take the four years' course and wishing to help students to do so, the Synod thinks that not a few men may be promising candidates for the ministry, and should be encouraged, who would not spend four years on preliminary studies. To meet their case the Regulations provide for an entrance examination and attendance for three years, at some college, on certain classes specified. After this course has been successfully carried out, these students will enter on their Theological studies along with such as have obtained their degree.

Some of our correspondents have sketched what appears to them a better plan than that of the Synod. We cannot discuss these proposals, nor can it possibly be of service to do so. We see defects in these schemes quite as great as any that have been pointed out in that which the Synod passed. We have confined ourselves solely to the explanation, and so far the vindication of that scheme, and although as we have already said, it may be improved, we are decidedly of opinion that the thorough and uniform examination of students by the Board will, if properly carried out, prove eminently beneficial to the College and the Church.

THE PROGRESS OF FIFTY YEARS

FROM AN ARTICLE IN *Evangelical Christendom*.

Just fifty years ago—it was a Sabbath, and the 18th of June—two armies were upon ridges facing one another, ten miles to the south of Brussels. It had been a rainy bivouac, and as with soaked garments and stiff limbs the warriors rose from their resting places amongst the dripping rye, it was an impressive scene which gradually opened to either encampment, and a solemn consciousness which filled the minds of many. On the one side was the mightiest military genius of modern Europe, the man who had made the earth to tremble, and who had attached to himself with enthusiastic devotion a whole empire of soldiers. On the other hand was the final effort to resist a universal military despotism, and retain for the nations of the Continent something like individual rights and independent existence. If those red lines could be forced back into the dark forest behind them, the ball would be again at the foot of the autocrat, and the power of Napoleon would be greater than Cæsar's.

The congregations were just assembled in England, and the "village clock of Nivelles was striking eleven," when the first gun from the French centre was fired, and the mortal agony began, which for nine hours writhed and raged, and after fits of silence roared out again; and it was not till after sunset on that long Midsummer day that the tide of battle fairly turned, and across the fields and along the southern roads there poured the wreck of a mighty army—a great danger was dispelled, and Europe breathed freely once more.

That day was a landmark in history. We revert to it in no spirit of pride or self-glorification; nor need we exaggerate its importance. If it arrested that system of insolent aggression and wanton invasion which had rendered one country the torment and terror of its neighbours, it must be confessed that it did not at once introduce a European millennium. It left Poland dismembered; it left the Austrians in Italy; in restoring their former rulers, it provided but poorly for France, Naples, and Spain; and in their internal condition it left most countries just as they had been—not much freer, wiser, or more happy: Rome still encumbered with the Pope, the Greeks down-trampled by the Turks, the Mediterranean still infested by Algerine corsairs, the serfs of Muscovy still in bondage, the American plantations, the British West Indies, the Dutch possessions in the East, all cultivated by slaves, and both France and her antagonist groaning beneath national debts which threatened to keep them in the dust for ever.

Nor at home had we much cause for pride. Half the parishes of England had no parish school; many had no clergymen in actual residence; and whilst the people grew up ignorant and untaught, every crime was capital. If a man broke into a house, he was hanged; so was he, if he stole a sheep, or burned a hay-rick, or forged a cheque: for a hundred offences the short and simple remedy was hanging. But although these and many other anomalies long remained, the advantage of the victory given to the Allies on the 18th of June was, that it set free the minds of men. The most effectual restraint on thought is not a censor of the press, or severe penalties against freedom of speech: the greatest restraint on thought, and, consequently, the most powerful obstacle to progress, is the spell of a fixed idea; and for the best part of a generation the fixed and well-founded idea of Europe was French invasion. With French armies on the frontier, or a French navy in the offing, to speak of internal improvements was preposterous; and if any philanthropist in England, or elsewhere, ventured to suggest a change, he was instantly met by his frightful phantom. "What is the use of amending the poor law? where is the sense of revising the criminal code, when the enemy may be here to-morrow?" But by dissipating this danger—by relieving the old world from the constant dread of a universal military depotism—the victory at Waterloo disengaged the minds of men, and the last forty years have been one long harvest, in which we have been reaping the plentiful fruits of free thought and frank discussion. In our own country it has come to this: you have only to show that a thing is a grievance, and you will get it abolished. You have only to convince the community that your proposal is right and reasonable, and you will get it adopted. And so in civil life, we have done away with invidious distinctions, and the Dissenter is as much a citizen as the Churchman. There is scarcely a parish without its school, and there are few young persons who cannot read. Law is more and more conformed to equity, and its administration is unspeakably facilitated and expedited, and by merciful mitigations and wise adjustments the criminal code has become a more effectual preservation to society and preventive of evil. The sea is open; trade is free; and—such is the magic of science, such is the march of intellect—for a few pence the labourer can procure luxuries which not long ago were monopolised by the wealthy; and over "the cup which cheers but not inebrates" he reads his daily paper, and reads the doings of a world in which he

has become a living power and actual member, or in the cheap train takes his children to view the wonders of the sea, or visit a palace of art, or a great man's park or picture gallery, he may bless the Lord for living, not only when the ends of the earth touch one another, but when in kindly contact rich and poor have come together.

These changes we exult in recounting. Were they more boons dropped direct from heaven, we should gratefully adore the Giver of all Good; but none the less the gift of God, they are to us still more precious and affecting as an outgrowth from the Gospel. To the equity, to the humanity, to the consideration for others which even the corrupted Christianities have been slowly teaching the world, are we indebted for every social and legislative improvement which comes under the precept, "Do unto others as ye would they should do unto you;" and to the mental invigoration which its divine thoughts and magnificent motives supply we may well ascribe those inventions, material and mechanical, in which our age of iron has culminated, and which seem to be preparing still further the way of the Lord.

But the Gospel itself? How fares it with the faith once delivered to the saints? During this half century what has been the progress of real religion in the world?

There have been some changes. Fifty years ago there was little faith in Germany. The ministers were rationalists, and such heart as was left to the people, amidst the desolations of their country, was given to Goethe: now, if the people to a large extent continue apathetic, the ministers are, for the greater part earnest believers. Italy and Austria, and other Catholic countries, if not prepared for Protestantism, are ceasing to be papal, and in the presence of the Bible and actual daylight the Pope and his infallibility are melting away with the other mists of mediævalism. Amongst ourselves changes are in progress. Nearly all the middle classes now take an interest in religion, and theology is not confined to the pulpit. Some of our best evangelists are laymen, and excepting those who seek a sacerdotal seclusion—it is a lay atmosphere in which our clergymen are living. The consequence is that the practical element has largely invaded the polemical domain, and, in England especially, a very few propositions constitute the entire "body of divinity"—the remainder being not so much denied as disused: a few hundred texts meeting all the requirements of the popular Evangelical preacher, and any one of the remainder, or none at all, being quite enough for the Broad Churchman. But if the religion of the day is deficient in the Scriptural freshness and out-and-out faith of the Reformation period, and if it falls short of the symmetrical strength and systematic precision of the Puritan period, it is only just to concede to it a cheerful and beneficent activity, which has only once been surpassed. There may have been times when ministers studied more, but never a time when, established and dissenting alike, they worked so hard. There may have been times when both ministers and private Christians read more, and prayed more, and meditated more, but never a time when so many visits of mercy were paid, so many scholars taught, so many efforts put forth in the way of reclaiming, elevating and comforting others. And, we may add, there never was a time when so much was given. Last May the religious societies in London announced, as their year's income, more than a million; and most of this is the growth of these fifty years. In 1814 the London Missionary Society had an income of £19,000; this year it had risen to £91,000. In 1814 the Wesleyan Missionary Society received £9,500; fifty years thereafter it had mounted to £142,000. In 1814 the Church Missionary Society boasted of £10,788; like its Wesleyan sister, it has in fifty years increased fifteen-fold, and is now £164,464.

THE BOASTED PROGRESS OF POPERY—IS IT REAL?

Some publications in the Popish interest, boast of the very marked progress of Popery, and parade long lists of converts, many of them with high-sounding titles. Now the question is "Is the progress of Popery as great as it is represented to be." The subject has been of late carefully investigated, especially by Mr. Lumley, Honorary Secretary of the Statistical Society of London, and according to him, popery has not been making any extraordinary or alarming progress. We do not mean to enter into all his calculations. It is undoubtedly true that numerically the Roman Catholics have greatly increased in England, but that increase is in a great measure owing to the influx of foreigners, French, Italians, Belgians, Poles, Germans, etc., and to the great immigration of Irish Roman Catholics. The following is Mr. Lumley's conclusion:

"Individual cases of conversion, when the persons are of public note and distinguished station, have undoubtedly occurred recently; such examples have indeed, never been rare, and are found not altogether without reciprocity. But there is not the smallest ground for any real alarm as to the progress of the Roman Catholic faith among the English people, or that the English nation is about to return to the spiritual control and subjection from which their ancestors released them three centuries ago. The secessions from the Church of England have been matter of remark; but it will be seen that it is the Protestant Dissenters, and not the Roman Catholics, that have made an appreciable assault upon it."

Evangelical Christendom from which we quote, makes the following remarks:—

This may be substantially correct, and yet leave unimpaired the evidence we have adduced, that Rome is not only up and doing in England, but is making real progress. That matters might be worse is no proof that all is as it should be. If the most any one ventures to maintain is that in England, the head-quarters of the Reformation, Protestantism continues to hold her own against Popery, the fact is sufficiently serious. Be the causes what they may—secession from the Church of England or immigration of Irish and foreign Papists—the attitude of Popery is beyond question more imposing, the power of Rome is indubitably greater, in England at this moment, than has been the case since the seventeenth century. If there is a steady stream of Anglican Evangelicals into the ranks of Protestant Dissent, there is a stream which flows more intermittently, but at times with greater volume, of Tractarians and High-Churchmen into the Church of Rome. Nor are the accessions to Popery to be estimated by mere count of heads: if rank and talent stand for anything in the computation, the advantage will be largely on the side of Rome. Is it pleasant to think of these things? Is it altogether reassuring that the minority of Roman Catholics, so long dwindling in England, has, to say no more, ceased to diminish? Is it creditable to our Protestantism that it has not absorbed the Irish and foreigners who have taken up their abode in Protestant England? Our readers will answer, No, and will ask us what is to be done. Little or nothing, we reply, beyond deepening and clarifying our conceptions of Protestant truth as opposed to Romish corruption, and increasing our zeal in proclaiming an unpolluted, unimpaired, unobscured Gospel to all classes of the people. To look *principally* to the Legislature for aid in the conflict with Rome is the most fatal of mistakes. Essentially the struggle is one of opinion, and in battles of opinion even the *semblance* of force applied or invoked on one side confers an advantage on the other. It is by a courageous and throughgoing Protestantism that Popery can be effectually combated, and intelligent Protestantism has long since declared that, in civil and political relations, Roman Catholics stand on the same footing with

other subjects of Her Majesty. Let there, then, be no grudging in this concession; if persecution and intolerance are discarded, let none of their petty annoyances, their insulting badges, be retained. We do not, however, affirm that the Legislature has nothing to do with this matter. The constitutional arrangements of Great Britain are Protestant, and so long as it is the legal right of a Protestant nation to have its established Church Protestant, its Legislature is bound to exclude Popery from the pulpits of the clergy. The line between tolerating Romanism and endorsing Romanism must fall somewhere, and when Romanists demand that chalices and crucifixes shall be bought for them out of the money of Protestants, the place where it ought to fall seems to us not undiscoverable. On points like these Parliament ought to be moved, and it is discreditable to our representatives that they leave them in the hands of the present well-intentioned but hopelessly and painfully incapable leaders of what is called the ultra-Protestant party. But it is not in Parliament that the strength of Protestants against Rome will be found; it is in the intelligent and enthusiastic apprehension of the great truths of Christianity, in clearly discerning that their foundation in the Word of God is more stable than in an imaginary infallibility of the Church, and energetically preaching in church and in chapel, on the village common and in the city lane, to rich and poor, in the wards of the hospital and by the bed of the dying cottager, that everlasting Gospel which is suited to every need of man, and which, by its own vital energy and expansive force, casts away all adhesions and pollutions—in these it is that the strength of English Protestantism will be found.

Missionary Intelligence.

NEW HEBRIDES MISSION.

The Foreign Mission Committee have selected the Rev. J. D. Gordon, of Erromanga as our Missionary. The Brethren present were unanimous in the selection, and of about a dozen communications received from members of Committee by the Convener, a large majority strongly recommended the adoption of this course. The call has been sent to the Mission Board of the Church of the Lower Provinces, and a favourable reply has just been received. In the most generous and disinterested way, they have transferred Mr. Gordon to us on condition of his giving his consent. They have written to him, and from the spirit which he has manifested, they have no doubt that he will also yield a favourable response. We congratulate the Church on securing as her first Missionary to the South Seas, one known and loved by many of the brethren, and who has already made "full proof of his ministry" in the mission field. In Mr. Gordon, we obtain one truly "baptized for the dead," and in Erromanga, a field hallowed by martyrs' memories, and peculiarly fitted to enlist the sympathies of the Church. Will not our Sabbath schools, (in which he has always evinced a special interest) make Mr. Gordon peculiarly their own Missionary? The small sum of £600 would fall very lightly on them. We trust that the Church may feel herself in a position in full Synod to take up the whole subject, and to call one of our own brethren to the work. Two at least will be necessary to put the Mission on a proper footing.

We cordially commend the Mission, and the missionary elect, to the prayers of the Church.

REV. J. NISBET—THE MISSION TO THE INDIANS.

RED RIVER SETTLEMENT, Aug. 22nd, 1865.

THE REV. R. F. BURNS,

MY DEAR BROTHER,—As the readers of the *Record* may expect a few words from me on the subject of the projected mission to the Indians of this

territory I send you this brief letter, although I have already answered your official letter, intimating the decision of the Synod.

I am thankful that the Synod manifested such unanimity on the subject of a mission to the Indians—and although it would have been much more agreeable to me to have had a companion in the work, I do not hesitate to undertake the service, depending on such help as we may be able to secure among our own people, and I am happy to be able to say that there is the prospect of obtaining the services of members of our own congregation who have a thorough knowledge of the Indian language and habits, and who feel interested in the welfare of the native tribes. I would have been very glad to have set out on the Mission this season, could it have been possible to have done so without involving the loss of time and the expense connected with a return to the settlement in the spring, which would have been absolutely necessary; besides leaving the settlement with only one minister for perhaps *ten months*, which would be very injurious. I have no doubt but the views expressed on this subject in my last letter will commend themselves to the committee.

You are aware that it is of little use taking *money* into the interior, hence the necessity of having a supply of certain classes of goods with which to purchase provisions, and pay men's wages, whom it may be necessary from time to time to employ. I hope that in the course of a few weeks the greater part of such goods as may be necessary to take with me for the first year of the mission, will arrive from Toronto and St. Paul, since it would have been too late to delay for spring importation; and I expect that all needful preparation will be completed during the coming winter, so that my party may leave by the first opportunity in the spring.

In a former letter I suggested that special contributions for the founding of the mission might be sent in during the course of the year. I shall of course attend to the wishes of the Synod, by making the mission at the outset chiefly of an itinerant kind; but still it will be necessary to have a settled home at some place where the Indians may be in the habit of spending the intervals between the hunting seasons; and I hope I shall be able to keep at least one reliable person besides my interpreter who could attend to matters at home, and assist in the care of any young persons who might be left for instruction, for we must not overlook the fact that the hope of a mission to the heathen is the children. Besides, farming and fishing must be carried on (on a small scale at least) to teach the Indians industry, and also to render the mission in some measure self-supporting, for it would be folly to continue to import all our supplies from the settlement.

As the church has resolved upon *two* distinct missions to the heathen, I trust there will be a corresponding measure of zeal, liberality and prayerfulness on the part of the members—that both may be vigorously sustained.

Allow me to hint to the ladies' societies and others in our congregations that boxes of useful articles will go just as far towards supporting the Indian Mission as money sent into the treasury. I may name a few of the articles that are chiefly in demand, that might be supplied in this way. Loose children's dresses for all ages, white and coloured cotton and flannel shirts, for men and boys, socks large and small, belts—scarlet and other colours such as used by the French Canadians; remnants of cloth of all colors; remnants of flannel, particularly white, blue and red; remnants of white and printed cotton; ribbons of all colours, needles, pins, tapes, thread, thimbles, buttons (particularly brass buttons), beads for embroidery work, &c., &c.; only let the contributors see that the articles are worth paying freight on. Such contributions could be sent to the Rev. Mr. Reid, to be forwarded, or they could be

sent direct by having the cases bonded by some American Consul, addressed to me, to the care of Messrs. Burbank & Co., Forwarders, St. Paul, Minnesota, U. S.

Packages should be forwarded so as to reach St. Paul, by the first of June, or the twentieth of August, to be in time for the spring and fall carts. When any of our friends intend to send packages, they should forward a letter of advice to the Rev. John Black, Red River Settlement, via. Pembina, U. S., at least a month before sending off the goods.

Perhaps you may think I am too minute, but my excuse is that I wish all our friends to be put in the way of doing something for the work. Above all I sincerely trust that we shall have an interest in the prayers of the people of God in all our congregations—that a door of entrance may be prepared for us, and that we may have favour in the eyes of the heathen, and be abundantly useful to them. With sincere christian regards,

I am, yours affectionately,

JAMES NISBET.

HOME MISSION WORK OF PRESBYTERY OF LONDON.

ABSTRACT OF REPORT FOR YEAR ENDING 30TH JUNE, 1865.

During the year there were employed for a shorter or longer period, 35 regular labourers, of whom 14 were Probationers, 19 Students, and 2 Catechists. In addition to these, a considerable amount of occasional service was rendered by members of Presbytery, brethren of sister Presbyteries, and Students during the Christmas vacation, and at other times during the session. The Rev. Dr. Burns preached at Oilsprings on three Sabbaths, and on week days at several other places.

The number of vacancies and stations which received less or more supply of mission services during the year is 21, which number does not include Napier—where there has been no preaching since it became vacant five months ago, nor such mission-fields as Wallaceburg, Maidstone and Mersea, which from the want of labourers and friends have been neglected for several years.

During the year two vacancies received settled pastors, namely, Tilbury and Delaware; and two congregations, Fingal, and Napier, became vacant. The number of vacancies and stations now on the lists and for which supply of preaching is needed, is 20. The vacancies are the following:—Amherstburgh, Windsor, Ridgetown, Napier, Aldboro, Fingal, Lobo, Strathroy and Adelaide West and East, Sarnia, and Plympton. The Mission Stations are:—Botany, Thamesville, and Indian Reserve, Florence and Bothwell, Oilsprings and Petrolia, Brook, Chalmers Ch., Dunwich, Vienna and Port Burwell, Dorchester, Park Hill, Corunna and Mooretown, and Elmira.

The total number of Sabbath services given during the year, is 684; and omitting Sarnia—which was fully supplied—among the vacancies and stations on the list throughout the year, the three receiving the largest number of Sabbath services are Florence and Bothwell, which received 46 Sabbaths, Strathroy and Adelaide, 42, and Plympton 39; and the three receiving the lowest number of Sabbath services are Corunna and Mooretown—which received 25 Sabbaths; Elmira, 14; and Brook, 13.

Of the 684 Sabbath services 37 were given by members of Presbytery.

Comparing the above particulars with those of the previous year, there is found in the number of labourers employed an increase of 6; in the vacancies and stations supplied an increase of 5; in the vacancies and stations remaining on the list at the close of the year, an increase of 3; and in the number of Sabbath services given an increase of 127; but in the Sabbath services rendered by members of Presbytery a decrease of 18.

The amount of expense incurred by the Presbytery during the year by the respective vacancies and station, cannot be ascertained with exactness, but the following may be stated as not far from correct:—Amherstburgh, \$70; Coruna and Mooretown, 54; Oilsprings and Petrolia, \$66; Strathroy and Adelaide, \$50; Brook, \$26; Delaware, \$40; Vienna and Port Burwell, \$90; Lobo, 20; Windsor, \$50; Aldboro, \$20; Botany, &c., \$17; and Parkhill, \$42, making a total of \$514. But had full supply of preaching been given throughout the year, to all the vacancies and stations the expense incurred would have been much larger. The annual amount beyond what the vacancies and stations can raise—necessary for maintaining constantly the public means of grace throughout the mission field, may be put down at \$1000. The vacancies and stations not named in the above statement, have either altogether, or almost, born their own expenses.

Financial Statement.—The contributions to the Home Mission Fund are from two sources—the settled congregations, and the vacancies and stations. By the settled congregations there was contributed during the past year, \$635 69. Of this sum, \$329 72, was raised by collections at the annual missionary meetings, and \$305 97 by subscription; or special congregational collections.

According to an understood rule, every congregation—beside the small amount taken up at the Missionary Meeting—should make a special congregational collection, or a subscription. But this rule is acted on only by a limited number of the congregations.

The congregations which last year gave both a missionary meeting collection and a special contribution are: English Settlement and Proof Line, Zorra, Thamesford, Ekfrid, Adelaide St. Church, Chatham; Mosa, St. Thomas, Bear Creek, Delaware, and Tilbury.

The congregations which only gave a missionary collection are: Norwich, Buxton, Mandamin, Wellington St. Church Chatham, Detroit, Carlisle, Widdler, Wallacetown and Duff's Church, Wardsville, and Belmont and Yarmouth. One congregation, St. Andrew's Ch., London, only gave a special collection, and two congregations—First Congregation, London, and Warwick—contributed nothing.

The highest four contributions were from St. Andrews Ch., London, \$70; English Settlement and Proof Line, \$65 44; Zorra, \$62 93; and Westminster, \$52 07.

The lowest four contributions were from Bear Creek, \$13; Wallacetown and Duff's Church, \$7 70; Wellington St. Church, Chatham, \$7; and Mandamin, \$6 50.

The contributions which came into the Treasurer's hands from *Vacancies and Mission Stations*, amounted to \$539 41; of which sum \$229 76, was raised by Missionary Meetings, and \$310 64 sent as payment for mission services. But the payments for mission services were mostly made direct to the Missionaries, and by the most correct estimate that can be made—including expenses paid in several instances for board and lodging—the aggregate of these payments may be placed at \$3197 96. Adding to this the \$635 69 contributed by settled congregations, and the \$539 41 sent by Vacancies and Stations into the hands of the Treasurer, makes the total amount raised for Home Mission purposes, \$4373 06.

The liabilities of the Home Mission Fund—including arrears due to Missionaries, borrowed money, &c.—were at the end of June, \$271 37.

OSPREY—ADDITIONAL NOTES.

Will you allow me, Mr. Editor, a corner of the "*Record*" to supplement a little the statements of my letter in the September number, and to correct an erratum or so.

Mr Cameron, now of Sullivan, C. W., was the first who, when missionary in Nottawasaga, made an incursion into the eastern part of the township, and suggested, and in part carried out a plan for bringing the means of grace into contact with the western and southern districts also. In this he was zealously aided by warm hearted friends at, and in the vicinity of Singhampton. This might be in 1855, and it is not at all unlikely that the information thus obtained, paved the way for Mr. Nisbet's first visit of enquiry. In 1856, or early in 1857, a few Presbyterian families, not all in connexion with the Free Church, but all conscious of spiritual destitution, met, and resolved to petition the Free Presbytery of Toronto, for Missionary supply during the ensuing summer. Indeed the Presbyterian settlers, both in the eastern and in the western portions of the township seem to have moved at the same time; and the Presbytery replied to the petition by appointing Mr. Neil McKinnon, for some years past the excellent minister of Wardsville, to the mission at Nottawasaga, with instructions to give to Osprey occasional supply, which he accordingly did. In the winter of that year Mr. Nisbet made his second visit to the township; preached in various places; and made various judicious preparatory arrangements for future operations in the field. The Rev. Lachlin Cameron, now of Acton, C. W., supplied the stations during the summer of 1858. In a letter received by me a few days ago, he says:

"The mission field of Osprey is dear to me in a peculiar manner. It was my first mission field, and I there made the first attempt to preach Christ and Him crucified, as the only Saviour, and the only Mediator between God and man. I entered the field with 'fear and with much trembling;' but soon met with kind friends who encouraged me on, and who seemed to appreciate my labours, though feeble. I preached my first sermon in the school-house, at Singhampton on the 7th June, 1858, and on the evening of the same day, on the fourth line, at 'MacIntyre's Corners.' On the next Sabbath I preached in the west of the township in two different places, and continued so to do every Sabbath during the season, alternately between the west and south of the township. I had one station in the township of Artemisia, but so near the townline that it was attended principally by people from Osprey. I cannot state now the numbers that attended those meetings, but they were always numerously attended, considering the newness of the field."

In the summer of that year, (1859) Mr. George MacLennan, now of Minto, C. W., laboured in Osprey, while Mr. Eadie, now of Lachute, C. E., with like faithfulness occupied Artemisia. In 1860 Mr. MacLennan and Mr. Lachlin Cameron appear to have had charge of the three townships of Nottawasaga, Osprey, and Artemisia; the arrangements for supplying each being as practically judicious as circumstances allowed. The Communion was dispensed in Osprey that year by the Rev. James Thomson, of Erin, C. W., who spent upwards of a week in faithful labours in the district; and in 1861 the same service was performed by the Rev. James Cameron, of Sullivan, on appointment of the Presbytery of Grey. It is proper here to notice that by the "union arrangements" of 1861, Osprey was included within the Presbytery of Grey, although in point of fact, its spiritual superintendence has, by a friendly agreement, remained with the presbytery of Toronto. In 1861, Mr. J. K. Hislop, now of Alliston and Essa, C. W., was laboriously employed as the Missionary of the stations; and in 1862, a call from Nottawasaga and Osprey was addressed to Mr. Lachlin Cameron, who deemed it his duty conscientiously to decline its acceptance. Thereafter followed the arrangements noticed in my last, and the particulars which have since transpired. In addition to what I have there stated, I may mention that on Nov. 1st, 1863, and on the fourth of July, 1864, the sacrament of the supper was dispensed by Mr. Greenfield, at Feversham and at Maxwell's Corners; and on the latter occasion he was assisted by Mr. Charles Cameron, now of Priceville, C. W., who

had had, as Mr. Greenfield also, a share in the missionary labours of former years in these parts. I am of opinion, Mr. Editor, that the future historian of the "Canada Presbyterian Church" may feel himself somewhat indebted to the preserved narrations of its early pioneers and missionaries.

R. B.

P. S.—Mr. Hunter's "barn" was not a "stone," but a "store" one, of wood, but large and commodious. Note also, that the meeting at Singhampton, in July last, was not held in the house of Mr. Christie, but in that of Mr. David Grant, one of the Elders, and an old and attached friend of the good cause.

MISSIONS OF FREE CHURCH OF SCOTLAND.

A MISSIONARY ITINERATING

At Chinsurah, the largest outstation of the Calcutta mission, the Rev. Prasanna Kumar Chatterjya has long been assiduously labouring, alike in the Institution and in preaching the gospel among the surrounding villages. Of his labours in the latter capacity, during the last cold season and spring, he has forwarded the following brief report to the Convener. Though brief, it is full of weighty matter, and in many respects very suggestive and encouraging as regards future progress and success. It deserves a very careful perusal:—

"In sending this report of my evangelistic operations among the adults, I beg to observe that the knowledge of gospel truth is now extensively diffused throughout the country. Formerly, when I visited the villages and towns around this town very few of the inhabitants appeared to know anything of the gospel story, and those who knew anything at all could scarcely give an intelligent answer or ask a suitable or interesting question, and they used to say that they did not want that new religion, their old superstition was quite sufficient for them. But at present these superstitious and bigoted people hear the word of God quietly, and they ask intelligent questions. The gospel has begun to influence them and it is silently leavening their hearts. But when I say this I cannot but lament that there are still some places not far from Chinsurah where the people are yet steeped in primitive ignorance and bigotry.

"A short time ago I visited a village called Mudunpore, which is situated on the line of the eastern Bengal railway, about twelve miles from this town. I found the people of that village to be remarkably ignorant and barbarous. They for the first time heard the gospel. A few days ago I met some women who were travelling to Juggernath. Most of them were natives of Chukday, which is half way between this town and Culna; their leader was an Oniaman who appeared to be a hardened sinner. As those pilgrims were resting under a banian tree I went to them with the intention of preaching, but their wicked leader dissuaded them to hear me, and he told them to shout *Haribal* (praise of God, Hari). I was heartily grieved at this exhibition of female fanaticism and bigotry. However, I endeavoured to impress upon those deluded women the vanity of pilgrimage to the temple of horrible Juggernath (the eastern Moloch). But on the whole, the gospel is making progress among the adults, and they are beginning to feel its power. As regards the pilgrims of Juggernath, I know that before leaving home they make a solemn vow that they will not suffer their minds to be diverted by any object from the God of their idolatry. What a lesson is this to many Christians who are so listless and indifferent hearers of the gospel in the very house of God!

"The mode of my evangelistic operations among the adults continues to be the same as before—I read and expound to them a portion of the word of God, make some suitable remarks, and answer any questions that are asked. Sometimes I simply converse with the people. It is a matter of thankfulness that the

people hear the gospel quietly and respectfully. In my evangelistic perambulations it is interesting to observe that the power of Brahminical priesthood over the people is rapidly decreasing, and they are impatient to throw away the fetters of caste. The general complaint of the priests is that their people do not perform the ceremonies, and many of the Pundit class have left teaching Sanskrit in the Chuttuspattys (Sanskrit school), and they have betaken themselves to other occupations. Many of them will be thankful to get a teachership even in the mission schools. The rich and the poor alike discourage the continuance of the primitive Chuttuspattys which were originally designed to train up Hindu priests who might officiate at the altar and preach *Shastras*. Formerly, each of those establishments enjoyed the bounties of the princes and nobles of the land under which the priests fattened; the common people also supported those schools for performing *Shrads* (ceremony over the dead) and other countless ceremonies, and *Pujahs* which had been invented by the fertile imagination of the Shumes and Rhesees (ancient Hindu sages) in order to restrain the vulgar mass from atheism. At present many temples are closed, more are in ruins which will never be rebuilt, and priests despair to see the return of those happy days when all the wealth of the land was at their disposal. The number of pilgrims at the temples is also much diminished. The time is not far distant when Hinduism will be reckoned among the past things, and the gods will be viewed in the same light as the Grecian and Roman gods are at present.

"I occasionally meet with men who maintain infidel notions, and who think that a Book Revelation is unnecessary, as natural religion supplies all their religious wants, and it satisfies their consciences. These men are called Brahmas. Their number is rapidly increasing. Many of our educated youth are Brahmas. In many towns and villages of Bengal Brahma Samajes have been established where young men regularly assemble for worship and instruction. But perhaps Brahminism (the offspring of Europe and American infidelity) has almost run its course. This so called religious eclecticism has no vitality in it, and it will never be popular in this country; it is like the esoteric system of the ancients. At present it simply opiates the consciences of our educated but deluded youth. I have had many opportunities of exposing the errors of Brahminism both to the students of our institution and to young men whom I meet with in my evangelistic tours.

"At present the Calcutta Brahma Samaj is divided into two sections, the older and more conservative members, headed by Babu Debendra Nath Tagore, adhere to the opinions of Ram Mohun Roy; the younger and more liberal ones, headed by their ardent preacher, Babu Kesub Chandra Sen, professes to follow theism. The cause of this schism in the Samaj is alleged to have been the great popularity of Kesub Sen, of whom the elder members are jealous. Of the two parties Kesub's is decidedly the more liberal and enlightened, as I find from their monthly magazine called *Dharmatta*, which is their organ. It generally contains articles written in good Bengali which show expansion of intellect and liberal sentiments. In preaching to or conversing with the Brahmas I endeavor to impress upon them the entire depravity of human nature, the necessity of repentance, and the efficacy of the atonement of Christ. This brief sketch of my evangelistic operations will show that the glorious gospel of our Lord Jesus Christ is spreading among all the classes of my countrymen, and it will produce an abundant harvest when God will be pleased to pour out his Holy Spirit upon them. 'Paul may preach, and Apollos may water, but God giveth the increase.'

"In reflecting upon the ignorance, superstition, and infidelity which still prevails in this country—the darkness which covers the land, one is led to repeat the significant words of the ancient prophet,—'Watchman, what of the

night? Watchman' what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come' (Isa. xxi. 11, 12). Oh, may the Lord speedily pour out his Holy Spirit upon my benighted countrymen, and thereby crown the labours of his patient and devoted servants with success!"

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

JAMAICA—RELIGIOUS CONDITION OF THE PEOPLE.

The following remarks with regard to the religious condition of the people are contained in a letter, dated 23d January, of the Rev. James Watson, Kingston, our oldest Jamaica missionary:—

The distress that prevails in the colony, the high price of everything, the heavy load of taxation with which the people are burdened, and the unsettled nature of the government arising out of disputes between the Legislature and the Governor, the great increase of crime, the carelessness of parents as to education of their children, the abounding profanation of the Sabbath day, the abandonment of some schools, and the empty pews in some churches,—all have combined to raise the question, amongst a class of the people, as to whether Christian missions have not, to some extent, been a failure in Jamaica. It is openly declared in some of the island papers, that the people, instead of advancing, are retrograding; that missions were more successful in the earlier stages of their history than they are now! That crime is on the increase there can be no doubt: the numbers in the penitentiary are more than double what they were before. Persons who once were members of mission churches are to be found there; and at this moment there are *three* members of the Moravian Church under sentence there,—a fact that is said never to have existed amongst that body before.

Those who hold these opinions forget that the heathen—the uninstructed portion of our population—are more than *three* to one of those in connection with the churches! Out of a population of 441,248, there are only 127,978 who attend any place of religious worship. The whole children in the colony attending any day or evening school is only 26,270. More than half the population of Jamaica are still nominally heathen. It is true much has been done, many missionaries and ministers labour among the people; but still it is as true that thousands of the population do not avail themselves of the gospel, though placed within their reach. There are 200 ministers and missionaries in the island: Church of England, 90; Wesleyans, 28; United Methodists, 6; Baptists, 28; Methodist Association, 3; London Missionary Society, 8; Moravian, 14; Catholics, 5; Jews, 1; United Presbyterian, 20; American Mission, 5.

These 200 ministers divide amongst them something less than 800 people each, whereas, if reaching the whole population, each would have a charge of over 2200 souls. This proves that thousands do not avail themselves of the means of religious instruction; and of the 154,285 said to be under religious instruction, there must be a large abatement made for the merely nominal professor, the careless, the indifferent, and the backsliding, and children. When these deductions are made, the number under the influence of religion would not much exceed 100,000—not one-fourth part of the population.

Then if we view the whole island in regard to religion, and if only a fourth part of it has felt the evangelizing power of the gospel, need we be at all surprised that sin and immorality should be in the ascendant? Before freedom there were *no penitentiaries*. Crimes were punished on the estates, except murder. Every estate had its own prison, judge, and jury. The amount of crime then was unknown, and it is unfair to compare the past and the present

in this respect. Owing to the number of ministers and missionaries, school-houses, churches, and chapels, it has been supposed that the whole people are under the influence of Christian teaching; but I have shown that only a fourth of them are so. In the face of such a mass of heathenism, is it to be wondered at that the efforts of missionaries should be counteracted and neutralized? The ignorant and the criminal part of the population being nearly four to one, it is not to be wondered at that vice and crime should be on the increase, and that, to a casual observer, the disproportion betwixt the orderly and the disorderly should be so great as apparently to nullify, or render less obvious, the good that has been done by Christian missionaries.

It is not the fact that the religious portion of the community are *retrograding* or *deteriorating*; but the vicious, the criminal, and the ignorant, being more numerous, neutralize the good that has already been done, cast it into the background, and, in fact, give character to the whole island population,—and that character, as a whole and in bulk, one of disorder, criminality, and irreligion. The good that has been done maintains its place and its standing in the locality where it exists. *There it is palpable in the pure and blameless lives of thousands who have been redeemed from vice and ignorance through the instrumentality of missions. There it is a triumphant vindication that our labours have not been in vain. There, amid the present difficulties and hardships which the people have had to endure, it may be seen in patient forbearance, in un murmuring submission, and in quiet industrious prosecution of the toils by which they and their families are maintained, and in the peaceable, unostentatious maintenance of the ordinances of the gospel, and the walk and conversation which it upholds and enjoins. But beyond the pale of this holy life-giving influence there are thefts and robberies, drunkenness, vice and crime. Beyond such localities, blest by the faithful labours of Christian missionaries, there are idleness, licentiousness, cunning, malice, and crime of every phase, rampant and strong, and setting at defiance decency, law, and religion.*

It is plain that the outstanding heathenism of 300,000 people must to some extent neutralize and cast into the shade the character and conduct of the 100,000 who have embraced Christianity, but it is altogether unfair to reason from such premises that missions have been a failure in Jamaica.

This question is giving rise to much speculation. May God make us all more faithful, and out of these things lead every missionary of the cross to more humble reliance upon his God and Father. I do not care much about men's opinion; I know that the lives and deathbed scenes of multitudes attest the great success of the gospel in Jamaica; and I know also, that even within the last twelve months, bad and wicked as this city is, there have been sound and saving conversions in it.

SOUTH SEA ISLANDS--REV. J. D. GORDON.

The following letters from the Rev. J. D. Gordon, Missionary at Erromanga, will show the varied and abundant labour of a Missionary among the heathen. At Aneitum, much sickness had been prevailing. On the 5th February, the sacrament of the Lord's Supper had been dispensed to 200 communicants:—

DILLOX'S BAY, ERROMANGA, FEB. 20th, 1865.

REV. J. BAYNE,—The *Kate Kearney*, in the employ of Mr. Henry of this place, returned unexpectedly from Sydney, on the 12th February, bringing to me some ten or twelve letters from different quarters of the world. I was soon forcibly reminded of Cowper's well known piece on the Postman, but with this difference, that the contents of the whole bag, instead of being distributed among

many, fell to my share, making my head and my heart ache. The delicate traces of your pen on the envelope almost made me fancy I was in Halifax. I was glad to hear of your welfare, and to gain some intelligence about church matters, about which I had been so long in the dark. I was prepared to hear of Mr. Geddie's arrival and reception, though not of a visitation of the churches by him. In the list of articles ordered by me for the coming year, are a boat which will cost at least £35 *ster.*, and a tent which will be probably £10 more. So you see my order, in economical principles, was pretty high. The boat is absolutely necessary. The want of it this year has given me many a weary journey. My longest voyage has been seven miles, and twice I have been nearly lost in a canoe. I have slept in native houses, in different places, six or seven nights, and this enables me to decide about a tent, as I shall (D. V.) spend many nights from home during the present year. Had I possessed a boat, probably the circumnavigation of the island would have been made ere this. My first undertaking will be, if spared, to survey the whole island; one by no means insignificant. The population around the bay here is very sparse, discouragingly so. I have had scarcely any living on the place during the last month. The greater part of January there were only about a dozen, old and young, and not one native of the place among them; some of the few that were with us sold themselves to our wealthy neighbors for a morsel of bread.

We have been subjected to various trials incidental to missionary work. Death has removed two, of late, from the mission circle. Mana was buried on the 30th January. He had been laid aside from active duty several months previous to my settlement. He professed his adherence in life to christianity, lived according to the light which he had, and died in the christian faith. That Mana did much for his country none will deny; that he stood firm to the Christian religion, when his life was in danger, may be remembered to his lasting advantage; and may be taken as an earnest of attachment to it, commenced by the Holy Ghost, and consummated by him who, when he begins a good work, will carry it on till the day of Jesus Christ. Another who died a few days ago, *not without hope*, was a pupil of Mana and Joe.

There are at present nine teachers at work on this island, and I have not yet made any provision for them. The £15 voted for them in Melbourne, and counted in my presence, I have neither seen nor heard of since. God willing, there will be twelve thus employed in a few months, and their support would require £60. "Jehovah Jireh."

Another word concerning a coadjutor. I deem it proper to inform you that whatever may have been the policy of my predecessor in this respect, I have made the ground clear. By private solicitation, orally, and by letter, and publicly, Mr. Copeland has been invited, requested and besought to come to this field. I think he is looking this way.

Concerning the printing of Genesis I spoke in my last letter, when mentioning other matters. This book will be in demand long before it is printed, that is to say, by a goodly number. I am at present translating as far as the nineteenth chapter, and have revised and re-written eight chapters, but it will be revised and re-written once more. Six months hence it will be ready for the press, and I think will be a fair translation. At any rate it will be far in advance of anything at present printed in the language. This is not surprising. The achievement is due to the existing literature of the language, being the result of diligence and hard work under difficulties. Luke is not of course well translated. About three-fourths of it are pretty good; still it is of eminent service. I have read through this gospel, in my public ministrations with remarks, once. A few have finished reading it in school. It is not in the hands

of many yet. I think the most expeditious way of getting Genesis printed is to send the MSS. to Sidney, when nine months or a year hence, it may be ready for distribution, and when, with God's blessing, many will be ready to receive a copy. That is a long time to wait for it, but so must it be. This island is so large, and the people are so scattered, that the only plan is to teach them to read, (a long, hard task,) and give them the word of God.—Genesis is the book for them, as they have an ear for the historical.

It is only since I have tried to acquire the language from four different Pundits, that I have discovered the difficulties and great disadvantages under which my brother labored. Even now some of them want to put me astray, in two cases out of four, if I would allow them. I have only found one worth anything as a Pundit.—This is the lad whom I found at Aneiteum on my arrival. He has a pretty good knowledge of this language, and knows the most of any of his countrymen. I have at last got the correct paradigm of some verbs from him, after many provoking and fruitless efforts. You will not be surprised to hear that I did not find a correct paradigm of one verb in the language. Of the one that was written with most care I got Mana's correction, of this Joe's version was different, while Unox's was diverse from all the others. You, of course, cannot know how these things can be. Unox is not with me now, I had to let him go to teach, in accordance with an arrangement made before I knew his worth, and he was not here during the first two months of my residence. The opposite side of the island has been opened up again, and he is at present there. On my visit there in December, I saw a few shattered remnants of Mana's work. I cannot now enlarge.

I have recently heard of the death of two women and one man, and another man mortally wounded by the Tanese of a sandal wood establishment at that place, March 15th. Another death occurred of late; a boy dropped down dead on the road. He was reading in Luke.

Recently there has been a great falling off in attendance at school, and on the sabbath. Death is the principal cause, as it awakens some apprehension, and the protracted mourning for the dead, also, which ensues.

On the opposite side the foreigners and natives are, and have been in grief for a long time. Feasting is another cause of irregular attendance. I may here withdraw a statement made about the probable number of the regenerated, for I now believe it was an over-estimate. Spiritual death reigns here. We are not free from danger, but the issue of all may be lasting security. Breakers of the seventh commandment give a world of trouble, as death is the penalty. An innocent boy was recently killed at a distant settlement, because of his sister's defection; and one of our own people here, has now persons in three different settlements ready to kill him. I stretched my prerogative as far as I could safely, in bringing to trial those who had given the woman rough treatment, and in receiving her out of their hands.

The Lord has been favorable to us in this season of the year. We experienced a gale, a hurricane, on this group, about the beginning of this month. My house was favorably situated for its reception, and so escaped with little damage. The wind was north-west, and the sea was tremendous. The whole coast exposed to it has been destroyed by the spray and vapour of the sea. Vegetation is as if it had been scorched with fire; it presents the appearance of a potatoe field after a sharp frost.

Our brethren, by latest accounts from Aneiteum, were pretty well. Mr. and Mrs. Morrison may not be writing at this date. I may say, that I heard from them to day for the first time since the *Dayspring* sailed hence. They were enjoying excellent health. Upon the whole, tidings from Fate were encouraging. It will be many a long day before sixty nine communicants will be reported from this island.

CAFFRARIA—A SABBATH AT THE OUT STATION OF SOMERVILLE.

The Rev. J. A. Chalmers, of Henderson, Thomas River gives the following interesting account of a Sabbath at one of the out stations:—

“The station is composed of a row of huts, standing at the base of a stony hill. In the centre of these huts is a rude brick building, composed of one room, which is the house built by Bacela for the Missionary to lodge in during his visits. The larger hut at the end of the row of huts is the church. To the right is Thomas River, with its clear sparkling water flowing rapidly to deliver its tribute wave to the sea. Its banks are overgrown with reeds and tall rank grass, while there are a few wild willows bathing their branches in the sparkling water. Immediately in front of the huts are the gardens, in the centre of which stands a noble wild olive-tree, with its rich green foliage, which in the hot sultry days is used as the church. Away before us are the high precipitous rocks, of a reddish brown hue, which form the bank of the Great Kei River.

When I arrived, all the men were from home; they were away working at the watercourse which Bacela, by his own efforts is endeavouring to make, so as to irrigate the lands at his place. He has wrought perseveringly at it, and has so far succeeded that it is nearly finished; it is about two miles in length. In this great work he has been much indebted to the counsel and assistance of the Gaiika Commissioner.

At sunset they returned, and we were welcomed with great kindness, and there were numerous expressions of gratitude at our safe arrival; each seemed to vie with the other as to who should show the greatest hospitality.

Sabbath morning burst upon us with a clear, cloudless sky; the stormy weather of the previous day gave place to a stillness that might be felt; even nature seemed to be at peace with herself: it was indeed a day of rest and quietness. I had a short service with the station people shortly after sunrise; and immediately after, having been provided with horses by our elder Bacela, Nikani and myself set out to visit the kraals on the Kei further down, and on the *Qwanti*, while one of the young men, who is a candidate, gathered the children to attend the Sabbath school. As we travelled on we heard loud shouting and savage yelling, so peculiar to barbarians, and in a few minutes we met a number of young men mounted, and racing oxen—a delightful pastime of the Caffres. When I told them that it was the Sabbath, they seemed to be panic-stricken; a sort of fear seized them, and at once they turned their horses and cattle, and made speedily for home, saying, ‘We did not know that it was the Sabbath,’—which statement, however, we doubted, as few Caffres in these parts are ignorant of the first day of the week. They are indebted for their knowledge of the Sabbath to missionaries; to traders, as their places of business are closed on that day; and to the magistrates, as the Lord’s day is strictly observed by them. Thus you see there are numerous means by which they can ascertain which is the Sabbath-day.

We went first to a village on the *Qwanti*. I was grieved beyond measure to meet at this place with three persons who have relapsed into heathenism—a young man and two young women who are the children of professing Christians, and who had themselves made a profession of religion, and had been well instructed by a worthy missionary of another denomination. When the young man emerged from the hut and saw who we were, he was so ashamed that he stood speechless before us, bedaubed with red clay, and wearing the red-painted blanket, the badge of heathenism. Bacela went from one hut to another collecting the people, and as they were assembling it was truly painful to see those two young women walking up to the spot selected for our meeting, with an air of stolid defiance and careless gait, showing plainly that they had no

regard for the truth. With trinkets on their head, neck, arms, and ankles, clothed with karosses ornamented with buttons and chains, they came marching up as if never before they had worn European clothes, or sat at the Lord's table, and professed their attachment to the truth. So therefore I chose for my text these startling words: 'Therefore to him that knoweth to do good and doeth it not, to him it is sin.' Such cases as these are not rare, neither are they peculiar to the Caffre mission: all the world over it is the same. It was so in times of old, when Christianity first dawned upon our world; it will be so as long as sin reigns in the world, and the tempter reaches the hearts of the children of men.

This service over we made our way to the next village on the Kei. On my way thither, I met with a tall, handsome, well-built Caffre, richly ornamented, so far as beads and brass wire were concerned, with a plume on his head and his stick over his shoulder. I asked where he came from and whither he was bound. He answered me, informing me that he was a traveller. 'Well,' I said, 'I am going up to that village to preach. You had better just turn and hear what is said. You may thus have some news to give others about what I am going to tell you.' 'No,' he replied, 'I am in a hurry, and must push on.' As he passed, I simply said, 'I have done my duty; the fault no longer rests with me, it now rests with you; I am free.' Away he went, crossed the river, and I thought no more of him. However, my teacher said to me, 'That last remark of yours is a sermon. He is travelling alone; he will think.' What was my amazement then, just as I began to preach, to see this Caffre walk up to our meeting, and sit himself down to listen. There he was, the most attentive of all. Thus we go, carrying with us precious seed, scattering it hither and thither. It may not all fall on the hard trodded path, or on the stony ground, or among thorns. Some of it may be sown on good ground, to yield a rich harvest in the days that are to come.

Our meeting at this place was held at the kraal of the head man. I found that he was an invalid, and that he might also hear we met near where he was seated. I stood by the side of the kraal, while before me were gathered a very good congregation. Between myself and the audience was a large pot on the fire, which contained the breakfast that was being prepared. Every now and then an urchin in a state of nature made his way to the fire to keep the pot boiling, evidently more intent on its contents than on what I was saying. At last his father, who seemed to be arrested by what he was hearing, gave this disturber a severe rap over his head with his staff, and I proceeded to the end of the service without molestation. My theme here was that grand old text, fraught with the most blessed of gospel truths: 'This is a faithful saying, and worthy of all acceptation,' etc.

As it was already past midday, and as I had sent word to the kraals around the station that I would preach at Bacela's, we wended our way thither. When we reached there a large congregation was assembled; and as the hut was too small to admit all who were present, the service was held in the open air, on the hill-side, a few yards above the huts. There we met and sang praises to the God of love and mercy, and poured out our hearts to the Father of mercies. I preached at this service from the text, Jeremiah ii. 27, 28, to a very attentive audience, composed of the station people, and a large number of heathen. I had ample material from what I had seen that day of illustrating the truth that they too had gods; for were not these large fat oxen which were being raced amid shouts and praises but gods which they worshipped? Thus, under the open canopy of heaven, on the hill-sides, under the shadow of wide-spreading trees, or beside cattle kraals, with these savage barbarians for our hearers, and the Bible in our hands, we tell the same grand truths which for eighteen centuries have been echoed and re-echoed in other climes and to other peoples. Is it thus that the gospel is to find its way to

rude barbarian hearts? Is it thus that the truth as it is in Jesus is to vanquish error and falsehood? Is it thus that the simple story of redeeming love is to soften hearts of adamant hardness, and invest the savage with the gentleness and innocence of the dove? Yes; thus, and thus alone. In its simplicity is its grandeur. Imperfect workmen as we are, we are carrying out the great commission which of old was given to those faithful few who gazed with rapture on the face of God incarnate, and heard from his own divine lips that glorious command, which will stand sure and firm until the last ransomed sinner is gathered home with shouts of joy and gladness. Infidels and scoffers may seek to shake our faith in this message we deliver, but their efforts to destroy this gospel will prove but baffled blows upon the air. They seek to undermine the foundations of our faith, but they offer us nothing in return but black despair; and as they can produce no other system and no other means of salvation, still will we preach this simple and only true gospel—Jesus mighty to save; ‘for other foundation can no man lay than that is laid, which is Jesus Christ.’

About sunset I held the last service with the station people, offering some practical remarks on the parable of the sower; impressing upon each the necessity of reviewing the services of the past day, so that each for himself might be able to know the nature of the soil into which the good seed had fallen, and whether, if the Great Husbandman will yet gather a rich and abundant harvest, or whether he will only find tares and weeds.

My aged mother presented this station with a bell wherewith to summon worshippers to the house of God; but at *Somerville* we are still far behind in this respect, for it is only the unmusical rattle of a *tin pan* that is used to gather the people for worship.

Thus was a Sabbath spent at my out-station, and it was gratifying to receive the heartiest thanks of all there, and to hear the expressions of gratitude entered in this wise by the father of your missionary at the *Umgwali*: ‘That is the way; follow your father; use the flail—he used it. Build high up the river, build here also. Be many there and be many here,’ which last sentence means that I was to be as often at my out-station as at my own place of residence.

Let us trust that the day was not misspent, and that in days to come the Lord in his own way will bless the labours of your agents. While we stand in the forefront bearing the brunt of the battle, let it be yours to bear us up at a throne of grace, that our courage fail not; and while we strive to plant the banner of the cross where it never before was unfurled, be it yours to hold up our hands, that it may float and attract myriads to seek comfort and peace where alone they can be found.

General Religious Intelligence.

REV. DR. GLASGOW.—The Rev. Dr. Glasgow, formerly missionary in India for many years, has been appointed by the General Assembly of the Irish Presbyterian Church, Lecturer on Missions, in the Magee College about to be opened in Londonderry.

THE CHALMERS’ MEMORIAL CHURCH.—The erection of the Chalmers Memorial Church, in the Grange, Edinburgh, is to be immediately proceeded with. The situation is good, and the building will be of an imposing character, of the Gothic Style, affording accommodation when the galleries are erected for about 1000. The cost will not greatly exceed £5000.

REV. DR. MARSHALL.—We observe that the respected moderator of the Synod of the United Presbyterian Church, has received the degree of D.D., from two separate Colleges in the United States. Dr. Marshall is well worthy of the honor conferred upon him.

MONUMENT TO JOHN HUSS.—It is proposed by the Protestant Church of Constance, to erect a monument to John Huss, the great forerunner of the Reformation, who was, a hundred years before Luther, condemned and burnt in that city. The monument is to be, not a statue, but a church.

WESLEYAN COLLEGE IN BELFAST.—A Wesleyan College is to be established in Belfast, the foundation stone of which was recently laid. The institution will embrace both a school and a Collegiate department. The cost of the buildings will be about £11,000. Dr. Andrews, Vice President of the Queen's College, Belfast, in absence of Rev. Dr. Henry, President, who was necessarily absent, was one of the speakers on the occasion.

THE BISHOP OF LONDON'S FUND.—The amount received by the Bishop of London for the extension of the church in London is £135,036. There is still promised, but not yet paid £100,000. Thirty-four churches have been aided, to the extent of £36,828 ; of these 22 are now furnished. The sum of £19,032, has been voted for 37 mission stations. Stipends have been provided for 115 ministers, and the sum of £2,500 given for the support of 51 scripture readers.

REV. DONALD FRASER OF INVERNESS.—The Presbytery of Inverness, at a recent meeting, after hearing commissioners from Free St. John's Church, Edinburgh, as well as from the Free High Church of Inverness, and also Mr. Fraser himself, decided that the translation of Mr. Fraser, should not take place, but that he should continue in his present sphere. A very numerous signed address had been presented to Mr. Fraser, and strong resolutions passed in favour of his continuance. The very best feeling was manifested by all parties. It must be gratifying to Mr. Fraser to find such strong and general attachment to him, on the part of his people, and of the inhabitants of Inverness generally. We trust pastor and people will be more and more blessings to each other.

Home Ecclesiastical Intelligence.

CORNWALL.—The members of the congregation of Cornwall have given a unanimous call to Rev. M. Lowry.

WILLIAMSBURGH.—The congregations at Colquhoun's settlement, and Thom's settlement, have given in a call to the Rev. A. Melville.

BRADFORD AND SCOTCH SETTLEMENT.—The Rev. H. McQuarrie has received a unanimous call from the congregations of Bradford and Scotch Settlement.

YORK MILLS AND FISHERVILLE.—The Rev. J. Malcolm has declined the call addressed to him by the congregations of York Mills and Fisherville.

DUNDAS.—The Rev. J. McColl has received a cordial and unanimous call from the congregation of Dundas. The congregations of Wellington Square and Waterdown have also given a call to Mr. McColl.

MOUNT PLEASANT.—At the Annual picnic of the Sabbath School in connection with the Canada Presbyterian Church, Mount Pleasant. The Rev. William Peattie was presented by his Bible Class with an Address and a purse containing upwards of twenty-dollars.

SYNOD FUND.—It is earnestly requested that congregations that have not hitherto sent a contribution for the Synod Fund, will do so as soon as possible.

MINISTERS' RATES FOR WIDOWS' FUND.—Ministers are reminded that their annual rates are payable (when not already paid) on 1st November. It is desirable that there should be punctuality in this matter.

UXBRIDGE.—The Treasurer of the congregation of Uxbridge, requests us to correct an error in the Financial Return from Uxbridge. The total income should be \$182, instead of \$128. The error was in the return sent from the congregation.

TAMWORTH.—Mr. J. Aull, student, who has been labouring in Camden, during the summer, has been presented with a purse containing nearly \$40, together with an address, expressive of the feelings of attachment and respect cherished towards him by those among whom he has been labouring.

MANILLA, &c.—The members of the Church at Manilla, Cannington, and Vroomanton, now united under the charge of the Rev. H. Campbell, have presented their pastor, with an excellent horse and a set of silver mounted harness. Mr. Campbell has a good prospect of usefulness in his new sphere.

DAY OF THANKSGIVING.—Wednesday, 18th ult., has been appointed by the authorities of the country as a day of Thanksgiving for the abundant harvest. The Moderator of the Synod has issued an intimation with reference to thanksgiving, which will be found in another column. For peace and plenty, and many other blessings we are called upon to give hearty thanks.

BRAMPTON 2ND AND MALTON.—On the 26th ult., the Rev. F. Duncan was ordained by the Presbytery of Toronto, and inducted as pastor of the Second Congregation of Brampton, and Malton. The Rev. R. Ewing, of Georgetown, preached and presided, the Rev. A. McFaul addressed the people, and Rev. J. Alexander the people. There was a pleasant congregational Soiree in the evening.

WEST CHURCH, TORONTO.—On Tuesday, 12th ult., the Rev. James Baikie was ordained by the Presbytery of Toronto, and inducted to the pastoral charge of the West Church, Toronto. The Rev. R. Scott, of Oakville, preached and presided, the Rev. J. M. King addressed the minister, and the Rev. W. Reid the people. A congregational Soiree was held in the evening, at which the Hon. J. McMurrich presided. Mr. Baikie enters on an important field of labour, and with encouraging prospects of success.

ROCKWOOD.—The young people attending the congregational practice for singing, conducted by the Rev. J. Thom, and Mrs. Thom, waited upon them before leaving Rockwood, and presented Mrs. Thom with a handsome and valuable tea set, at the same time presenting an address to Mr. Thom, expressive of their respect and affection, and of their regret at the separation between pastor and people. Some months before, Mr. Thom received from the members of his Bible class in Rockwood, a purse containing twenty-five dollars.

KNOX CHURCH, HAMILTON.—The Rev. A. B. Simpson was, on Tuesday 12th ult., ordained by the Presbytery of Hamilton, and inducted as Pastor of Knox Church, Hamilton. The Rev. A. Grant preached, Rev. D. Inglis presided at the ordination, Rev. Dr. Ormiston addressed the minister, and the Rev. M. Y. Stark the people. In the evening there was a congregational Soiree, in the course of which the ladies of the congregation, through Dr. Jennings of Toronto, presented their young minister with a handsome pulpit gown and cassock. The Trustees also paid Mr. Simpson a quarter's stipend in advance. Mr. Simpson has met with a very cordial reception from his large congregation.

MINUTERS OF SYNOD—ROLL OF SYNOD.—The following names were accidentally omitted in making up the form. They should appear at the head of the Presbytery of London. Those who have not received corrected copies, will please make the correction:—

MINISTERS.	DATE OF ORDINATION.	ELDERS.	CONGREGATIONS.	POST OFFICES.
*James Skinner	Mar. 31, 1834	John W. Robson	London township	Birr.
Donald McKenzie	May 1834	James Smith	Zorra	Embro.
F. A. I. S. Fayette	Dec. 13, 1843	Jas. McNaughton	Warwick	Warwick.
John Fraser	1845	Thos. Paterson	Thamesford	Thamesford.
Alex. W. Waddell	Dec. 30, 1847	Joseph Laird	Harwich	Ridgetown.
Wm. R. Sutherland	Feb. 16, 1848	John McCracken	Ekluid	Strathbun.
Angus McColl	Feb. 1848		Chatham, &c.	Chatham.

PRESBYTERY OF BROCKVILLE.—At a *pro re nata* meeting of the Presbytery of Brockville, held on the 15th inst., at Prescott, Mr. Ferrie, Moderator, calls from Cornwall, Galt, and Williamsburg, were laid on the table, and application made by Spencerville, to be annexed to Prescott, and put under the ministerial care of the Moderator. The first call was unanimous in favour of the Rev. M. Lowry. The Presbytery sustained it. The call from Galt signed by upwards of 600 members, and adherents, and also unanimous, was next taken up, when it was moved and unanimously agreed to, that the congregation of Brockville be cited to appear for its interest, at a special meeting of Presbytery to be held on the 28th inst., at Prescott, at 3 p.m. The call from Williamsburg in favor of the Rev. Andrew Melville, being only from two out of the three stations of that charge (*viz.*: the Colquhoun settlement, and Thom settlement,) it was resolved that the congregation at Morrisburg should be cited to appear at the Presbytery fixed for the 28th, to state their resolution anent continuing joined to these stations. And as the Port Elgin representative stated that the congregation of that place had not had time to determine how to act, should Spencerville be put under Mr. Ferrie's care, it was resolved they should also be cited to appear to state their intentions at the said meeting of Presbytery. The Rev. Mr. Smith having tendered his resignation as Clerk. Mr. Ferrie, on the motion of the Rev. Mr. Lohead, seconded by Mr. McKenzie, was appointed his successor.

WILLIAM FERRIE, A.M., Pres. Clerk.

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery, was held on the 12th of September; Rev. W. S. Ball, Moderator. Sixteen Ministers and fourteen elders were present.

An application for a moderation in a call from the congregation of Alma and Cumnock was presented, and Mr. Middlemiss, was appointed to moderate in a call at Alma on Monday, 2nd October, at 2 o'clock, P. M.

A similar application was made by the congregation of East Puslinch; and the Presbytery agreed to meet for the purpose of moderating in a call, on Wednesday, the 27th September, at 11 o'clock, A. M.

Mr. Smellie reported that he had, in accordance with instructions, presided at the election of a minister in Knox's Church, Galt, and that the Rev. J. K. Smith, of Brockville, had been unanimously elected. The call to Mr. Smith was laid on the table, and, after commissioners had been heard, was sustained; and Mr. Smellie was appointed to prosecute the translation of Mr. Smith.

Petitions from Everton and Minosa praying for union with Rockwood, were presented. The Presbytery agreed to cite the session and congregation of Eden and Rockwood to appear for their interests in the matter at next meeting.

Petitions from members and adherents of the church in the townships of Luther praying for the formation of congregations were presented and ordered to lie on the table till meeting, notice in the meantime to be sent to the sessions of Garafraxa and Arthur.

Poetry.

TWO ANCIENT HYMNS, FROM THE LATIN.

Ascribed to Ambrose, who lived in the fourth century.

MORNING HYMN.

(Jam lucis orto sidere, etc.)

The star of morn is in the skies ;
Then let our prayers to God arise,
That in our course of life this day
Our feet may tread no evil way ;

That He our tongue may bridle in,
And hush the noisy strife of sin ;
And, by His grace, may keep our eyes
From feasting upon vanities.

Our carnal pride, may we not spare,
But curb and stint it of its fare ;
Our hearts, O God, make pure, make Thine,
Thus banish folly from Thy shrine ;

That when the day's receding light,
Yields to the darkness of the night,
We may, from earthly trammels free,
Our God, sing praises unto Thee.

Unto the Father, God of heaven,
And to the Son be glory given,
And to the Holy Comforter,
Now, henceforth, and for evermore.

MORNING HYMN.

(Aurora jam spargit polum, etc.)

Now morning dapples all the sky,
And down the day leaps from on high ;
The bounding sunshine hies from heaven ;
Dark thoughts of guile away be driven !

Ye phantoms of the night away !
Like darkness at the rise of day ;
And oh ! let guilt away be borne
Like shades of night before the morn.

So may that great and final Dawn,
To which our eyes are ever drawn,
Burst o'er our heads with sweet surprise,
Even while our morning songs arise.

Unto the Father, God of heaven,
And to His only Son be given,
And to the Holy Comforter,
Glory, both now and evermore.

PAUL GERHART'S HYMN.

Cometh sunshine after rain,
 After mourning joy again,
 After heavy, bitter grief
 Dawneth surely sweet relief ;
 And my soul, who, from her height,
 Sank to realms of woe and night,
 Wingeth now to heaven her flight.

He whom this world dares not face,
 Hath refreshed me with his grace,
 And his mighty hand unbound
 Chains of hell about me wound ;
 Quicker, stronger, leaps my blood,
 Since his mercy, like a flood,
 Poured o'er all my heart for good.

Bitter anguish have I borne,
 Keen regret my heart hath torn,
 Sorrow dimmed my weeping eyes,
 Satan blinded me with lies,
 Yet at last am I set free,
 Help, protection, love to me
 Once more true companions be.

Ne'er was left a helpless prey,
 Ne'er with shame was turned away,
 He who gave himself to God,
 And on Him had cast a load ;
 Who in God his hope hath placed,
 Shall not life in pain outwaste,
 Fullest joy he yet shall taste.

Communications.

THE LATE MR. JOHN SINCLAIR, OF PARIS.

Mr. John Sinclair was born in Sutherlandshire, Scotland, in the neighbourhood of Dunrobin Castle. His parents belonged to the humble, but respectable class of the peasantry of the country. He naturally possessed a frank and ingenuous disposition. Having witnessed the harsh and tyrannical treatment which his parents sometimes received from those who were over them, he resolved to seek another and more independent condition of life. Having acquired the elements of a common education, he was apprenticed to learn a trade, in which he acquired a scientific dexterity. Subsequently he removed to Edinburgh, and commenced business, in which he prospered. He was at this time a member of the United Secession Congregation of Potter-Row, and took an active part in the affairs of the Church. During his stay in Edinburgh he married. He and his wife lived happily together, and were known for their deep but unostentatious piety. In the year 1833, they came to Canada, and settled first at English River, about 30 miles from Montreal. After remaining there six years, Mr. and Mrs. Sinclair, with their three surviving children, came westward and settled in the thriving village of Paris. Here he followed his business, and both he and his wife soon attained to that position in society to which their intelligence and moral worth entitled them. Their sons were all distinguished for their mechanical genius. In the year 1842 his wife died.

Subsequently he married again, and by this marriage had one son, named James, a youth of good parts and of bright promise. He was, however, suddenly cut off by the hand of death. This was a severe trial to Mr. Sinclair, but it was borne with christian patience. He did not murmur under the dispensation of his heavenly Father; but it was evident that he felt the hand of Divine Providence, and while endeavouring to acquiesce in the will of God, a settled sadness was apparent in his demeanour.

Mr. Sinclair showed himself always ready for every good work. Soon after the formation of the Presbyterian congregation of Paris, in connexion with the Missionary Presbytery of the Canadas, he and his wife became members of it. Soon after he was elected an elder, and acted as session clerk, until a short time before his death. He also acted as Secretary to the Congregation, and kept all the accounts with great accuracy and correctness. These and other similar duties occupied very much of his time and attention, which he rendered cheerfully, and for many years gratuitously. At last, in consideration of the time and attention required, it was agreed to give a small consideration.

He was also instrumental in promoting the cause of the Bible Society. Shortly after his arrival in Paris, he discovered a portion of stock belonging to the Bible Society, part of some stock which had been left in Paris to encourage the formation of a Bible Society, which, however, had never gone into operation. The portion of stock found by Mr. Sinclair, had been rescued from the flames, and stored away in the upper part of a small house. Mr. Sinclair informed his minister, the Rev. Mr. Murray, of the fact, who took steps to have a Bible Society organized in Paris. Mr. Sinclair was the devoted and faithful Secretary, Treasurer, and Depositary for many years.

Mr. Sinclair also took a deep interest in the Sabbath School cause. He taught a class connected with the congregation of which he was a member, and was both respected and beloved by his pupils.

Mr. Sinclair was a man whose heart was larger than his means. His house was always open to Ministers of the Gospel, Agents of the Bible Society and others. When it was sometimes remarked that his large hospitality must be burthensome to him, his uniform reply was, that he was thankful that he had something to give. As an evidence of the respect in which he was held by the community, it may be stated that he was elected for a number of years in succession a member of the Town Council, the duties of which he faithfully and conscientiously discharged.

During his latter years, Mr. Sinclair was anticipating the period of his rest, and spoke of it as a thing more desirable than any earthly comfort. His death was at last sudden. On the 12th of July last, he was in his garden, and was employing himself in gathering cherries from a tree. He fell from a considerable height, severely injuring his spine. He was carried into his house, when it was found that from his chest downwards he had no feeling in his body. He retained however his composure of mind, and talked with intelligence and earnestness to many who came to visit him. It was now that the sincerity and depth of his piety appeared, in the many good counsels which he tendered to those who came to visit him, and the spirituality of his conversation with the members of the church who waited upon him. He expired on Sabbath evening, 23rd July, being 74 years of age. It was discovered on examining the body that his spine had been broken by the fall. His funeral was largely attended, indicating the respect in which he was held by the community. Men of such a stamp are needed in the christian church; and when God in His Providence raises up such men and puts them in their place in the church, there is cause of gratitude, while their departure is a loss to the interests of religion.

THE REV. C. CHINIQUY.

DEAR SIR,—While the attention of the Canada Presbyterian Church is very properly being directed more than ever to the subject of Home and Foreign Missions, perhaps a word or two with respect to the Rev. C. Chiniquy and his work in Illinois may not be amiss. Permit me first, however, simply to notice a recent visit of his to this place. Having heard that Mr. C. was lecturing in Detroit, the writer sent him an invitation to extend his journey as far as Bosanquet, which he at once agreed to do; and though notice of his coming did not reach us until Friday evening, yet on Sabbath he preached to crowded congregations, many of whom came ten and others fifteen miles, nor did they I am sure regret the distance. As the preacher retailed the story of his early life, his youthful training, his subsequent devotion to mother church, the gradual dawning of the light upon his mind, the soul-agony he endured before breaking forever with Rome, his complete emancipation from servitude to her, and entire surrender to the one Master, Christ, in short, the wonderful things God had wrought for him and his countrymen—he was listened to with the most wrapt attention, and the many dewy eyes here and there over the congregation, told of the deep interest which his story had awakened. Mr. C. preached three times that day, and every time to a goodly audience. At the close of each service a collection was taken up in behalf of Kankakee College, which amounted in all to over \$28.

Now a word about this College. There are at present 140 boys and girls in the institution under training for the work of evangelization. Three, and occasionally four teachers are employed, whose salaries, together with other expenses, amount to the annual sum of \$1100. By the Protestants of the colony this institution is rightly regarded as a necessity; if parents cannot get good education for their children under the shadow of their own church, Rome has an open door for them; Roman institutions invite them. Besides, those French Canadians of Illinois want spiritual teachers, and will want them in the future still more when their present esteemed pastor ceases to watch over them; and where shall these be obtained unless from amongst their own sons and daughters taken and trained up for the work? Further, is it not agreed on all hands that there is a great work to be done in Lower Canada, in *Evangelizing the benighted Romanists* there? How can this better be accomplished than by sending thither well trained French Canadian youths, whose minds are thoroughly imbued with the principles of Protestant christianity, and well schooled in controversial Theology, especially in controversy relating to the Church of Rome. It is just this schooling, together with the ordinary branches of a good education, which the College at Kankakee is designed to give. But, as was remarked, this College costs \$1100 annually. Mr. Chiniquy cannot support it out of his own personal means which have all been sacrificed, in part for the support of this institution, but chiefly in defending himself from Roman persecution, which has been and is still waged most unrelentingly against him. Deficient harvests have been the rule in Illinois as here, and his people are unable to do much more than maintain themselves. Where then is help to come from, as come it must, or the College be shut up for the present? The churches on the other side—I speak of some of them—treat him anything but cordially, and even close their places of worship against him, assigning as a reason, “you have left us and connected yourself with the Church in Canada, and now you must look to your Canadian friends for support. We feel for you, and wish you success, but we have our own work to do, and cannot help you.” Owing to the terms on which Mr. C. applied for connexion with the Canada Presbyterian Church, namely, that the Church here should not be burdened with the expense connected with his field of labour—(though it was expressly stipulated that he might collect funds from

any congregation to which he might have access, and which should choose to assist him)—he must necessarily feel a delicacy in appealing to his brethren here for support. But then is that a sufficient reason why he should be left to stand unaided and alone? I appeal to you, Mr. Editor, if this is right, if it is generous, if it is just! Shall not we in Canada, do something to aid those friends of the far west? Shall the great foe of God and man triumph over this father, and his goodly band of followers? No, it shall not be. "Be not faithless but believing." I should like to make a suggestion, if it would not be considered a presumption on my part, and then I have done: Let our congregations hear Mr. Chiniquy plead his own cause; let our ministers invite him to their pulpits: they will not regret it, and I am sure their people will bless them for it.

P. G.

BOSANQUET, Sept. 17th, 1865.

NOTICES OF PUBLICATIONS.

Christian Union in Canada: its Desirableness, Possibility, and Extent. By Richard West. Toronto, W. C. Chewett & Co.

No one can read the pamphlet, the title of which we have given above, without feeling that the object is a very important one, and that the subject of union has been discussed in a very excellent spirit by the writer. It is our impression, however, that the anticipations of the writer are too sanguine, and that great practical difficulties would be experienced in carrying out his proposals. With reference both to the establishment and the sustaining of a non-denominational or union organ, and the establishment of a union mission fund, we believe there would be very great practical difficulties. It is most desirable that Christian Churches should cherish and evidence feelings of unity and mutual confidence; and we believe a time will come when, even outwardly, the followers of the Lord Jesus shall be one. But in present circumstances, we greatly fear that the views of the writer could not be carried out. His estimate of the profits arising from the publication of a "Christian Union," and of the income of a union mission fund, looks well on paper, but we do not think it would be realized.

"Say No," by John Jennings, D. D. Toronto, Rollo & Adam; John Young; James Baine.

The little book with this quaint title, is a very attractive argument with the young of his own and other flocks, by Dr. Jennings. It is, as may be guessed from the heading, a warning against the seductions of the world, and the tempter; and counsels how to meet with an affirmative also, or the becoming "Yes," the invitations of heavenly wisdom. The whole is well adapted to secure attention, being written in no commonplace, but in a terse and racy style.

MONEYS RECEIVED UP TO THE 20TH SEPTEMBER.

SYNOD FUND.			
Mount Pleasant.....	\$ 1 60	Hespeler.....	4 00
Angus, 1 24; Carluko, 1 50;	} 8 65	Leaskdale, 2 50; Uxbridge, }	} 4 10
Burns' Church, 2 49; Town		Smith's Falls.....	
Line, 3 42.		Galt, Knox's.....	25 00
North Winchester.....	1 50	Camden and Sheffield.....	4 70
Picton.....	7 32	Stonnington and Pittsburgh...	3 75
Eden Mills.....	3 00	Pembroke.....	10 00
McKillop.....	4 00	HOME MISSION.	
North Gower and Mountain ..	3 50	St. Mary's.....	\$26 00
Wardsville.....	5 00	Baltimore.....	4 15
Dunwich.....	4 00	Camden and Sheffield.....	6 95

Wick, 2 25; Greenbank, 2 20	4 45		
Riversdale, 93; Enniskillen, } 88; and North Kinloss, 76. }	2 57		
Buxton.....	5 00		
Percy.....	4 00		
Waddington.....	20 00		
Ancaster Village, 4 16; do. } East, 6 09; do. West, 4 38; }	14 63		
Whitby.....	4 00		
Melrose and Lonsdale.....	5 42		
Hibbert.....	6 40		
Wellington Square and Wa- } terdown.....	4 60		
Grimsby, 4 00; Beamsville, } 2 25; Clinton, 1 35; Muir's } Settlement, 1 90.....	9 50		
Baltimore (two years).....	11 44		
Verulam.....	5 00		
Delaware and Komoka.....	5 00		
London, 1st.....	13 96		
Mosa.....	11 44		
Coldsprings.....	4 00		
Ashburn.....	4 00		
Detroit.....	18 00		
			FOREIGN MISSION.
			Executors of late John Camp- bell, of Elfrid.....\$20 00
			Baltimore..... 7 71
			Mary McMurchie, Galt..... 5 00
			FRENCH CANADIAN MISSION.
			Baltimore..... \$7 07
			Puslinch East..... 10 00
			Coldsprings..... 5 00
			St. Catharines S. S. (per pupil) 30 00
			KNOX COLLEGE.
			Mr. Thos. Wallace, Stratford. \$1 00
			Chinguacousy..... 9 15
			Baltimore..... 14 35
			Coldsprings..... 10 00
			Paisley..... 4 00
			WIDOW'S FUND.
			English Settlement, 10 91; } Proof Line, 7 14.....} \$18 05
			Baltimore..... 7 67
			With rates from Rev. J. James; Rev. John Fraser; Rev. W. Coch- rane; Rev. J. Hume.

RECEIPTS FOR RECORD UP TO 20TH SEPTEMBER.

C. C., Albion; Rev. T. N., River Charlo, N. B.; M. G., Oxford Mills, 1.50; Mrs. N., Drummondville, 3.00; D. M. W., 1.00; H. F. C., Chatham; J. W., Elora, 12.00; D. W., Harriston, 1.00; W. McN., Williamsburgh, 1.00; J. G., Dungannon; R. L., Churchhill; J. B., Stromness; W. S., Drummondville; W. M., Galt; W. C., J. R., Milton; J. U., Clarence Hill, 1.00; E. B., Hamilton, 7.60; J. T., Byng; A. T., Smths Falls; M. McQ., Bentinck; J. S., Holland Landing; J. B., Ayr; J. S., Highland Creek; Rev. T. D., Antigonish; Mrs. H., Richmond Hill; D. C., Rockwood; J. B., Mrs. T., Widder; W. O., Arkona; B. S., Forest; C. McD., D. M. C., Woodville; A. C., Woodville, 4.00; W. R., Dingle, 1.50; Rev. J. H., Jersey River; J. M., A. G., J. C. F., D. H., Stratford; D. S., Embro; Rev. C. A., Knightstown, Ind.; Mr. L., Toronto; G. H., Warsaw; J. McM., Grey; D. C., Harrington, 1.00; Rev. J. S., Buttonville; W. O., Gormley's Corner; D. D., Norham; J. P., Orchard; Rev. W. T. M., Galt; W. B., Sreetsville, 1.50; R. C. Buttonville; J. J. M., Point Albino; J. S., Mrs. S., Whitby; Rev. J. T., Miss C., Rockwood; Rev. W. C., Ridgetown; J. H., Egmondville, 1.00; Rev. S. B., S. F., Detroit, \$1. each; J. D., J. S., A. S., Hespeler; A. C., Newbury; Miss H., W. D., Wardsville; J. Mc., J., 1.00; W. M. B., H. C.; Paisley; J. B., 1.00; W. G., 55c. Enniskillen.

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