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THE
HOME AND FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

No. 4.

MARCH, 1866.

VOL. V

DR. NORMAN MACLEOD AND THE OBSEQUIES OF THE
DECALOGUE.

It may occur to some that Dr. Macleod has been engaged in such an old-fashioned work as the persual of that once far famed and still venerated book "The Marrow of Modern Divinity," for his argument and his language regarding the death and burial of the moral law do find their ancestry in that book; but in a far different connexion. The proposal of worthy Edward Fisher to put the law out of sight altogether, has nothing at all to do with the divinely inspired "ten words," as they were called by the pious Jews of old, in relation to the regulation of human conduct. It had to do exclusively with the moral law viewed in its *covenant character*; and we all know that in that character its obsequies were celebrated long before the great event to which Dr. Macleod makes reference. Man, as a fallen creature, can never be saved by puny and futile attempts to keep the commandments of God; and the unbelieving Jews, we know, in "going about to establish their own righteousness," deprived themselves of all the peace and all the good hope" which would have accrued to them from a cordial acceptance of the glorious Gospel. But so far was *The Marrow* from impinging prejudicially on the domain of the law as a "rule of life" to the believer, that, in the wide compass of British Theology and the English tongue, you will not find a better exposition of the precepts of the decalogue in their evangelical relations than that which the *second* part of that book presents, and our most hearty wish is, that every student in Divinity would ponder *both parts* of that remarkable work, aided in the exercise by the excellent notes of Thomas Boston.

Our impression is, that our modern "broad church" divines are not much acquainted with the pious writers of the "oldentimes," and this may be one cause, why so many shallow writers of the present day have vented so many grievous errors. But whatever there may be in this, it must gratify every friend of truth and sound morals that the views of Dr. Macleod and his abettors, have received such a stout resistance at once from the pulpit, from the Church courts, from the platform, and from the press. The Presbyteries both of the Free and Established churches have uttered no uncertain sound by their warning trumpets; and venerable ministers approaching to fourscore have had their "decade of rest" painfully interrupted by such hideous unearthly and

and assuredly un-Scottish utterances. One of these fathers, who for fifteen years on our British American continent, and for twice that number of years at home, has published from many a pulpit the salvation of God, has buckled on his armour anew, and in a well reasoned argument of twenty four small pages,* has with singular precision and accuracy "*red. the marches*" between the law and the Gospel, showing *where* the law is superseded by the Gospel, and *where* it is rather confirmed and established by it. The "ceremonial" institutes are seen retiring from view simply because they had served their intended purpose. The principles involved in the true" or "judicial code" are shown in the light of the laws of nature and of nations" which are unalterable, while many of their specific details belong to an economy long since wound up; while "the moral law" is magnified and aggrandized by the stamp of Deity, and the seal of existence and a control at once boundless and perennial. "What then"—adopting the closing words of the next brochure—"what then shall we think or say, of those in this free-thinking age, who have the audacity to affirm that the Decalogue was buried in the grave of Jesus? I ask, when did that funeral take place; who were its attendants? By whom was it witnessed? where is its evidence? Is it here. 'Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil.' "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Or, is its interment recorded in such statements as these "Whosoever shall break one of these least commandments and shall teach men so, shall be called the least in the Kingdom of Heaven." "It is easier for heaven or earth to pass than for one tittle of the law to fail." No surely. "Be perfect" is the language of both Testaments. It is the glory of the Gospel, that instead of lowering the standard of holiness to the imperfections of man, it strives to raise his to that noble and celestial height. Everything is in the ascendant. The doctrines, the precepts, the examples, the images, the language of the Bible—all breathe a tone of sublimity that ill harmonizes with low pursuits, sensual appetites, and worldly affections. Let us follow whither they lead us. Let perfection in holiness be the standard at which we aspire; and let us never count that we have already attained, or are already perfect, so long as we are not wholly and entirely conformed to that law of the Lord which is holy, just and good.

* "*The Jewish Law, how far superseded by the Gospel,*" by George Burns, D. D., Corstorphine.

Missionary Intelligence.

LETTER FROM REV. R. JAMIESON.

Nauaimo—Vancouver Island, Dec. 1st, 1865.

Rev. R. F. Burns,

My Dear Sir: Mr. Duff has, I think, already informed you of my purpose to visit this place when he returned from Cariboo. Though the distance direct from New Westminster across the gulf is only about 70 miles, I was obliged to come by way of Victoria, and was detained there two weeks waiting for a steamer. The weather was too rough at the time to venture in a canoe.

or the small coasting craft, especially as every day I expected a steamer to start up. Nanaimo is beautifully situated on the east coast of Vancouver Island, eighty miles north of Victoria. It is noted chiefly for its coal mines, and its growth is gradual though very slow. In a paper read before the Royal Geographical Society of London in 1857, it was said, "Nanaimo altogether is a flourishing little settlement with about 125 inhabitants, of whom 37 are working men, the remainder women and children; there are about 24 children at school. * * * There is good anchorage all over the harbour. * * * About 24 houses have already been put up by the Hudson Bay Co." Coal was discovered here in 1850, and the very tardy pace at which things have moved, has been attributed to the indifferent management of the mines by the Hudson Bay Co. In 1863, the mines changed hands, and the Vancouver Coal Company, composed of English capitalists, came into possession, and affairs are gradually assuming a more prosperous and satisfactory aspect. This next year the managers confidently expect to export just double the quantity of coal they were able to do in 1863—and at less than half the cost to the purchaser at which it was first exported in 1853—viz—now at \$5 per ton to San Francisco, and \$6 for home consumption. The company at present employ in all 210 men, and pay out over twelve thousand dollars per month in salaries and wages. Miners' wages range from \$2 50 to \$5 00 according to quantity taken daily,—outside hands from \$1 75 upwards according to skill and nature of employment, with an allowance of coal per month. The Douglass pit, the only one now in operation, is producing four thousand tons per month. A great deal of money has been expended on outside works, such as bridges, work-shops, wharfs, railroad tracks (two, about half a mile each) and cottages which are rented to the workmen and others by the company. A second company has been formed, I believe in England, and have taken up a large district a few miles inland where a very fine coal seam has been discovered, and it is "expected" (a word of vast extent in these regions) that operations will commence immediately. If so, there will be a few hundreds added to the population, as six miles of railroad will be required the first thing. The present population is variously reckoned at from 600 to 800, including no less than 100 children of school age, and for the education of which very poor provision is yet made. As is the case in all the towns out here, a very small percentage of the inhabitants are church going. Farms have been taken up, and are cultivated as yet on a small scale, in the few fertile spots scattered in different directions a few miles from town. Two agricultural settlements on the coast are gradually rising into importance—Comax, say 60 north, and Cowichan 40 miles south of this. When roads are completed Nanaimo may become a profitable central position, ecclesiastically and otherwise, for both districts.

But to come to my own more immediate work. I have to premise that experience bids me say little of the present, and far less of future possibilities and probabilities. I have conducted a few services, visited a good deal, and held a public meeting this week, and the prospects are upon the whole more encouraging than I expected to find from previous correspondence with friends; when I was feeling my way a few months ago. That is to say, "encouraging" for this part of the world. At the meeting on Monday night a goodly number attended, resolved that a Presbyterian congregation be organized and supported to the best of their ability, and appointed a large committee of management. At my urgent solicitation they also resolved to pay four dollars per Sabbath, at least, out of the collection, towards our Foreign Mission Fund, to be increased as means, and incidental expenses allow. I insisted on the principle of self support being acted upon from the commencement. No one can more deeply regret than I do the almost total absence of growth as yet towards the self sustaining point in your mission to these Colonies. But the state

of affairs commercial and religious, has been unprecedented in British Colonial History.—such extravagant expectations, resulting in such retrogression and depression, and the effect upon my own mind has been at times indescribably depressing. I must say, however, in the face of all, that I cannot but think from the many yet very imperfectly developed resources of these Colonies, a prosperous future is in store for many thousands in these woods, and waters, mountains and valleys; especially if better governmental measures be soon adopted, and above all better qualified men to carry them out. And I must also say most advisedly and with gratitude to God and humility before Him, that the value of your mission cannot possibly be measured by any money test, particularly the invaluable labors directly, and perhaps even more indirectly, of Mr. Duff during his thirteen months residence in Cariboo. At the same time, I now cease to wonder that when the six years engagement of ten or eleven English Church ministers expired, they returned home, and only two or three have come out to supply their places.

I shall—D. V.—write very soon again and keep you informed as to our progress or otherwise in Nanaimo, up to latest dates before meeting of Synod. My family were all well when I left them on the 4th of last month.

Yours fraternally
R. JAMIESON.

REPORT OF VISIT TO ST. ANN'S, ILLINOIS.

To the London Presbytery of the C. P. Church, the Report of the deputation to St. Ann's Illinois respectfully showeth, that we visited St. Ann's on the 9th, 10th, and 11th December, 1865, and received a most cordial welcome from the Rev. Mr. Chiniquy and the congregations, and the pupils of the School or College.

The information we have to communicate may be included under the following heads:—

1st. The Congregation of St. Ann's. It is composed of 500 communicants, all converts from Romanism. The average attendance in favourable circumstances is nearly 800. We preached twice to them and received an address presented by the Elders, in which they expressed fervent gratitude to God for bringing them out of darkness into the blessed light of the gospel, and also thanks to the C. P. Church, for receiving them into its fellowship, and also craved an interest in the prayers of the Church, and sympathy, and assistance in their present trying circumstances. There are evident tokens of a work of grace among them, and there is a freshness in their religious feelings and a thirst for the word of life, such as are rarely to be found among those who have long enjoyed the gospel.

The Sabbath School, which we also visited, has an average attendance of 75. It is conducted in an interesting manner. A pleasing feature is the attendance of a considerable number of grown up persons—some of them aged—diligently learning to read the Scriptures in their own language. There is also a prayer meeting on Tuesday evenings, attended by 55.

2nd. The School, or College. It is under the Superintendence of Mr. Chiniquy, assisted by one male and two female Teachers. The attendance last summer averaged 135—all studying French, English, Geography, and Arithmetic, and sixteen studying Geometry, Algebra, and Civil and Ecclesiastical History. About 12 are expected to study Latin and Greek. The School is opened and closed with prayer and exposition of the Scriptures. Thrice a week there is an exercise in controversial Theology, having special reference to Romish errors. The pupils evince the liveliest interest in their studies.

and seem greatly to appreciate their advantages. It ought to be stated that they are chiefly young. The more advanced pupils having left the settlement and obtained situations in shops and offices in the neighbouring towns, where there is great demand for their services. It is believed that they adhere strictly to their religious principles, and do much good in exposing the errors of Romanism to their congregations. The College is of vital importance to the mission. Without it the children could scarcely be trained up in the Protestant faith. In the County school religion is not taught. Were Mr. Chiniquy's school given up, the Romanists would immediately open one. The school is very popular, having a far larger attendance than the County school, and being attended by many of the children of Romanists.

3rd. St. Ann's as a centre of Missionary operations. There are the following preaching stations around it. *Momence*, 12 miles distant, audience 50, visited quarterly; *Aroma*, just commenced, 8 miles distant, audience 30; *Chateauville*, 10 miles distant, visited monthly, communicants 20, audience 40; *Middleport*, 18 miles distant, visited every alternate month, communicants 25, audience 50. At all their stations Romanists attend and are well disposed. The field could be greatly extended, if three were labourers to enter upon it. There are many French at all towns along the Illinois Railways. There is a constant immigration from Lower Canada, upwards of one thousand having come over last year. It seems an interesting circumstance that such numbers are thus brought away from the influence of the Priests, and of family and local associations, and settled in a country, where perfect freedom of thought and speech prevail, and where the tone of public feeling is as free as the breezes which sweep over these vast prairies, and is essentially repugnant to tyranny of all kinds. Should the immigration continue, what numbers of French Canadians may thus be brought under the influence of the truth, and what a powerful auxiliary may this mission become to the French Canadian Society. Who can tell what influence their correspondence may have in opening the eyes of the friends whom they leave behind! May not teachers yet be sent from St. Ann's to Lower Canada? It would be difficult to point out a more promising Mission to the Roman Catholics, or one more favourably situated, or a more indefatigable or successful Missionary than Mr. Chiniquy.

We had the pleasure of meeting the Rev. Mr. Lafontaine, who has recently arrived from Lower Canada. He was ordained a Priest in the Diocese of Quebec, in the year 1858. He was appointed in 1864, Teacher of Theology in the College of St. Mary of Monoir, in the Diocese of St. Hyacinthe. To qualify himself for this new office, he devoted himself most earnestly to the study of the Scriptures, in humble dependence on divine guidance. He had not long searched the Scriptures thus, before he became thoroughly convinced that the Church of Rome could not be the Church of Christ. Feeling deeply his need of more light, and more leisure for study, he went on a Mission to New Hampshire. There he carried on for months a correspondence with Mr. Chiniquy, who has previously unknown to him. About three months ago, he saw his way clear to quit the Romish Church. He is now head master of Mr. Chiniquy's school; and he purposes to apply to the Presbytery at next meeting to be received as a minister. He is a young man of excellent abilities and education. We trust he will prove a valuable accession to the Mission, and, in view of his character and mental discipline, will do much to consolidate and extend it.

4th. Difficulties. There are chiefly of a pecuniary nature. There is one, however, of a denominational character, which must not be overlooked. Where so many Romanists became Protestants, there was an eager desire manifested by various denominations to bring them over to their peculiar views. As Mr. Chiniquy wished to keep his flock together, they became un-

riendly to him. There are very small Baptist, Episcopalian, and O. S. Presbyterian Congregations. They are, taken separately, in point of numbers unimportant. They are not known to have converted a single family from Romanism. Their labours have been confined to Mr. Chiniquy's converts. The stifles thus produced have had the effect of driving 30 families back to Rome, and have also retarded the work of conversion among Romanists, who have been accustomed to attach so much importance to the outward and visible unity of the Church. This unfavourable influence is gradually weakening, and, it is hoped, will soon disappear.

The Mission has been brought into pecuniary embarrassment by two law-suits. One was instituted by the Bishop of Chicago to recover the church property, supposed to be worth \$8000. This suit has been three times decided in Mr. Chiniquy's favour, by the County Court. But the defence has cost him \$1000. The case which has been appealed to the Supreme court is still pending.

The other suit was instituted by the sexton. This has also been decided in the County court three times in Mr. Chiniquy's favour; but by associating with Mr. Chiniquy, the names of different members of the congregation, the suit is again before the court. The defence of this has cost \$200. Mr. Chiniquy's enemies do not expect to gain either of the suits; but they expect to break him down with law expenses. They know that a few more victories of this nature achieved by him would be his ruin. There are therefore \$1200 of expenses now due. But it is gratifying to know that in both suits Mr. Chiniquy is the defendant, and that according to the decision of the court he is in the right.

Further, there will be in January 1866, \$100 due to the Teachers of the school. They thus require \$1600 to meet past expenses—of this one \$1000 being urgently needed immediately. Moreover the current expenses of the school have to be met. These amount to \$1000 per annum. It is clear that this amount must be obtained from some other source than the pupils' own contributions. They are present heavily taxed for the county school to which they do not send their children. They also pay \$600 per annum to Mr. Chiniquy, which is all that they are able at present to do. And in view of so extensive missionary operations, and the expense of living, and the hospitality he has to extend to his numerous visitors, it is evident that he would require \$200 to be added to his salary.

5th. In view of the whole case it is recommended that the Presbytery should have frequent communications with this Mission, that it should be visited by a deputation once a year. This would greatly encourage the people; for they seek countenance and sympathy. This could also have the effect of speedily terminating local and vexatious oppositions, and even of putting an end to these various law suits. It is because the people seem friendless and alone, they are so persistently attacked.

It is suggested further that the Presbytery do again recommend that a collection be taken up in all its Congregations in aid of this mission, and also that the other Presbyteries of the Church be invited to assist by a special collection, or in any way they think proper. It is suggested also in view of the promising and extensive nature of this Mission that the Presbytery do invite the Free and U. P. Churches and the Irish Presbyterian Church to grant an annual donation to it. If the facts contained in this report were communicated to them, they would cheerfully and liberally respond to that call. We are warranted to say this specially of the Irish Church, from what we know of its zeal and success in prosecuting missions to Romanists, and also from its esteemed representative to this Church, the Rev Mr. Johnstone of Belfast, who said that his Church would gladly assist us with men and money if required.

As God has been pleased to commit this mission to us, it would be sad to allow it to fail for want of support. It would be a signal triumph to Rome, and a lasting disgrace to the C. P. Church.

LETTER FROM REV. J. D. GORDON, EROMANGA.

Dillon's Bay Eromanga, Aug. 28th, 1865

The letter which follows was addressed by the writer the Rev. J. D. Gordon, Missionary at Eromanga, to the Sabbath School children of Bay Street Toronto. We observe that subsequent accounts from Mr. Gordon represent the island as in a disturbed state, and the position of the missionary as one of great peril. We earnestly hope that the danger may soon pass away. Sir W. Wiseman, the British Commodore, to whose prudence and energy the missionaries on the other islands bear very strong testimony, had kindly visited Mr. Gordon, and offered to remove him to any place of safety he might choose. We shall anxiously look for further accounts. EDITOR.

Dear Young Friends:—Though very slow in complying with a request made by your Superintendent on that Sabbath afternoon, when the Rev. Mr. Ferrie, and I had the pleasure of addressing you, still I would not have you think, it is because I cared but little about you, or the request so kindly made on your behalf. I have no more forgotten you, nor my poor promise than I have the disinterested kindness of which I was the recipient in Toronto. And now at so great a lapse of time what shall I write to interest, to please or instruct you? Were I to take the country for my theme it would be a wide one; or the inhabitants thereof, it would be wide still. Let us try a little of both.

As to the country, it has mountains, and rivers—very small ones, and hills and valleys just like your own, only not cultivated so well. And the shores are alike, and the wide ocean which encircles all. The houses are not constructed of wood or stone, but built out of reeds and grass. They are oval, open at one end, windowless, doorless, and floorless. Sometimes small reed bedsteads raised a few inches off the ground are seen inside; but usually the people lie on the ground, naked, around a small fire, which is kept alive all night. Their blankets are fire. From cold, smoke, and unseen but not unfelt occupants of all such houses, one passes an uncomfortable night. The latter especially are obstrusive, and pay not the slightest regard to your feelings. Were I to give a description of their mode of cooking, it would be interesting, for I have often looked at them about it, with unabated interest, but it would take up too much time. Suffice it to say that they cook without pot, kettle, or pan, and eat without spoon, knife or fork.

They are summoned to Church and School, by the beating of a wooden drum. This is made out of a small block about eighteen inches long, which is held on one arm, and struck with a small stick. These drums are just like little pig troughs, and not any prettier.

The Gospel clothes these people. The heathen will not wear clothing. Every woman wears a number of girdles made of leaves. Some look as large as though they were within crinoline, and their fulness might remind you of that of silk dresses. Christian women wear their *numpelats* short, the heathen dragging on the ground three or four feet behind. Nearly every woman, young and old, is tattooed. This is a painful operation, the usual figure is that of a leaf on each cheek, the stalk being at the angles of the mouth. The figures—all rude devices—often cover the whole of the upper part of the body. The flesh is cut by hundreds of scars during the operation, bleeds profusely, and is then plastered with the ashes of a kind of gum, which remains

on for a week and is then washed off. The practice in so far as my knowledge extends is peculiar to this island. It is done to make the women different in appearance from the men. The Gospel in due time will do away with the barbarous practice.

In respect to dress there is no particular fashion followed. The principal article of clothing is a shirt; and the most is made of it by exposing it all even when they have trowsers on.

They are nearly all diseased. They are subject to running sores which come and go—and of which several die and many suffer much. Their wants are few and so are their comforts. Their supplies are scanty. They enjoy but little of life. The sick, aged, and infirm, drag out a miserable existence. Though they differ from us widely, still they have many things in common. They have pain, grief, hope, and fear and joy, in some measure, in common. Their hatred is as bitter; their affection as warm. Their colour is different, but the inward defilement the same. In short they have souls to be saved or lost and so have we. Some of them have been washed, and others are repairing to the fountain. They are not soon nor easily convinced of sin. It is easy to educate the intellect, but not so the feelings. The one is within, the other beyond the reach of human control. Those who have embraced Christianity are fond of singing, though not very good singers; and regularly and devoutly perform their devotional exercises. Young boys, and little girls are the smartest to learn. A few have scarcely capacity to learn the art of reading. Two hundred are at present attending school. Satan is the great scapegoat. When any does anything evil and is taken to task for it, Satan is immediately blamed. It is well his shoulders are broad. They are creatures of impulse rather than of reason. They are afraid of disease, but meet death with composure.

What more shall I add my dear young friends? Often do I find myself asking the question, "can these dry bones live?" This is now the 26th year of the Mission on this island and alas how small a hold has the Gospel yet upon the people. Satan disputes every inch of his territory. Noah built the ark but could not launch it. So we may instruct the people, but cannot quicken them. I hear them sometimes pray for the Holy Spirit to come down like a flood, but He comes not; and many are high and dry on the summits of formality in consequence. Pray for us. You may do us good service in this way. Sow beside all waters, at morning and evening. In blessing others you shall be blessed. Consecrate the dew of your youth unto the Lord. Remember the life most acceptable to him is the one most beneficial to mankind.

Yours affectionately

J. D. GORDON.

MISSIONS OF FREE CHURCH.

Recent intelligence from the missions of the Free Church is full of encouragement. At almost all the stations there have been additions to the Church.

NAGPORE.—From Nagpore, the Rev. Mr. Cooper, gives an account of the baptism of five more adults, after giving satisfactory evidence of their christian knowledge and faith. Several others are in a hopeful state, and ere long may be expected to connect themselves with the Church of Christ. On the same day on which these five converts were baptized at Nagpore, another was baptized by Mr. Dawson at Kampti, a young man of eighteen years of age.

CALCUTTA.—The Rev. Lal Behari De writing from Calcutta gives an account of the baptism of Madhu Suda Roy, the vernacular teacher of Culna. He is

forty six years of age, and is a respectable teacher. By the step which he has taken, he makes some pecuniary sacrifice.

CHINSURAH.—The native missionary, the Rev. Prasuana Kumar Chatterjya, gives an account of a woman Lakhmi, who after a course of sin, was brought to the knowledge of the truth.

BOMBAY.—Dr. Wilson, writing from Bombay, mentions the arrival of Mr. and Mrs. Angus, on their way to Puna. Dr. Wilson describes the expansion of the mission in several directions. He concludes his letter with a reference to Dr. Livingstone, who was still in Bombay, preparing for his *third* campaign in Africa. In Bombay he was to be presented with 10,000 rupees, in aid of his expedition. Two Ajawa youths, whom he had committed to the care of Dr. Wilson some time ago, will it is believed, be baptized before Dr. Livingstone's departure from Bombay.

JEWISH MISSIONS—PESTH.—The Rev. Mr. Koenig, gives the following interesting account of two additional baptisms at Pesh.

It affords me much pleasure to inform you, that we have again been privileged to welcome two of the scattered and peeled nation into the fold of the great Shepherd of the sheep. 'Two of a family,' according to the literal promise of the God of His backsliding children, professed their faith in the crucified Lord of glory on Sabbath before last, and were baptized into the death of Christ. Another member of the same family joined our church in January last, and has since that time given increasing and pleasing evidence of a work of grace in her soul. Her elder brother, a highly-gifted young man of twenty-five years, and a younger sister, have now followed her example. The latter received her education in our mission school, which she left two years and a half ago, and then joined her elder sister, who had been receiving religious instruction from me for a considerable time. With Mr. G——I have been most intimately acquainted for more than two years. During this entire period he has pursued his enquiries with unflagging interest and zeal, and it has been an interesting study to me to observe the progressive intellectual and spiritual process, through which he passed. At the suggestion of his mother, who is still a Jewess, he visited me in 1863, when he returned from Vienna, where he had finished his chemical studies, and as I found in him a youth of great natural amiability and refined education, I felt at once greatly drawn to him.

"Shortly before this, on a journey in Hungary, a French New Testament happened to fall into his hands in the house of a Jewish friend, who had received it many years ago in Pesh from one of the missionary brethren. He began to read it as a subject, which, according to his appreciation, deserved his interest as much as any other work which he had studied; and long after he had commenced his regular weekly visits at my house, he pursued his inquiries, as he afterwards remarked, with the view of studying the sacred volume as he would any science. Not long ago he said to me, that in those days he treated the Bible as a botanist does his plants in preparing an herbarium. He dissected the doctrines of the Bible, classified, arranged, and distributed each in their proper place, frequently opened his herbarium and admired his treasures, but in spite of his admiration they were all dry and dead plants to him, he saw no element of life in them and as little did he feel life in himself. This is his own description of his experience. It was then an entirely intellectual process, but nevertheless very interesting; and the zeal, which he evidenced week after week, certainly did not surpass the pleasure and gratification, which each hour of converse with him afforded to myself. When he had arrived at a certain stage I gave him for private reading 'Bogue's Evidence of the Divine Authority of the New Testament.' This well-known and excellent work was the means of giving him a fresh stimulus, as also of correcting and enlarging his views of the character of

Christ and his divine nature. Soon after this the change in the manner in which he apprehended the truth became most perceptible. Nicodemus the timid and unenlightened inquirer by night had been transformed into a Nicodemus devoted to the Galilean with his whole heart.

“On the day of baptism the subject of the sermon was 1 Tim. i. 15 : ‘This is a faithful saying,’ &c. ; after that I addressed our two young friends from Joshua xxiv. 22 : ‘Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him.’ And they said : ‘We are witnesses !’ And then they solemnly professed their faith in Jesus as the Lamb of God, that taketh away the sins of the world.

“May the Lord, the God of their fathers and their covenant God, keep these young disciples and make them to grow as plants in his house ; and may all, who read this simple record, give thanks to him for standing by his own promise quoted above in Jeremiah iii. 14.’

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

The missionary intelligence of the United Presbyterian Church is interesting and encouraging, conversions being reported at most of the mission fields.

OLD CALABAR.—The Rev. Mr. Goldie, Missionary of Creek Town mentions the baptism of three young men. Two of them Mr. Goldie hopes may become useful as teachers. All the three were natives of a remote district in the interior.

CAFFRARIA.—The Rev. John Sclater gives an account of the admission to the Lord’s table of eight persons, who, after due examination, were considered fit to be recognized as members of the visible church. With one exception all these are in the prime of life, and give much hope of future usefulness.

JAMAICA.—The last Record contains an interesting letter from the Rev. James Watson of Kingston Jamaica, with reference to the recent insurrection in that island. Mr. Watson refers to the transactions that had taken place, with which our readers are no doubt, familiar through the newspapers. He states that the rebellion is fairly put down, and the Island restored to peace and order. So far as was known, not a single individual connected with the United Presbyterian Congregations had any thing to do with the insurrection, or had shown any seditious or improper spirit. Mr. Watson gives an account of an extraordinary Bill introduced by the Government, *for the regulation of religious worship*, the effect of which would have been very seriously to affect the freedom of worship, and to arrest evangelistic and pastoral work. The Bill, on a representation being submitted to the Government, was laid aside.

INDIA.—The Rev. Mr. Shoolbred, in a letter dated Beawr, 18th October, gives an account of the conversion and baptism of Kisturi, the wife of Salig Ram, one of the church members. He says,—“Our convert, Salig Ram’s wife, who, at the time of her husband’s conversion and baptism, seemed in a hopeless state of religious indifference, and who, for many months after that event, remained utterly careless, has at length been brought savingly, as we have reason to trust, under the power of the truth, and has been gathered into the good Shepherd’s fold. It is now several months since this gratifying change began to appear. Formerly, although invited to be present when Mrs. Chinta Ram, with the children and others, came to the bungalow for instruction, she either absented herself, or by her demeanour showed only too clearly that divine truth failed to attract her interest, or affect her heart. Her faithful husband sometimes expressed to me his deep concern at her state ; and I could only urge faithful loving efforts to instruct her in divine truth, conjoined with patience and prayer, in the hope that the blessed Spirit himself

would become her teacher, touching and soothing her callous heart. At last these efforts were blessed; a marked change became apparent in Kisturi. The attempt to read, which before seemed a weary and hopeless task, became her delight; and with the will came the power. She would sit for near an hour at my feet, reading laboriously at first, but with ever-growing ease, in the Gospel according to St. John, and drinking in with absorbing interest its living exhibitions of the Saviour's truth, and love, and grace. The fruits of many months of patient, prayerful teaching, which before seemed thrown away, now manifested themselves. Her progress in the knowledge of divine things was wonderfully rapid; and having approved herself to all of us as being truly under the teaching of the Holy Spirit, we had no reason to refuse her very eager desire to receive admission to the fellowship of the church. Accordingly, on the evening of Sabbath, the 17th September, after a public profession of her faith in the Lord Jesus and in the great essential doctrines of gospel truth, she was baptized, and took her place in the little band which witnesses here for the truth and purity of our holy religion against the degrading falsehoods of heathenism.

General Religious Intelligence.

BISHOP COLENSO.—Bishop Colenso finds himself with only one supporter among the clergy of the diocese of Natal. Sentence of excommunication will, we presume, have been pronounced against him by this time.

HEALTH OF REV. DR. GUTHRIE.—Dr. Guthrie's health is so far recovered, that he was lately able to take part in communion services in Free St. John's, his former church. Many will rejoice to hear of this improvement.

THE JOHN WILLIAMS.—The new mission ship, *John Williams*, lately built at Aberdeen, was nearly lost in the late tremendous gales. She had just sailed from London, and met the storm in the English Channel. After being in great danger, the vessel was safely brought to Portland Roads.

LECTURE ON THE SABBATH, BY DR. CANDLISH.—The Rev. Principal Candlish lately delivered an able lecture in Edinburgh on the "Sabbath." In his lecture he gave an admirable reply to the argument of Dr. N. McLeod.

CHRISTIAN COMMISSION.—At the fourth and last anniversary of the United States Christian Commission, it was stated by Mr. Stuart, President of the Commission, that \$2,500,000 had been received and disbursed; \$2,800,000 worth of hospital stores distributed; and more than \$1,000,000 worth of publications, 1,460,000 Bibles and Testaments, besides many hymn books and other religious books. The total receipts were valued at \$6,264,000.

SCOTTISH NATIONAL BIBLE SOCIETY.—The operations of this society have in a very short time attained very considerable magnitude. The total issues during 1865 have been, Bibles and Testaments, 178,506; portions, 25,926; total 204,432. The receipts were, free income, £1821 16s 10d; return for Scriptures, £7,32. 13s 3d; total, £12,147 10s 1d. Very considerable circulation of the Scriptures has been effected through this society, in France, Italy, Spain, and China.

EDUCATION IN IRELAND.—In Ireland, and beyond Ireland too, there has been a good deal of discussion with reference to certain contemplated educational changes. The Government, it is said, have agreed to grant most of the demands of the priests and the Ultramontane party. These demands include the modification of the educational institutions, both the higher and the lower, the colleges and the schools. The danger which threatens the

Queen's colleges has called forth several defenders, some Catholic, and still more Protestant. The attention of Presbyteries is called to the subject, and there has been recently held a special meeting of the General Assembly of the Irish Presbyterian Church. One might imagine that the British Government might have learned before this time, the impossibility of satisfying the demands of Popery.

DEPARTURE OF THE REV. JOHN GEDDIE.

The Rev John Geddie, the missionary of Aneiteum, has left Nova Scotia, with the view of returning to the distant but interesting field of labour, where his missionary efforts have already been crowned with such remarkable success. He sailed from Halifax by the *Asia* early in the morning of the 2nd ult. On the Tuesday evening before his departure, a missionary meeting was held in the Temperance Hall, which was filled to its utmost capacity with members of every denomination, to bid farewell to Mr. Geddie and his family before their departure. The *Presbyterian Witness* of Halifax, gives an interesting report of the meeting. Mr. Geddie gave an address on the commencement, progress and present position of the Gospel work in Aneiteum and other Islands of the New Hebrides.

He referred to the generous support accorded to the Mission in this Province and elsewhere, and spoke very hopefully as to the future.—He was particularly gratified at the spirit manifested by the Church of Scotland in these Provinces, and felt that there is a latent Missionary spirit in that church which its own ministers and members hardly realize. The largest single collection for the mission since his return had been made in St. Mathew's Halifax; the largest in New Brunswick, by Dr. Donald's Church; and Dr. Cook's Church at Quebeo had offered any amount of assistance that we might require. In a few simple, earnest words Mr. Geddie bade farewell to the audience and solicited a continued interest in their prayers.

Then after appropriate resolutions were adopted, the first being moved by the Rev. G. W. Hill, Rector of St. Paul's, and others being moved or supported by ministers of several denominations. In the course of the evening, the proceedings of which were in the highest degree interesting, the following hymn was sung by the choir and congregation.

Speed thy servants, Saviour, speed them,
 Thou art Lord of winds and waves;
 They were bound, but thou hast freed them,
 Now they go to free the slaves;
 Be thou with them:
 'Tis thine arm alone that saves.

Friends and home and all forsaking,
 Lord they go at thy command;
 As their stay thy promise taking,
 While they traverse sea and land;
 O be with them,
 Lead them safely by the hand.

Speed them o'er the mighty ocean
 In the dark and stormy day;
 When the waves in wild commotion
 Fill all others with dismay,
 Be thou with them,
 Drive their terror far away.

When they reach the land of strangers,
 And the prospect dark appears,
 When around are toils and dangers,
 And within are doubts and fears,
 Be thou with them :
 Hear their sighs, and count their tears.

When they think of home, now dearer
 Than it ever seemed before,
 Bring the promised glory nearer ;
 Let them see that peaceful shore
 Where thy people
 Rest from toil and weep no more.

In the midst of opposition,
 Let their trusts in Jesus be !
 When success attends their Mission
 Let them give the praise to Thee :
 Never leave them
 Till thy face in heaven they see :

There to reap in joy forever
 Fruit that grows from seed here sown ;
 There to be with Thee who never
 Ceasest to preserve Thy own ;
 And the glory
 Shall be thine, O God alone !

Home Ecclesiastical Intelligence.

CALLS &c.

OTTAWA.—The Rev. W. Moore, has received a call from the members of the Second Congregation, Ottawa.

PRINCE ALBERT.—The Rev. G. Jamieson has received a call from Prince Albert.

SARNIA.—The Rev. John Thompson has, we understand, accepted a unanimous call from the congregation of Sarnia.

KNOX COLLEGE CLOSE OF SESSION.—The Session will close on the first Wednesday of April 4th. The closing lecture will be delivered in the Hall at a quarter past 12 o'clock.

BRAMPTON 1ST.—We are glad to observe that the congregation of the Rev. J. Peingle have added \$100 per annum to his stipend. We trust many other congregations have acted with like consideration.

NAIRN CHURCH, WEST FLAMBORO.—The Ladies connected with the congregation under the charge of the Rev. A. McLean, lately presented him with a handsome sum of money, as a token of esteem and affectionate regard.

ALDBORO.—Mr. A. C. McDonald, who laboured in Aldboro as missionary during part of last summer, was presented by the members of the Bible Class with a well filled purse, as a token of their esteem and appreciation of his labours.

ALMA.—On the 14th ult., the Rev. J. Davidson was ordained and inducted as Pastor of the congregations of Alma and Cummock. The Rev. G. Smellie preached and presided. In the evening there was a congregational soiree which was largely attended.

NEW GLASGOW C.E.—The Rev. Robert Binnie, of New Glasgow, received from the members of his congregation, on the 15th December, an elegant Gold Watch, of the value of One Hundred Dollars, as a mark of their esteem and affection for him as their minister.

PLYMPTON.—The Congregations of N. & S. Plympton have given a call to the Rev. H. McQuarrie. The Presbytery of London has sustained the call. The congregations promise \$600 per annum as stipend with increase, and five acres of land.

RICHMOND HILL AND THORNHILL.—The missionary subscriptions of the above congregation amounted to \$62 79c, viz., \$29 60c from Richmond Hill, and Thornhill \$33 19c. The above amount was apportioned as follows viz: Knox College \$24 00, Home Mission \$30 79c, Foreign Mission \$8 00.

PORT DOVER.—The congregation at Port Dover have lately erected an excellent marse at a cost of \$1000. On the occasion of taking possession of the new manse, the Rev. W. Craigie, the Pastor, was presented with the sum of \$120, by members of the congregation, and other friends.

CHICAGO.—At a late meeting of the Presbytery of London there was presented a numerously signed petition from members of the Presbyterian church in Chicago, praying that they be organized into a congregation and supplied with preaching. The Presbytery agreed to grant supply until next meeting of Presbytery.

STREETSVILLE.—The Rev. W. Wright, before leaving Streetsville was waited upon by a deputation of the work people employed in the woolen factory of Messrs. Barber, and presented with a handsome sum of money, and an address expressive of their esteem and appreciation of his services among them.

MEAFORD.—On the evening of the 16th a number of the members and adherents of the Church in St. Vincent C.W., presented the Rev. John Gauld Meaford, with a handsome cutter, worth \$50, together with an address expressive of kindly sentiments. A choice Tea set was, on the same occasion, presented to Mrs. Gauld, by the Ladies of the congregation.

SALT-FLEET & C.—The members and adherents of the Presbyterian Church of Binbrook and Saltfleet, in connection with the Canada Presbyterian Church, presented their pastor, the Rev. Mr. Cheyne, with a very handsome cutter, and an excellent fur cap and gauntlets, as a token of their affection and esteem.

HAWKESBURY.—A deputation from the Mission Station at Hawkesbury, lately waited on the Rev. John Anderson, and presented him with a very handsome sum of money in token of their appreciation of his services during the last year. Hawkesbury is a new station, but gives good promise of success.

COLLINGWOOD.—EXTINCTION OF DEBT.—A soiree was held in Collingwood, on Feb. 1st in connection with the Canada Presbyterian Congregation there. The evening was very unfavorable, but the attendance, nevertheless, was exceedingly good. The proceeds amounting to about \$60 were appropriated to aid in paying the debt on the church, which happily is now entirely cancelled.

KNOX'S CHURCH MONTREAL.—On the 6th ult., the Rev. Dr. Irvine was inducted as Pastor of the congregation of Knox's Church, Montreal. The Rev. J. M. Gibson presided, preaching from Luke xvii: 21. The Rev. Dr. Taylor addressed the minister, and the Rev. A. Young, the people. The whole services were listened to with marked attention and interest. At the close Dr. Irvine received a hearty welcome from the congregation.

GUELPH, KNOX'S CHURCH.—The Missionary Association of Knox's Church Guelph has raised during the year the sum of \$248 68 and the Sabbath School for Missionary purpose \$48, in all \$296 68. The money of the Association has been appropriated as follows, retained in hand \$8 68c, for Knox's College \$120, for Home Mission \$50, for Foreign Missions \$30, for Widow's Fund \$20, for Synod Fund \$10, for Presbytery Fund \$10. The Sabbath School money was

divided, for Knox's College, \$25, for Foreign Missions \$10, for F. C. Mission \$8, for Home Mission \$15.

OSHAWA.—On the evening of the 1st of February, the Presbyterian congregation of Oshawa (Dr. Thornton's), held their annual soiree. It was a very successful meeting. The meeting was addressed by Rev. John Laing, Rev. D. Waters, and Rev. George Cochran, Wesleyan Minister, Oshawa. The sum of \$100 was realized, which was devoted towards liquidating the small debt still due on the new church. Towards the close of the meeting, Dr. Tempest, of Toronto, being present, asked leave to make a few remarks, in the course of which he presented Dr. Thornton with a neat purse containing over \$100—a gift from the ladies of the congregation, to Mrs. Thoraton.

NANAIMO.—Captain Franklyn, J. P., has kindly placed the Court-room at the disposal of the Rev. Mr. Jamieson for a few Sabbaths for the observance of Christian worship after the manner prescribed by the Church of Scotland. The Rev. gentleman is hopeful from the number of residents here who have been educated in the Presbyterian faith, soon to have a congregation sufficiently large to necessitate the erection of a suitable building for their especial religious behoof. Service was held yesterday, for the first time, in the temporary church, and was attended by a numerous and devout assemblage.

BINBROOK.—A soiree was held in the Presbyterian Church, Binbrook, on the evening of January the 20th, to obtain additional books for the Sabbath School Library. Mr. Cheyne, the pastor occupied the chair. Eloquent addresses were delivered by the Rev. Messrs. Burns, Malcolm, and King. The Binbrook choir kindly gave their services, and entertained the audience with excellent music. Seventy-five dollars were realized for the object. The soiree being combined with the missionary meeting, appointed by the Presbytery of Hamilton, for which the Rev. Messrs. Burns and Malcolm were deputies, a collection was taken up, and about eight dollars obtained, which will be increased by a Sabbath collection.

ACTON CHURCH RE-OPENED.—The Church at Acton was erected twenty years ago, and opened by Dr. Burns, then of Knox Church Toronto. The congregation flourished greatly under the faithful preaching of the word, so that other two congregations have been raised or greatly aided as to membership out of it. Having been found too small for the growing population, a large and substantial addition was lately made to it, so that one edifice, a really neat and commodious one, now holds about 500. On Sabbath, the 14th January it was re-opened by Dr. Burns preaching in the forenoon, and Mr. Cameron, the Pastor, in Gaelic, in the afternoon, after a short interval. On Monday evening a social meeting was held which was very numerously attended, and after a substantial repast, for which the ladies of the congregation deservedly received hearty thanks, various addresses of a suitable nature were delivered by the minister, and by his brethren, Dr. Burns, Mr. Ewing of Georgetown and Limehouse, Mr. Macdonald of Puslinch, and Mr. Ball of Guelph, as also by Mr. Clement, of the Wesleyan Methodist connexion. The collection on Sabbath, and the sale of tickets to the Soiree, swept away the whole debt on the erection, and put fifty three dollars into the treasury. The music of the vocal band from Milton was enlivening, and ten o'clock saw the close of a very pleasing social gathering.

CAISTOR.—The first Presbyterian Church in the Township of Caistor was opened for public worship of God on Sabbath, the 21st day of January. Though the day was exceedingly cold, the church was filled at all the services by an attentive and interested audience. Excellent and appropriate sermons were preached on the occasion by the Rev. Mr. Black, of Caledonia, in the forenoon and afternoon, and by the Rev. Mr. Grant, of Oneida, in the evening. In the service of the day, the Rev. George Cheyne, pastor of the con-

gregation, took part. Caistor was taken up as a station by Mr. Cheyne a few years ago, in conjunction with Saltfleet and Binbrook. By the blessing of God, this step which was brought about by providential circumstances, has resulted in the erection of a neat and substantial place of worship. The members and friends in the locality did a great deal of the work themselves, besides their subscriptions. The ladies also, with praiseworthy zeal, were not behind in forwarding the good work, having presented an elegant Bible and Psalmbook, and four handsome lamps—two of them with globes, for the pulpit, which they also neatly trimmed and carpeted, and put blinds on the windows.

A soiree was held on the Monday evening, when the house was crowded. Eloquent addresses were delivered by several clergymen. The Binbrook choir kindly gave their services, and entertained the audience with excellent music. Eighty-six dollars were realized by the soiree, and forty dollars additional were collected and subscribed, thus freeing the church of all encumbrances.

METAPHYSICAL AND ETHICAL SOCIETY, KNOX COLLEGE.—At the request of the above Society, the Rev. George P. Young, A. M. (late Professor) has agreed to deliver a lecture in the Divinity Hall on the evening of Tuesday 3rd April. The subject of the Lecture will be: "An Examination of Mr. John Stuart Mill's Theory of our Belief &c."

Ministers and other friends are respectfully invited to attend.

BRITISH COLUMBIA.—We take the following from a Newspaper published in British Columbia:—**ANNIVERSARY MISSIONARY SERVICES.**—The Anniversary Missionary Services, in connection with the Presbyterian Church in this Colony were held in St. Andrew's Church, Carnarvon street, on Sunday and Monday. On Sunday morning the Rev. T. Somerville, of First Presbyterian Church, Victoria, preached to a large and deeply interested congregation, from the words of Christ, addressed to Peter, "Simon son of Jonas, lovest thou me?" In the evening the Rev. D. Duff took for his text the commission given by Christ to his disciples, as recorded in Matthew's Gospel 28th chapter and 19th verse. On Monday evening a public meeting was held in the Church, the Hon. H. P. P. Crease, Attorney-General, in the Chair, when very interesting and effective addresses were delivered by the Hon. Chairman, and by the Rev. D. Duff, the Rev. E. Robson, Wesleyan Minister, and the Rev. T. Somerville. The audience on Monday night was not nearly so large as we had expected to see upon an occasion of such interest and importance, but the addresses were characterized by rather more than ordinary interest and ability, the Chairman discharging the duties of his position in a very able and happy manner, and receiving a hearty vote of thanks at the close. The financial result was announced to be \$265 50.

BLenheim, CHURCH OPENED—The Church lately erected in the village of Blenheim, by the Canada Presbyterian Congregation of Harwich, was opened for public worship on Sabbath, the 4th of February. The Rev. Stephen Balmer of Detroit preached in the forenoon on the words, "Glorious things are spoken of thee O City of God!" (Psalm lxxxvii. 3.) The sermon, as well as the text, was very appropriate. In the afternoon Mr. B. took for his text the v. "He that hath my commandments and keepeth them, &c., (John, xiv. 21); and in the evening, at seven o'clock, the Rev. Mr. Bawtenhimer, W. M. Superintendent of the Rondeau circuit, preached on the "Perils and safety of the Church," (v. 46, 2, 5) "Therefore will not we fear, &c." The Church, which is seated to contain about 300, was well filled throughout the entire day, and a collection was taken at each service in aid of the building fund.

—On the evening of the following Tuesday a Soiree was held in the village which was very numerously attended. After refreshments in the Town Hall the assembly retired to the church, which was soon filled to overflowing, so

that many required to leave with no better cheer than the comforts of the table. Archibald McKellar, Esq., M.P.P. occupied the chair, and in his usual felicitous style kept the crowd at once in good order, and good humour. Though the Presbyterian element was rather scanty on the platform, the services of other denominations were very promptly offered; the Rev. Mr. Davis, Episcopal Minister, and the Rev. Mr. Bawtenhimer, W.M. being present gave each a speech on the occasion. The other speakers were Dr. Jacob Smith, Ridgetown, and the Rev. A. W. Waddell the pastor of the Congregation. The "Report" of the building operations was read by Mr. James Samson. From this report it appeared that the proceeds of the evening, together with the collections taken on Sabbath, nearly annulled the debt on the house and lot, leaving, however, a small balance. An appeal was made to the congregation, and a voluntary response came from about 20 individuals in the shape of a subscription of \$100. After the returns were made it was found that the sum contributed on this occasion, including collections and subscriptions, amounted to about \$285. The building is at once commodious, and beautifully finished, and, in its present form, stands free of debt. What remains to be done may, and probably will, incur a debt, but it will be trifling.

A few nights afterwards a party of ladies and gentlemen, mostly belonging to the congregation, paid a visit to the residence of the Rev. A. W. Waddell, and, after spending a pleasant evening, retired after presenting a friendly address to the Pastor, and an amount in money to the value of nearly \$50.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Prescott, C.W., on the 6th inst.

The Rev. Mr. McKenzie, of South Gower and Mountain, was elected Moderator for six months.

Missionary supply, so far as available, was appointed for the stations and vacant congregations within the bounds.

Contributions for Home Mission purposes were reported from several congregations.

An application from Kemptville, for the stated services of Rev. Mr. Jamieson, with a view to a call, was received and sustained.

A communication from the Foreign Mission Committee was received, appointing the Rev. Mr. Matheson, of Osnabruck, as Missionary to Red River.

The next meeting of Presbytery was fixed for the first Wednesday of March, to hear the Osnabruck congregation, which was ordered to be cited to appear on its own behalf.

The Clerk gave notice that at next meeting he would introduce a scheme whereby the Presbytery might, without pecuniary help *ab extra*, add three ministers to its number, and sustain besides a peregrinating missionary.

WM. FERRIE, A.M., P.C.

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met on the 6th, an 7th of February. The ministers of the City of Toronto, with their Sessionsd were appointed a Committee, Mr. Topp convener, for investigating the wants of any locality in the city or neighbourhood to which their attention may be directed, to take steps as they may deem expedient in the circumstances, and to report to the Presbytery. A Committee was appointed, with Principal Willis as convener, to confer with the congregations or representatives of the congregations of Yorkmills, Fisherville, Weston and York Townline, with a view to arrange their supply of divine ordinances. On the motion of Mr. Gregg, the Presbytery resolved to overture the Synod, on the subject of an increase to the Stipends of ministers generally throughout the church. Dr Jennings obtained leave of absence from his charge for three months on account of the state of his health. The Presbytery expressed their readiness to afford assistance, so far as may be necessary, in supplying his pulpit; and a

committee was appointed, with Mr. Raid as convener, to attend to this matter. Barrie was disjoined from Ianisfil; but before deciding to form a congregation at Guthrie Church, Oro, and to connect it with Barrie, the Presbytery, while they look with favour on the proposal, desire to receive a fuller expression of the wishes of those in the district around Guthrie Church, and resolved to delay giving a final decision till next meeting in the hope that such an expression will then be laid before them. Mr. Topp was unanimously nominated as Moderator of next Synod. It was agreed that returns should be ordered from the congregations within the bounds, as to the payment of ministers' salaries, and contributions to the Schemes of the Church, these returns to be made to the Clerk on or before the 20th of March. Reports in regard to missionary meetings, held in the course of the winter, were deferred, it being understood that these will be given in and considered at next meeting. The attention of the Presbytery was called to the distribution of the Home Mission Field and the necessity of employing catechists; and a Committee was appointed to inquire into the qualifications of any who might be willing to act in that capacity during the coming summer. Mr. King gave notice that at next meeting he would propose an overture to the Synod in regard to the payment of probationers by vacant congregations.

Session Records and communion rolls were ordered to be produced at next meeting, which was appointed to be held in Knox Church Toronto, on the first Tuesday in April at eleven o'clock, forenoon.

JAMES MITCHELL.

Presbytery Clerk:

PRESBYTERY OF MONTREAL.—This Presbytery met within Cote Street Church, Montreal, on the 24th and 25th of January last. There was a good attendance of members. The Rev. John Irvine of Mille Isles was appointed moderator for the next six months.

Communications were read 1st, from the Clerk of the Presbytery of Hamilton intimating that the Rev. D. Inglis had declined the call addressed to him by the congregation of Knox Church Montreal; 2nd, from the Clerk of the Presbytery of Brockville, intimating that the Rev. A. Matheson had declined the call from the congregation of Martintown and Williamstown; and 3rd, from Mr. John Davidson, probationer, declining the call from St. Sylvester.

The Rev. Dr. Taylor reported that he had in accordance with instructions, presided at the election of a minister in the congregation of Knox Church Montreal, and that the Rev. Robert Irvine D.D., late of Hamilton C.W., had been unanimously elected and called. The call with relative documents, was laid on the table. The Presbytery received the call and approved of Dr. Taylor's conduct in the matter.

The Rev. Dr. Irvine, who was present, on presenting his credentials of character and standing as a minister of this church, was received thereon. The call from Knox Church was then sustained, placed in Dr. Irvine's hands, and was afterwards accepted by him. The Presbytery appointed his induction to take place on Tuesday the 6th of February at 7.30., p.m., Mr. Gibson, to preach and preside; Dr. Taylor to address the Minister; and Mr. Young the people.

At the request of the Presbytery, Mr. Binnie agreed to withdraw his resignation, of the pastor's charge of the congregation of New Glasgow.

A petition from the Congregation of Martintown and Williamstown, praying for a moderation in a call to a minister was read. The Presbytery agreed to grant its prayer, and appointed Mr. Cameron to attend to this matter.

The report of the Home Mission Committee was given in by Mr. Macvicar, the Convener. The report was received.

A petition from the people at Hawkesbury, praying to be organized as a

Station was read. The Presbytery received said petition; agreed that it lie on the table in the meantime; that the Congregation of Lochiel be notified respecting this matter; and that Messrs. Cameron, Anderson, Currie and Paterson, give a Sabbath each to Hawksbury before next meeting of Presbytery, Mr. Cameron, Convener.

The Presbytery took up the consideration of Home Mission Collections, when on motion made and seconded it was agreed that the Congregations within the bounds send all moneys for Home Mission purposes to the Treasurer of the Presbytery's Home Mission Fund, and that he report the amount thus received to the Treasurer of the Central Committee.

From this decision Messrs. Watson and Paterson, craved leave to enter their dissent, which was granted.

A Circular regarding contributions in aid of Knox College was read. The Presbytery called the attentions of members to this matter, and enjoined that contributions be made for this object in all the congregations within their bounds, and forwarded with as little delay as possible.

Mr. Allan, gave in his resignation of the pastoral charge of the congregation of St. Eustache, Grand Prienere and St. Therese. The Presbytery agreed to summon said congregation to appear for its interests in this matter at the next ordinary meeting of Presbytery.

A. YOUNG.

Pres. Clerk.

THE LATE REV. MARK Y. STARK, M.A.

The Rev. Mark Y. Stark, whose death we briefly noticed in our last issue was born at Dunfermline, Scotland, on the 9th November, 1799. His parents were of high respectability, and had a large circle of connections, some of them occupying important and influential positions. His grandfather was minister of the Parish Church at Tullybole, and his father was proprietor of the Brucefield Linen Works at Dunfermline. His mother, originally Miss Young of Cleish Castle, died while he was still an infant; and after her death he was brought up by his aunt, Miss Young, until his father's second marriage, with Miss Barnatyne, daughter of Dugald Bannatyne, Esq., of Glasgow, a well known and highly respected citizen, whose writings on Political Economy and kindred subjects attracted much attention at the time. His father died in 1812, while Mark was still a boy. His step-mother, who still survives at an advanced age, was all that a mother could be to her own son, and after the death of his father, Mark was brought up almost entirely in the family of her father, Mr. Bannatyne. His early education was principally received at a school in Essex, England, where he made great progress, especially in classical studies. He afterwards passed through the ordinary course of the University of Glasgow, where he took the degree of M.A., in 1821. He studied Theology at the same University under Dr. Stevenson Magill and his colleagues in the Theological Faculty, and after the usual trials, was licensed to preach the Gospel in 1824, by the Presbytery of Glasgow in connexion with the Established Church.

After finishing his Theological studies, he acted for some time as tutor in a family of high respectability, a position for which his superior scholarship, his excellent character, his cultivated manners and his varied accomplishments peculiarly fitted him. He was highly esteemed both by the parents and by his pupils, who learned to look upon him in the light of a valued and trustworthy friend. He was more than once on the Continent, travelling through France, Germany, and Switzerland, and Italy. As he remained for a considerable

time at some of the principal cities which he visited, he had opportunities of carrying on and extending his studies. These opportunities he diligently improved, attending lectures at the University of France as well as at Berlin. During his first visit to the Continent, he remained for a considerable time in the family of Dr. Becker, of Offenbach, with whom he contracted an intimate and lasting friendship. One winter he spent in Rome, thus having an opportunity of making himself familiar with the works of art, which are found in that celebrated city. Mr. Stark had very great taste in every thing connected with the fine arts, and could use his pencil with great effect and skill. His sojourn on the Continent gave him also an opportunity of making himself a thorough proficient in the French, German and Italian languages, and of enriching his library with many works of foreign authors.

While Mr. Stark was still a probationer, repeated prospects were presented of a settlement in the Church of Scotland, but while he was highly esteemed wherever he was known, the hopes of his friends in regard to his settlement were not realized. He then began to think of Canada as a field of labour, and, in 1833, came to this Province, with recommendations from the Glasgow Colonial Society, a Society which did much about the period referred to in sending Presbyterian ministers to the North American Colonies. He brought also letters from influential friends to the Governor, Sir John Colborne, from whom he received much attention and kindness. Soon after his arrival he was called by the congregations at Ancaster and Dundas, where he was speedily inducted as Pastor, succeeding the Rev. Mr. Sheed, who had some time before been removed by death. At the time referred to, there were but few Presbyterian ministers in the western part of Canada, and these were very widely scattered. The Presbytery of Hamilton extended from Lake Ontario to Amherstburgh. For a short time Mr. Stark had but few fellow-labourers within reach, but soon after his own settlement, the late Mr. Gale was settled at Hamilton, Mr. Stark officiating at his induction. Other congregations were organized, and other ministers soon settled. In the life of a minister in Canada, in such a situation as that occupied by Mr. Stark, there are not usually many incidents of importance to note. Ordinary, every-day work, pastoral visitation, and missionary tours—somewhat more arduous thirty years ago than they are now—filled up the time of the minister, leaving but little leisure for anything beyond the proper work of the ministry. In everything connected with his work, Mr. Stark was diligent, faithful and conscientious, and soon enjoyed, in a very large degree, the affection of his people, and the respect of the community.

Soon after his settlement he was united in marriage to the partner whose labors for upwards of thirty years lessened his, and whose active mind, and bright and joyous disposition, sustained and cheered him amidst his arduous and sometimes discouraging labors. His married life was a singularly happy one. He was a most loving and affectionate husband and father, and his home was the scene of a much pure and unalloyed pleasure as falls to the lot of most.

When the disruption in the Church of Scotland took place in the mother country and was followed by a similar division in Canada, Mr. Stark, although always disposed to be a peace-maker, was quite decided in adhering to the party sympathizing with the Free Church. He occupied the Moderator's chair of the last Synod held before the disruption, and was chosen Moderator of the first Free Church Synod in Kingston in 1844. As Moderator of the Synod at the time of the disruption, his situation was one of great delicacy and difficulty; but he never hesitated in the path of duty, and was resolved, by the grace of God, to adhere to the principles which he regarded as scriptural and authoritative. Mr. Stark's people did not all adhere to him, and he and those adhering had to give up the churches in which they had formerly worshipped.

Ere long a church was erected at Dundas, and a hall fitted up at Ancaster, and in these places of worship Mr. Stark continued to minister as of old, his ministrations, according to the testimony of friends, acquiring a still more earnest and experimental character. After a number of years, he made arrangements for confining his labors to Dundas, the members of his congregation at Ancaster uniting with the other Presbyterians in the neighbourhood in forming a charge, over which the Rev. J. Lees was afterwards inducted. In this arrangement Mr. Stark cordially acquiesced.

About the time of the Union in 1861—an event of which Mr. Stark heartily rejoiced—he began to think of retiring from the active duties of the ministry—his health, which was never very robust, becoming somewhat infirm. In the course of the year 1862 he tendered to the Presbytery the resignation of his charge. Many of the friends of Mr. Stark in the Presbytery and throughout the church would have wished that he should still retain his connexion with a congregation to which he had so long ministered. But he chose to tender his resignation; and the Presbytery, after making arrangements with the congregation as to a retiring allowance, accepted the resignation. Wishing, however, still to enjoy the benefit of Mr. Stark's presence and counsel, the Presbytery made application to the Synod for leave to retain his name on their roll as a minister without charge—an application which the Synod cheerfully and unanimsously granted.

Being relieved from the duties and care of pastoral work, Mr. Stark was permitted to enjoy a period of improved health. He preached occasionally in vacant congregations where his services were required, and during the vacancies at Dundas performed many duties among his former flock, both public and private. It gave him great pleasure when the congregation, after a considerable interval, succeeded in obtaining the services of the Rev. J. McColl, who was ordained as pastor in October last, and he gave the new pastor a most hearty welcome. The esteem was mutual, and it was hoped that the aged minister and the young pastor might, for several years, enjoy each other's society and intercourse. But our hopes in regard to earthly comfort are often disappointed, and so it was in regard to our dear departed friend. At the beginning of the present year, Mr. Stark was more than usually well. He went to visit his eldest son, who is settled in Woodstock, and after spending a few days very happily with him, he went to Galt to visit his youngest daughter. While there, he preached on the evening of the 7th ult., in Knox's Church, where he had officiated not unfrequently during the vacancy before the settlement of Mr. Smith, and always with great acceptance. This was his last sermon. On the following day, he went home, leaving Mrs. Stark in Galt. On his arrival at Dundas he felt well and attended a Union, prayer meeting—it been the week of prayer. On Tuesday he went to Hamilton to attend a meeting of the Presbytery, walking to and from the Station both at Dundas and Hamilton. After returning home in the evening, he again attended a prayer meeting. On Wednesday evening, he attended another meeting in his own old church—St. Andrew's Church, and took part in the exercises, with an unction and a fluency which were remarked by several. On going to his own house he found that Mrs. Stark had returned, and they sat for some time conversing cheerfully. He awoke at five o'clock on Thursday morning feeling quite well, but by six o'clock he was complaining of an acute pain which had seized him in the side. After ineffectually trying some remedies at hand, Mrs. Stark called in the Doctor who pronounced the disease to be pleurisy, but thought that it might be subdued. The prescribed remedies were used, and there seemed to be an alleviation of the symptoms, but his prostration was very great. There followed two weeks of much suffering, with occasional intervals of comparative comfort; while alternating hopes and fears filled the hearts of his family and friends. In the midst of all, he was tranquil

and peaceful, taking great delight in listening to passages of the Scripture and to some of the sweet hymns in the little book, "Able to Save," which were read by Mrs. Stark. On the afternoon of Tuesday, the 23rd, he appeared to be worse, and on Wednesday, the Doctors had no hope that he could survive twenty-four hours. The day was spent amidst much suffering, which was, however, alleviated towards evening. His worldly affairs had been previously settled, but he wished some little alteration made, and was able to have his wishes carried into effect. He was perfectly conscious of his approaching change, and, expressing his firm reliance on Jesus, longed for deliverance. His prayers were speedily answered; about a quarter past 11 p.m., he gently breathed his last, surrounded by all the members of his family, except his oldest daughter, who is now in Scotland. The funeral took place on the 27th and was largely attended, not only by the members of his former congregation, but by not a few from Hamilton and other places. The services were conducted by the Rev. D. Inglis and Dr. Ormiston, of Hamilton, Rev. G. Cheyne, of Binbrook, and Rev. J. K. Smith, of Galt, Mr. McColl being unavoidably absent.

Our space will not allow us to say all we would wish with reference to Mr. Stark's character as a minister and an individual. But we cannot conclude without a few sentences, on these points. Mr. Stark was a man of good natural talents, superior scholarship, and of varied and rare accomplishments. He was a proficient in several branches of natural science, and especially was an accomplished Botanist. He kept up a correspondence, long after he came to Canada, with Sir W. J. Hooker, or rather Sir William kept up a correspondence with him, for Mr. Stark was too modest a man to seek correspondence with men of eminence, even on those branches of study which fell in with his own natural tastes. Mr. Stark was, indeed, peculiarly rich in friends and correspondents, many of them being men of eminence in their respective departments. Through his own family or that of his step-mother he was connected with Sir George Napier, Professor Dugald Stewart, Sir William Hamilton, and other men of eminence. Mr. Stark had carefully preserved all or most of the letters which he received. The writer of this has looked into a small part of his correspondence, and has read a number of letters from the individuals already named, and from many others, whose names are well known both on the Continent and in Britain.

Mr. Stark although mild in disposition and character, was yet firm in adhering to principle. We have noticed his decided stand in connection with the Disruption. A perusal of part of his correspondence has made us acquainted with another instance of firm adherence to Christian principle. It appears that before he made up his mind to come to Canada, he was strongly urged by influential friends in England and in Scotland to enter the English Church, and a perpetual curacy, in a very desirable situation in the west of England, was offered for his acceptance, with the prospect of future preferment. Mr. Stark was, however, too steadfast and firm in adhering to principle to accept such an offer, urged though it was by some very influential friends. He preferred to come to Canada, at a time when the hardships and toils of a minister were far greater than they are now.

As a minister, Mr. Stark was conscientious and earnest, and specially excelled in ministering to the afflicted and sorrowing. His sermons were prepared with very great care, exhibiting in the composition a peculiar neatness and finish. They were at the same time thoroughly evangelical and practical. In their delivery there was no attempt at effect, nothing of what is usually called a *popular* manner; but his pulpit ministrations exhibited an earnestness and an affectionate persuasiveness, especially during the latter years of his ministry, which made them very precious to those who really loved the truth. Mr. Stark, moreover, exhibited a higher eloquence than that of th

pulpit orator—the eloquence of a uniform, steady, growing christian consistency in his whole character and deportment. We have known but few christians whose life and conversation presented a more beautiful exhibition of the graces especially the gentler graces of the christian life. His religious character, too, had evidently of late years become more fully developed. Christian friends who only saw him occasionally have remarked how much he had grown in grace. His path was truly like that of the shining light that shineth more and more unto the perfect day.

While very diligent in the performance of the more private duties of the ministerial office, Mr. Stark was regular in attending the meetings of Church Courts. He did not very often speak, but when he did speak, he was always listened to with the greatest respect and attention. Sound judgment, good common sense, and prudence always characterized the counsels and views which he expressed. For many years he was clerk of the Presbytery of Hamilton, and discharged all the duties of that office with the greatest precision, fidelity and exactness.

Personally Mr. Stark was greatly beloved by his brethren in the ministry, and indeed by all who had an opportunity of knowing him. He was so unselfish, or modest, so amiable, so thoughtful of the feelings of others, that it was impossible to be in his company and not to love him. He has gone from us, leaving the sweet fragrance of many graces. We mourn his removal; but our loss is his gain. May we be enabled to follow him as he followed Christ, and may the removal of so many of our ministers, one after another, lead those who remain, to be more and more earnest and diligent in their work. The time is short; the day of work is far spent, and the night is at hand. Let us be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labor shall not be in vain in the Lord.

THE LATE REV. J. MCKINNON.

More than a mere intimation of his death, who is the subject of this paper is looked for. He was well known and duly appreciated in a large circle of acquaintances and friends. The intelligence of his death had an unusually startling effect on those who had been long acquainted with him. It was not only unexpected, but it seemed to bring death nearer to them, and to give a more vivid view of the importance of life, and its relation to death, and eternity. It was a call to redeem time, and to work all the more diligently while it is day, before the night cometh when no one can work.

Mr. McKinnon's death took place at Carlton Place on December the 24th, 1865, after an illness of about four weeks. His age was about fifty years. He has left a widow to mourn his loss, and six surviving children. He had three pastoral charges—the first at St. Thomas, the second at Owen Sound, and the last at Beckwith. He passed his early years in Esquensing, and attended then the ministrations of the late Rev. Peter Ferguson. While very young he appears to have had his mind seriously impressed with the importance of divine things,—and the feeling was not temporary. Having resolved to give himself to the ministry of the word, he devoted himself to the preliminary studies with great diligence and perseverance. In 1837, he passed his time in Oneida Institute N.Y. In 1838 he came to Hamilton, and put himself under the tuition of Dr. Rae, whose reputation was great, not only as a Teacher, but for the variety and extent of his attainments. Two of his fellow-students died while there, viz., Stephen Balmer and James Durno. Three or four others (his fellow students in Hamilton) entered with him Queen's College, which opened in February 1842, under Principal Liddell.

The Disruption of the Church of Scotland produced its results in Canada. The Theological Students were divided in opinion; but six out of the seven declared their adherence to the principles of the Free Church; five of them after remaining three Sessions at Kingston, removed to Toronto. Mr. McKinnon was one of the first students of Queen's College, and also of Knox College. He was licensed in April 1844, in Toronto.

Among his fellow students in Queen's College, or Knox's College, or both, may be enumerated the following, Thomas Wardrope, George Bell, L. McPherson, Robt. Wallace, A. Wallace, P. Gray, Wm. Bain, J. Corbett, J. B. Mowat, J. Black, W. Sutherland, T. Dickson, and A. McColl. To those who knew him, it would be unnecessary to state that Mr. McKinnon was of a frank, open countenance, and naturally of a cheerful disposition. He was fond of society; but it was while in a circle of friends of like sympathies, that his qualities appeared to most advantage in their quiet native lustre. He possessed qualities which when called into full play, enabled him to contribute at least his full quota to the intellectual repast. He had a great fund of humour, and a keen sense of the ridiculous. Perceiving remote points of resemblance, and making a combination of such incongruous images as in the course of conversation or discussion were suggested, he excited laughter; and yet there was no straining after effect; and in telling others what had excited his laughter, he was not alone in his enjoyment. His power of sarcasm was uncommon. It was a weapon which he could wield with great effect. One of his most intimate friends, after witnessing on one occasion its effect, advised him to cultivate the gift. It is a dangerous as well as a formidable gift. The temptation to abuse it is often too great. It was not in his nature to delight in inflicting pain. He seems to have so seldom resorted to it, that few even of those acquainted with him, were aware that he possessed it. Sir John Romilly after listening to Wilkerforce's reply to an abusive speech against him, said, "I always admired Wilkerforce's talents; I admire his virtue still more, that rivalling Pitt himself in the poignancy of his sarcasm, he habitually abstains from its use." I believe that the principle that guided and influenced the great statesman, animated and influenced the conduct of the modest and conscientious christian pastor.

Integrity was a prominent feature in his character, hence his consistency of conduct. Meanness and cunning were foreign to his own nature; and in that of others, they excited feelings of repugnance, of which there could be no concealment. He was a man without guile. His yea was yea, and his nay was nay. No one, looking him in the face, could suspect him of duplicity. Capable of relishing the pleasures of friendship, and tenacious of attachments once formed, he would be willing to sacrifice the good will of all his friends, now great soever the pain might be, rather than swerve from what he believed to be the path of duty. Such men cannot in the common sense of the mind be popular in their day. It is more easy to build the sepulchres of the prophets, than to hearken to their words. He had to endure many evils, and to submit to many hardships, for his conscientious fidelity; and though it is unreasonable to suppose that he was never mistaken, yet knowing the character of the man, it would not be too hazardous to affirm, that the chief of his troubles is to be ascribed to the fact, that he was "too fond of the right to pursue the expedient." He was distinguished for the great respect which he showed to his superiors, whether in years or religious standing. It was only when years brought no wisdom, and religious profession was unaccompanied by practical fruits, that he stood aloof, and refused to bestow honor, where honor was not due.

His general knowledge was not particularly extensive. He appears to have for the most part confined himself to his proper professional studies, and pastoral duties. He possessed a competent knowledge of the languages, but his

forte seemed to lie in the direction of those studies which require the exercise of the understanding. He had the capacity for excelling in Logic and Mathematics. He had a strong inclination for these, but a superior influence restrained him. Though possessing, as I have already said, a keen sense of the ridiculous, he never could endure to hear the word of God employed in a spirit of levity, or to excite mirthful emotions. The word of God was his daily study and delight. He was much devoted to prayer. His pulpit ministrations were such as might be expected from a man distinguished for the qualities which I have attempted to pourtray. No one could hear him without being struck by his earnestness and reverential spirit. He believed what he proclaimed; he felt what he believed.

Mr. McCinnon's health began to fail after the meeting of Synod. The climate during the winter seems to have been too rigorous for his constitution. In August being visited by his brother-in-law, he was induced, on a six weeks, leave, to accompany him to Toronto. He there consulted a physician. On his return home he rallied. His last illness was owing to a cold while driving over a bad road. He was attacked by inflammation of the liver, then of the right lung, and lastly of the left. During the last nine days he was compelled to sit in his chair, he had no pain, but his weakness was excessive. He could speak but little owing to asthma; and he expressed his regret, that he was too weak to meditate, if his end was near. He was patient and uncomplaining. Any mention of the Saviour's sufferings always affected him much. The book of Psalms was read (in course) during his illness, as also that of the prophet Zechariah. The Gospel of John was substituted for the latter. He complained of his dulness and want of feeling in spiritual matters owing to the influence of the medicines which he had been taking. When reminded of the great High Priest over the House of God, he replied "I am in good hands." Very early in the morning of the day of his death, his mind "wandered," and he urged his wife to, "dress quickly, and let us go." "Where do you want to go" she asked. "I want to go home" was his answer." His wife read the 130th Psalm. "Lord from the depths to thee I cried &c," "that is beautiful" said he "pray," that was his last request. When asked "if he was going home to be with God and Jesus" he said but with great difficulty "yes." Soon after he failed to recognize his children and at 6. he fell asleep. "His last days" says one who watched over him with tender solicitude "were marked by the same quiet trust," and his latter end was peace.

S. L.

OBITUARY NOTICES.

Died at New Glasgow—Aldboro C. W., on 21st Jan. 1866—Sarah Campbell, relict of the late John McDougald Esquire, in the 79th year of her age.

The subject of the above notice was the wife of the late John McDougald who was among the first settlers located in the Township of Aldboro, by the late Col. Talbot.

Mr. McDougald was known to the community as one of those who took a most prominent part in the matters connected with temporal and religious movements, battling manfully for the cause of Religion and Education; so that after his death about 1857, the Presbytery of London put on record their deep sense of his past services to the Presbyterian Church of which he was an Elder for a long time, and the loss sustained by his removal.

His wife, the subject of this notice, stood faithfully by him, and in all trying circumstances cheered his heart and encouraged him in every good work.

Ever since her husband's death: she took a deep and abiding interest in the cause of the Redeemer, and felt unhappy when anything of an adverse nature damped the efforts of those who had the management of the congregation.

In her last sickness which was not long, she endured great bodily pain, but was quite composed and resigned to the will of God. She was sensible that her earthly tabernacle was fast dissolving, and spoke most affectionately to her family who were all present. She most impressively enjoyed Sabbath Observance, probably from having read extracts from Dr. McLeod's views on that question.

She asked to have read to her the 5th Chap. of Mat. and also the 23rd and 43rd psalms.

She spoke much of Christ, and quoting the passage, "All that the Father giveth me, shall come unto me, and him that cometh I will no wise cast out." She said 'I have committed my soul to his keeping, and I trust in him alone.'

A few minutes before she breathed her last, she asked to be raised up and placed upon her knees, and upon this being done, she prayed retaining the full exercise of her powers of mind to the last.

"Blessed are the dead which die in the Lord from henceforth; Yea saith the Spirit that they mayrest from their labours and their works do follow them."

A.McD.

Died in the Township of Dunwich on the 10th Feb. 1866, Janet Matheson, the beloved wife of Angus Gunn Esq., in the 80th year of her age.

The subject of this notice was along with her husband, among the early settlers of this Township. She was well known to all the ministers who visited this part of the country.

Her house was truly a home to them, and they would always receive a most hearty welcome, and be treated most kindly and respectfully.

She was a woman that possessed a considerable share of intelligence, and especially on the Scriptures.

For several years before her death she was sorely afflicted with bodily pains; yet bore them cheerfully, and with resignation to Him who afflicts not any of the children of men willingly.

Within a few days of her departure, she expressed to the writer that she was fully convinced that her peace was made up with God through her Lord and Saviour Jesus Christ.

Her funeral was one of the largest ever witnessed in that part of the County.

A.M.D.

Correspondence.

KNOX COLLEGE—DONATIONS TO THE LIBRARY;—LETTER FROM DR. BURNS.

Mr. Editor.—Since I last announced through the medium of the Record the donations which Mr. Henderson of Park and other friends had kindly made to our Library, large additions have been made by friends on a scale of uncommon liberality. On occasion of the lamented death of Mr. McLean of

Puslinch, two donations of books from his valuable Theological Library have reached us. The publications of the "Parker Society" of England, embrace fifty volumes of the writings of the best of England's Protestant Bishops and clergy, at the time of the Reformation—the Jewels, the Kidleys, the Cranmers, the Latimers, the Hoopers, the Bradfords, and a host of others whose name are well known, and the set of these works which had been recently acquired by Mr. McLean, was purchased by Mr. Isaac McQuesten of Hamilton, the son of our esteemed friend, Dr. McQuesten, and presented to the Library; and Mrs. McLean, the mourning widow of our lamented brother, generously presented as her gift, all the hitherto published writings of the Puritan divines of the same period, comprising twenty-five handsome octavo volumes, along with a guarantee for the additional five volumes on their publication, to complete the set. The volumes embracing these valuable gifts are as good as new, and they have assigned to them a prominent place among the treasures of the Knox Collection. For these, as for all the donations, due acknowledgements have been made. Nearly about the same time, other donations were received from two friends, both of them for a series of years officially connected with the institution, one still its accredited public representative, and the other its still warmly attached friend; we refer to Principal Willis, and to Professor Young.

The respected head of our Theological seminary has presented to the Library, the Cambridge edition in three volumes folio, of the "Historical Fathers" of the Church, Eusebius, Hegesippus, Socrates, Sozomen, Evagrius and others; a work of inestimable value, as forming the almost exclusive source of all the information we possess regarding the antiquities and history of the Church of Christ, for the first six centuries. The work is beautifully finished, in the languages of both Greece and Rome; enriched with notes by the continental Editor, Valesius (Henry de Valois), and the Cambridge Editor, Mr. George Reading, Librarian to Zion College, London (1721); dedicated by the one to Louis XIV, and his celebrated minister of State, Colbert; and by the other, to the then Duke of Chandos, a munificent patron of learning. This Anglican edition was brought out by the subscriptions of nearly 300 English gentlemen, chiefly heads of literary establishments, and dignitaries of the church. The names and the sums attached to each are all exactly set down in Latin, and the guiding star in the galaxy, is a worthy rector of two parishes near the Metropolis, and who has attached to his name (as in the case of the others,) the amount of his subscription in these peculiar and somewhat odd terms:—"Solvebat duos nummos aureos quos Anglice—Guineas vulgo dicimus. The work is magnificent, and in fine preservation. I need scarcely add, that our Library had been previously in possession of both the old and new English translations, both of the history of Eusebius, and his "Life of Constantine."

The donation by Professor Young amounts to not fewer than two hundred volumes, embracing a great variety of works by German and Anglican writers of the present and the past age, theological and miscellaneous. It is not often that a public library of this kind receives such a large addition to its lists, from any private collection. Very thankful are we for it, but protest against its being viewed—assuredly it was not intended—as a *solatium* "soothing and satisfactory," for the loss of the personal presence and academical labours of our esteemed friend. No—the "*desiderium tam cari capitis*" still affects us; and when the ex-professor shall have returned from "foreign travel," we can assure him of a hearty welcome back to associations and scenes, that would not soon fade from his remembrance nor from ours.

Various minor gifts in addition to the above claim grateful notice. Mr. Geddie, the valued Nova Scotia Missionary to the South Pacific has presented us with the printed translation of the New Testament into the language

of the New Hebrides. The Rev. Abraham Nelles superintendent of the New England Society's Mission to the Indian settlement at Brantford, has gifted to us the latest edition of the English Prayer book in the language of the Mohawks. The Rev. Thomas Wightman of Inisfil, has sent us (the gift of a lady in his congregation,) a copy of the first edition of Matthew Henry's "Method of Prayer." Principal Willis has also presented a copy of the new and enlarged edition of his valuable "Collectanea" of the Latin and Greek Fathers. From the Rev. Walter Inglis, of Kincardine, we have received a copy of the Hymn book used by the Converted Caffres of Africa, in their own language. I may also add, that tolerably complete sets of the Edinburgh Witness, Glasgow Guardian, Montreal Witness, Toronto Globe, Observer by Mr. William Oliver, and other repositories of news since 1843, have been substantially stitched up in more than thirty volumes.

Of the gifts to the "Museum" as distinct from those to the Library, notices are usually given through the Record by the Auditors annually named by the students. Our museum, for its size and age, is a very respectable one, and is adapted to patronage, and there are few who in passing along the journey of life, or in their various official movements to and fro, have it not in their power to augment at little or no expense such collections. An enlargement in the way of accommodation is very desirable, and I doubt not will by and by be realized. Libraries and Museums are peculiarly valuable in a young and rising country like ours, as tending to form its mental character and to treasure up materials for its future history.

Knox College, February, 19, 1866.

R. B.

To the Reverend Thomas McPherson of Stratford, we owe a valuable work of three volumes (bound in two,) no less than a collection of the farewell sermons and other addresses of the leading ejected ministers of 1862, with sketches of their appearance severally in the pulpit; a rare and curious piece. Our friend Mr. Andrew Chisholm, merchant in London, C. W., gave us about the same time the rare and antique "Cases of conscience," by Bishop Hall.

NOTICES OF PUBLICATIONS.

Children in Heaven, or The Infant Dead Redeemed by the Blood of Jesus.

Philadelphia; Presbyterian Board of Publication. Sold by D. McLellan, Hamilton, and Rev. A. Kennedy London.

This beautiful volume does great credit to the Publication Board. It is got up in an exceedingly handsome style. The subject-matter is also of great interest. We may state that the work is a compilation, containing a great many extracts both in prose and verse, from the pens of many eminent divines and writers, both in Europe and America. There is a well-written paper by the Rev. Dr. Smyth on "Opinions of Infant Salvation." Two objects have been aimed at by the compiler,—first to give a fair exhibition of the views of the great body of evangelical christians, more especially those embracing the system of doctrines commonly called Calvinistic, upon the subject of, 'Infant Salvation, secondly to furnish consolation to sorrowing parents, who have been bereaved by the removal of their little ones. The work is we believe, very well adapted for both the one object and the other.

Social Influence; Sophia Bleecker: Autumn Days.

The above are published by the Presbyterian Board, and form part of their 'Series for Youth'. They are like the other works published by the Board, well adapted for interesting juvenile readers.

The Word, Walks from Eden. By the Author of the "Wide Wide world." New York: R. Carter, and Brothers. Sold by D. McLellan, Hamilton.

The object of the writer of this volume is to illustrate the truths and narratives of the Bible, and to use the results of modern research and discovery for the purpose of filling up the outlines set forth in the inspired volume. The present volume contains a review and illustration of the narratives of the Bible down to Abraham. The author purposes to add other volumes on the Old Testament and on the Life of Christ.

The Princeton Review for January 1866.

Philadelphia: P. Walker 821 Chesnut Street. Rev. A. Kennedy, London C. W., Agent for Canada.

The January number of this well known Review contains the following articles: 1. Sustentation Fund: 2. Common Schools: 3. The Patristic Doctrine on the Eucharist: 4. Horace Mann: 5. Imperfect Rights as related to Church Discipline: 6. Strauss, and Schleiermacher: 7. Renau Strauss, and Schleiermacher.

The first article contains an able discussion of the subject of a "Sustentation Fund" for the support of the ministry, to which we may advert here after.

Nichol's Series of Standard Divines. Puritan Period Edinburgh: James Nichol; Montreal: B. Dawson and Son; Toronto: W. C. Chewett & Co.

We have received three additional volumes of Nichol's Series of the Puritan Divines viz., the 11th volume of Goodwin's works the 3rd volume of Clarkson's; and the 4th Volume of Charnock's. This volume of Goodwin's contains his treatise on the "Government of the Churches," in which he combats the views of Presbyterians. This is the only treatise in the whole series, which is of a controversial character. But it is thought best to give the works of the author in a complete form.

We have already expressed our sense of the great value of these works, now put within the reach of most ministers.

MONEYS RECEIVED UP TO THE 20TH FEBRUARY.

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J. Morrison, Kincardine.....	3 00	Erin 15 00. Caledon 15 00....	30 00
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Thamesford.....	15 00	Colborne 5 25, Brighton 1 05.	6 30
Kenyon.....	5 00	Garafraxa.....	23 00
South Bruce.....	7 63	Nassagawaya.....	8 00
Greenock.....	6 30	Woodstock; Chalmers.....	8 00
Beddore Bay.....	2 07	Red River viz. Kildonan } 2 40 L. Britain 4 80 Fort }	
Glenallan and Hollen.....	16 00	Garry 1 80.....	28 00
W. C. South Bay.....	2 00	Beaverton.....	22 71
Richmond Hill and Thornhill.	24 00	Paris, River Street.....	20 00
Union 20 48, Norval 9 75 less dis	29 50	St. George.....	10 60
Wakefield.....	19 50	Paris, Dumfries Street.....	45 00
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Boston Church.....	23 05	Hamilton, Central.....	120 00
Angus.....	3 35	Richmond, C. E.....	3 50
Carluke.....	2 70	Toronto, Knox's Church } in acc't.....	264 50
Town Line.....	4 00		
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West Puslinch, less disc't.....	19 30	ship.....	50 00
Oshawa, balance of last year..	6 00	G. Allan.....	2 00
Elora Chalmers.....	30 00		
Ganauoque.....	15 00	HOME MISSION.	
Executor's of late D. Mc } Innis per Rev. J: Logie }	83 33	Leaskdale.....	3 60

Bayfield.....	9 13	Hamilton Central College....	300 00
Moore, Burns' Church.....	5 65	Madoc addl.....	13 35
Pine River.....	2 00	Milton, less disc't.....	59 52
J. Morrison, Kincardine.....	3 00	Waterdown.....	7 00
Hamilton, McNab Street.....	80 42	Jarvis.....	13 00
" " S. S.....	30 00	SYNOD FUND.	
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Richmond Hill & Thornhill..	30 79	Garafraxa.....	4 00
Eden Mills.....	2 50	Nassagawaya, less disc't.....	3 50
Vaughan 36 00 Albion 18 }		Woodstock, Chalmers.....	8 00
less disc't.....	53 00	St. George.....	3 10
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