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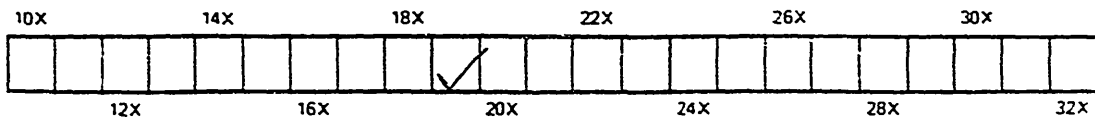
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T H E
HOME AND FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

No. 6.

APRIL, 1866.

VOL. V

**MEETING OF SYNOD OF THE CANADA PRESBYTERIAN
CHURCH.**

The Fifth Session of the Synod of the Canada Presbyterian Church will be opened in the City of Hamilton, and within Central Church there, on Tuesday, the 5th of June next, at 7 o'clock p.m.

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

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

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

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

(The Business Committee will meet in the Vestry of Central Church, Hamilton, on Tuesday, 5th June, at 2 o'clock p.m.)

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

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

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

WILLIAM REID, A.M. } Joint Clerks of Synod and Con-
WILLIAM FRASER, } veners of Business Committees-

HOME MISSION COMMITTEE.

The regular half yearly meeting of this Committee will be held, (D.V.) in Knox College, Toronto on Tuesday, April 3rd, at 2 30 o'clock p.m. It is expected that the Committee will then be in possession of information from all the Presbyteries on the following points.

1. Amounts due by Presbyteries for services rendered before April 15th 1865.
2. Amounts due by Presbyteries for services rendered between April 15th, and October 15th 1865.
3. Weak Congregations within the bounds of the Presbytery, able to contribute at least \$300, and requiring supplement of salary.
4. Mission Stations within the bounds.

The Committee will consider the information thus presented, will complete the lists of Weak Congregations and Mission Stations; and will revise and amend the proposed scale of grants in aid, so as to be able to put into full operation the Synod's Scheme.

The state of the Home Mission Fund will be considered, and claims of missionaries and ministers will be discharged as far as the fund will permit. All claims for labour up to April 1865, which have been reported by presbyteries to the Committee, with one exception, have been assumed and are paid. —and there is a reasonable prospect of being able to meet the remaining indebtedness, so soon as congregations have remitted their contributions.

The Committee will also distribute the Missionaries among the Presbyteries for the various Mission Stations. The Missionaries are students and a few others, but do not include the *Probationers* of the Church. It is understood that these last named, unless they particularly apply for employment in the mission field, will supply the vacancies, as during the past winter, while the missionaries proper will be employed *only* in mission stations.

It is hoped that in forwarding their reports, Presbytery clerks will use the printed Blank Forms which have been prepared for the purpose. This seems necessary with a view to fulness of information and uniformity.

As the meeting to be held in April is of great importance, in order to the success of our Home Mission work, it is earnestly hoped that members of committee will endeavour to attend.

COLLECTION FOR FOREIGN MISSIONS ON THE THIRD SABBATH IN APRIL.

Those Congregations, that have no Missionary Associations, are reminded that the Annual Collection in behalf of our Foreign Mission Fund has been appointed by Synod for Sabbath the 15th April.

The statement published in the November No. of the "Record" and the letters of the missionaries give ample details with reference to the present position and prospects of our Missions. Mr. Jamieson has removed for the present to Nanaimo a very important Coal Station on Vancouver Island, some 70 miles from Victoria. He has found there an open door, and in his last letter (dated Jan. 17th) writes very encouragingly. The people are contributing already at the rate of about \$400 a year. A very fine site was about to be secured for a Church, partly by purchase, and partly by an expected grant from the Coal Company. A Managing Committee has been appointed, and vigorous steps were being taken for the erection of a suitable edifice. Mr. Duff is faithfully labouring at New Westminster.

The Rev. Alexander Matheson, of Osnebruck, a native of the Red River region, and one in every way qualified for the work, will take Mr. Nisbet's place

in spring. The Red River brethren are delighted with the prospect of his arrival. Mr. Nisbet is busily preparing for his important Mission to the Plain Cree of the Saskatchewan. In a happy, hopeful spirit, he anticipates starting with his family as soon as the season opens. The friends at the Red River are contributing to the Mission goods &c., equal to \$500—and our Missionary and his assistant are in various ways, making a contribution, equally liberal. In addition to an Interpreter, it was found absolutely necessary, to secure the services of a helper. Mr. Nisbet writes of date Feb. 20th, "One man is the very least help besides an Interpreter, that it is possible to do with, for the reasons that I have given in former letters. We shall require such help for putting up even the most temporary dwelling, without it we shall not be able to make a beginning at cultivating the soil and will be under the necessity of importing from Red River. But above all, the Mission, cannot be what the Synod, the Committee and myself, wish it very much to be—viz., in great part, of an *itinerant kind*. My interpreter and I could not leave our families in the wilderness, perhaps three or five days journey from any civilized being, without, at least, one trustworthy man to stay with them. Besides, by having such reliable help, there will always by some progress making at the station. I am perfectly sensible of the need for economy. Every plan is being taken here to keep down the expenses". Mr. Black, of same date writes—"what Mr. Nisbet has written, has my full sanction and approval." They have been fortunate enough to secure the services of two of the very best men that could have been got, Mr. George Flett and Mr. John McKay, Mr. Nisbet speaks in the highest terms of them both; and in a second communication (dated Feb. 24th) Mr. Black cordially endorses his opinion. He writes 'He (*i.e.* Mr. Flett) is an excellent Cree speaker, knows Indian character and ways, to perfection—is accustomed to address them, takes great interest in their welfare, and soon acquires a great influence over them. John McKay is also a first rate man, so getting both, Mr. Nisbet will be better furnished for his work than any Missionary I know of. The place the friends of that quarter, recommend for the Mission is Turtle Lake between Carlton and Fort Pitt." Mr. Black, though weighed down under the propose of a double affliction deserving our kindest sympathy, enters with his whole heart into the Mission. It is estimated that the expenditure for all the departments of our work during the current year, will amount to about six thousand Dollars. The highest sum that we have as yet realized in a year has reached not much over the half of this. But we are persuaded, that our people feeling the weight of their increasing privileges and blessings, and of our increasing responsibilities will make a proportional increase in their contributions. We now stand fairly committed as a church of Foreign Mission prosper. In view of the whitening fields, which are opening before us, let every one lay by in store as God hath prospered him.

PRESBYTERY *VERSUS* PRELACY.

Whether is Presbytery or Prelacy the right Scriptural form of Church Government? As Presbyterians, we, of course, reply at once—Presbytery, and not Prelacy, is right and scriptural. We maintain that Elders or Presbyters are of the same rank as Bishops or Overseers, and that there is no warrant for a higher class of office-bearers, such as Prelates, to whom it exclusively belongs to ordain Presbyters or Bishops, and to administer the so-called rite of Confirmation. We leave out of view at present the office of Deacons, who, according to the Scriptures, have especially to do with temporal affairs. We confine our attention to the *spiritual* office-bearers of the Church. All these, we hold, are of the same rank, and have the same authority. We believe we have the best reasons for taking this view, and shall state them as plainly as possible.

I. *First we appeal to the Scriptures.* In the New Testament we find no distinction between Elders and Bishops. On the contrary the two names are applied indiscriminately to the same office-bearers in the Church. Thus we read (Acts 20, 17 and 28) that Paul sent for the *Elders* of Ephesus and said to these *Elders* "Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you *Overseers*" (or Bishops) the words Bishop and Overseers being of the same meaning. On this passage the Commentator Scott (himself an Episcopalian) remarks that these were not distinct orders in the Church, and that they were called Presbyters and Bishops indifferently, and no one had any direct authority over the rest. We have another instance of the application of the names Elder and Bishop to the same office-bearers in Titus 1. 5—7. "For this therefore (says Paul) left I thee in Crete that thou shouldest ordain *Elders* in every city, if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly, for a *Bishop* must be blameless." Here the terms elders and bishops are plainly applied to the same class of office-bearers. One other passage may be mentioned. In 1 Pet. 5, 1 and 2 the Apostle thus writes "The *Elders* which are among you I exhort, who are also an *Elder*, feed the flock of God which is among you *taking the oversight* thereof" (or acting the part of Bishops over it.) Thus Peter agrees with Paul in regarding Elders as the same with Bishops.

In connection with our appeal to Scripture it is important that the following considerations should be borne in mind:—(1) The word *Episcopos*, that is, Bishop or Overseer is never used in Scripture to denote an oversight exercised over ministers but over the flock or congregation. (2) Even the Apostles (who were extraordinary office bearers, and who could have no successors as Apostles) never assumed to themselves the name of Bishop. (3) The Scriptures give no account of ordination performed by persons called Bishops. (4) There is no express mention of persons called Bishops attending the Council held in Jerusalem. (5) Bishops and Presbyters or Elders are uniformly spoken of in Scripture as requiring or possessing the same qualifications, receiving the same ordination, and exercising the same authority. All these considerations confirm our view of the equality of the permanent office-bearers of the Church, and tend to subvert the humanly invented system of Prelacy. It need scarcely be added that as the Scriptures afford no warrant for the exaltation of Bishops over Presbyters, so they give no countenance whatever to the idea that the Queen's Majesty is the supreme governor of the Church, having in her hands the appointment of Bishops, and possessing the power to annul their decisions.

11. *We appeal, secondly, to the Fathers of the Christian Church.* We do not think it necessary to make this appeal, but as many lay great stress on the opinions of the early Fathers it may be as well to show what their opinions were. Clement of Rome in writing to the Church of Philippi, clearly indicates that the only office-bearers in the Church were Bishops and deacons, so he is understood by Faber an Episcopalian writer who commenting on a passage in Clement's Epistle says "Here, we may observe, no more than two orders are specified, the word *Bishops* being plainly equivalent to the word *Presbyters*." There was in other words only one order of Spiritual office-bearers, (the Bishops or Presbyters,) the other order (the deacons) having charge of temporal matters. From Irenæus another of the early Fathers we have the following testimony in which he identifies the office of Presbyter and Bishop—"Wherefore it behoves us to hearken to those who are Presbyters in the Church, to those who, as we have shown have their succession from the Apostles, who together with the succession of the Episcopate have already received the gift of truth." On this passage Bishop Stillingsfleet remarks "What strange confusion must this cause in any one's mind that seeks for a succession of episcopal honor over Presbyters from the Apostles, by the

testimony of Irenæus, when he so plainly attributes both the succession to *Presbyters, and Episcopacy too* which he speaks of." Chrysostom in his Commentary on 1 Tim. Chap. 3, observes that "between the Bishops and Presbyters there is little or no difference, and what the Apostle had ascribed to the Bishop the same also is proper to the Presbyter, since to the Presbyter also the care of the Church is committed." The Great Augustine remarks that the Apostle Paul proved that he understood a Presbyter to be a Bishop. The learned Jerome thus writes "Our intention in this remark is to show that among the ancients Presbyters and Bishops were the very same. But that by little and little the plants of discussions might be plucked up, the whole concern devolved upon an individual. As the Presbyters therefore know that they are subjected by the *custom of the Church* to him who is their President, so let the Bishops know that they are greater than Presbyters more by custom than by appointment from God." From the extracts we have given and many others which might be quoted it is quite evident that the early Fathers did not regard Prelacy as having any foundation in Scripture, and that Presbytery was the form of Church Government which alone was warranted by the word of God.

III. *We appeal, in the third place, to Episcopalians themselves.* A declaration of the functions and divine institution of Bishops and Priests was made in the reign of Henry VIII and signed by the King's Vicar General, by the Archbishops of Canterbury and York, and by eleven Bishops. In this declaration the following statements occur. "Albeit the holy fathers of the Church which succeeded the Apostles, minded to beautify and ornate the Church of Christ with all those things which were commendable in the temple of the Jews, did devise not only certain ceremonies, but did also institute certain interior orders or degrees as janitors, lectors, acolytes and subdeacons, yet the truth is that in the New Testament, there is no mention made of any degrees or distinctions in orders; but only of deacons or ministers and priests or bishops. Bishop Burnet makes the following statement. "As for the notion of the distinct office of Bishops and Presbyters, I confess is not so clear to me, and I am more willing to incline to believe *Bishops and Presbyters were used for the same thing in Scripture*, and are also used promiscuously by the writers of the first two centuries." Bishop Jewell declares that the "Apostle plainly teaches that *bishops and priests are one*," Many similar testimonies might be added. We only subjoin the following from Bishop Stillingfleet, in which an explanation is given of the conduct of those who desired the divine origin of Prelacy, and yet adhered to it. "I doubt not but to make it evident that the main ground for settling Episcopal government in this nature *was not accounted any pretence of Divine right, but the conveniency of that form of Church Government to the state and condition of this Church, at the time of the Reformation*" In other words the Romish system of Church government existed, and it was inconvenient to change it to a more Scriptural system. The confession is sufficiently frank. Thus the teachings of Scripture, the testimonies of the Fathers, and the admissions of Episcopalians themselves concur in leading to the conclusion that the Presbyterian form of Church government is to be preferred to Prelacy. We might confirm our position by a reference to the peculiar fitness of Presbytery to carry out the work and discipline of the Christian Church; but enough has been said for the present to show that, not without good reasons, are we attached to our peculiar form of Church government.

INDIVIDUAL AND CHURCH EFFORT.

The very essence of Christianity is contained in the broad commission given by the Saviour to his apostles—"Go ye into all the world, and

preach the gospel to every creature." There is here a recognition of the wants of humanity, the power of the gospel to supply those wants, and the duty of the church to spread the "glad tidings."

The right discharge of his duty benefits not only the world which receives the gospel, but the church which bestows, since there is always a reflex benefit in doing good. God could have commissioned angels to proclaim his truth, and no doubt the world would have heard it faithfully and effectually preached. But while such a course might have saved souls, what, in the mean time, would have been the work of the Church? God has ordained that one great law of spiritual life, as of natural, should be activity. Hence the Church must work in order to live.

What is true of the Church as a whole is equally true of every individual member of the Church. As a drop of water is an ocean in miniature; as a grain of sand is subject to the same laws of matter that govern the great globe; as every slender strand in the cable that holds a ship to its anchorage is of the same nature as the great rope itself; so every individual Christian is a representative of the Church. The same spiritual laws which regulate the life of the Church also regulate his own personal religious life. Hence, if he would grow, and become strong, he must be active.

The very foundation of missionary work is individual effort. The primitive Christians understood this, and acted accordingly. Andrew brought Peter to Jesus, and Philip brought Nathaniel. Each as he received the new life, went in the ardor of his soul to friends and neighbors to tell of the wondrous work. This is the natural impulse of a new-born soul. We see it strikingly illustrated in times of revivals, when every convert becomes, to the extent of his influence, a preacher of the gospel. This is primitive Christianity. The late Dr. Wayland truly remarked on one occasion: "A revival is the normal condition of the Church." When the Church becomes what she ought to be, such seasons will be continuous instead of exceptional.

It is to be feared that many in the Church, perhaps undesignedly or through ignorance of duty, substitute gifts of money to benevolent societies, for personal effort in bringing souls to Christ. Money is good in its place, but it by no means supersedes actual individual effort. It is a power in the Church, but not the only power. Our duty to Christ and his cause is not all done when we contribute a portion of our material wealth. Something more than this is required: our personal influence and effort are demanded. This arises from the fact already referred to, that activity is one great law of spiritual life; and this law is just as binding on the man who has wealth to bestow as on him who has none. The duties we owe to our fellow-men are not to be discharged by proxy. After we have given of our means, and given liberally to help others in good works, there is still much for us to do that no one but ourselves can perform.

When we consider what Christ has done for men, and what he expects men to do for his cause, the number of idle and indifferent members in the Church is truly appalling. "Ye are the salt of the earth," Christ has said. Alas! how much of this salt has lost its savor! The religious life of too many professors consists in a regular attendance on Sabbath services, with an occasional visit to the weekly prayer meeting, varied by greater frequency during revivals. These, united to contributions more or less liberal to the support of the gospel and benevolent enterprises, and a consistent external deportment comprise the elements of their religious life.

Many of this class would be startled, and perhaps offended, at the suggestion that they are not really Christians. But where is that inner spiritual life which prompts the man to go about like his Lord and Master, "doing good?" The means of grace are only partially attended; the Sabbath

school never sees their presence or shares their labors; no direct effort is made by them to bring souls to Christ. They are surrounded every day by those whom they immediately influence, but they do not bring them to Jesus. They talk with them, and advise with them concerning business, politics, food, clothing, amusements, but not one word about the soul.

As every member ought to be at work for God, so ought every church to labor for him. There should be in each church organized systematic efforts of benevolence. These would develop the resources and the talents of the Church, and afford fields of usefulness for many who now are listless and idle. Such may be found in our large congregations especially, where scores are burying their talents because there is no plan of bringing them into use. To use the gifts of such, and to strengthen the Church generally, there might be arrangements made for the distribution of tracts, or for holding neighborhood prayer meetings. Then, there are often weak churches that may be assisted by their presence and their prayers. An occasional visit to a feeble church by a delegation from a strong one is beneficial to all concerned. It does good to the church visited, the visitors themselves are blessed, and the church from which they go is benefited.

Some of the younger and more vigorous members may also be sent out to organize and to sustain mission schools in neglected neighborhoods. They may thus, besides doing themselves good, lay foundations for new church organizations. A prominent Presbyterian clergyman in New-York, who, has a deep interest in this subject, and whose church has two mission schools numbering six hundred children, styles the mission school "the true subsoil plough of evangelization."

But whether in this or other departments of usefulness, or in all combined, the Church must work if she would live. Spiritually as well as literally is it true, "If any will not work, neither shall he eat."—*From series of Papers in New York Methodist.*

Missionary Intelligence.

INTELLIGENCE FROM OUR MISSIONARIES.

Since our last issue intelligence has been received both from Red River, and Vancouver Island.

Mr. Nisbet's letter was dated 23rd, January. Mr. Black and Mr. Nisbet have been making arrangements for the Mission at Fort Pitt. They have obtained very suitable persons as an interpreter, and general assistant in the Mission. Mr. Nisbet says:—

"I need hardly again assure you that I perfectly agree with the Committee in regard to giving presents to the Indians. The Indians have been taught a bad habit, both by traders and Missionaries, of dependence on the white man, and it may give us some trouble to sail on a different tack—but we shall do our best. As to a location for a Mission Station,—we shall be as careful as possible. I may here, say that we have had the opinion of Mr. Archibald Hunter, Mr. Woolsey, Mr. McDougall, Mr. Wm. Christie, (the Company's Superintendent of the District) and Mr. Connor (who was school-master at the Victoria Mission) and they all agree as to the most eligible place. Mr. Flett's engagement with the Company expires in June next, and I have asked him to come down at that time as far as Carlton and there await our arrival—but on his way down to endeavour to see the chiefs and people of the locality we talk of, let them know our intentions, and arrange a time and place for our meeting with them to settle all about the proposed mission; but by no means to settle any thing definitely until our arrival.

Mr. Nisbet refers to the suffering and mortality which had been prevailing in the settlement, in which the Rev. Mr. Black had been called upon largely to share. Two fine boys had been removed by death, other two members of his family had been poorly, but were recovering. Mr. and Mrs. Black had been graciously supported. The season of prayer in the beginning of January had been observed, and the meetings were well attended.

From Rev. Mr. Jamieson letters have been received of dates January 17th and 1st February. Mr. Jamieson was still hopeful in regard to Nanaimo. He purposes to train the Congregation from the very first to take part in sustaining divine ordinances among themselves. The Rev. Mr. Duff was still at New Westminster. We subjoin an extract from Mr. Jamieson's letter to the Convener of date 17th January.

MY DEAR SIR:—Your most welcome letter of the 22nd November is just of hand. Many thanks for your cheering words of encouragement and hope. On the 1st of December I sent you a report of my visit to this place, Nanaimo. Since then the people kindly volunteered to pay the rent of a house, \$15 per month, in addition to the four dollars per Sabbath to the mission fund, and as I deemed it advantageous to the prosecution of the work in its different departments, I brought my family from New Westminster on the 3rd inst. This has involved us in all the unpleasantness of a "flitting" in mid-winter, but an "oper door" seemed set before us; and having regard to the already extensive pioneer labors of Mr. Duff, and the general interests of our mission. I have made the change though in many respects disagreeable; and subject, of course, to the Committee's approval.

It is indeed the day of small things with us, as it is with every denomination beyond Victoria; but this place presents some more encouraging features for missionary work, than larger or wealthier places, which give little promise of permanence. Though a year's continuous labors at the mines has given us a position perhaps we needed, yet this is now the only place that meets the case as I have long thought it ought to be met, and as you properly put it in your last letter, viz "to aim at some spot where there is a reasonable prospect of our attaining, ere long, a self supporting position."

We are about securing a fine site for a Church—partly by purchase and partly by an expected grant from the Coal Company. A subscription list for the erection of a Church has been commenced, and the Managing Committee acting upon my advice intend getting in all the money they can in the course of a month or two, and then build according to the money in hand, —and that money in hands by their own exertion.

May God direct us in all our doings, and cause to come down upon us the gracious vivifying influences of His Holy Spirit.

R. JAMIESON.

MISSIONS OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.

The Rev. J. Geddie and Mrs. Geddie have safely reached Britain on their way to their far off field of labor. Mr. Geddie has been attending Missionary Meetings in Glasgow and elsewhere.

Letters have been received from Mr. and Mrs. Morrison, Fate, New Hiberides. When the letters were written every thing was peaceful, and the prospects of the cause of Christ were highly encouraging. We trust all is peaceful in Eromanga. We have not seen any very recent intelligence from Mr. Go don.

Mr. Morrison gives an interesting account of the first Missionary Meeting held in Fate. Several natives gave affecting addresses, and the meeting was closed with prayer. The people all seemed deeply affected.

MISSIONS OF THE FREE CHURCH.

INDIA.—The Rev. Mr. Cooper writing from Nagpore, gives an account of several baptisms dispensed in course of a short mission tour in company with the native missionary. After their return from the tour, several came to Nagpore to be baptised, including one old man of sixty. His wife also professed her faith in Jesus. The Rev. Mr. Mitchell writing from Puna mentions having resumed his itinerating work during the cold season. He had several opportunities of preaching the gospel both to Europeans and natives.

LOUD CALLS FOR MORE LABOURERS.—The Free Church Record for February contains two loud and urgent calls for missionary agency. One appeal is from the united body of missionaries of all Evangelical churches and Societies labouring on the banks of the Ganges. The other is from the united body of Free Church missionaries labouring among the wilds of Kaffraria in South Africa.

The African Missionaries labour in perfect harmony with the brethren of the United Presbyterian Church. They are all desirous of extending their operations to out lying fields. The Missionaries plead for more men, feeling as they do that the mission must be extended, otherwise the work must stand still. Many of the natives are removing from the Colony to the regions beyond, and these must be cared for; otherwise they and their children will lapse into heathenism.

We enjoin a considerable part of the appeal from India, that our readers may have some idea of what is really required:—

“We ask from missionary societies, from the whole Church of Christ, and from persons whose hearts God hath touched, a large increase to the Missionary agency now employed in India. There are cogent reasons why we should ask this, and why it should be granted.

We plead, not for a country but a continent; not for a nation but an empire, composed of numerous tribes and many nations. We plead for races richly endowed with those qualities which give power and influence to men, and who in the aggregate form one seventh part of the whole population of our globe. We plead for a people far more numerous than Africa and America united possess. We plead for regions which, in extent, richness of resource, productiveness and population, are equal to Italy, Austria, Spain, France, Germany, Prussia, Scandinavia and England united. Whatever indeed, in the form of dread superstition, vast demoralization, and great power and capability, is supposed to constitute a reason for the exhibition of Christian zeal, love, pity, and beneficence, we can show in behalf of India.

And the magnificent empire, greater than Persia, Babylon, or Rome ever ruled, is open to every form of legitimate Christian effort. Schools are wished for, and may be established almost everywhere without the risk of failure; Christian publications are seldom rejected, and usually welcomed; and the Gospel may be freely preached in every bazaar, city, and village, stretching for more than 2000 miles from the Himalayas to the sea. There is, indeed, no heathen, Mohammedan, or Roman Catholic country in the whole world so open to missionary effort.

The mere fact that in such an empire there is perfect liberty to the missionary, the schoolmaster, and the colporteur, and that now it is the prey of the darkest and most demoralizing superstitions, should induce the most zealous efforts for its evangelization; but our obligation to seek its conversion is indefinitely enlarged by the fact that it is possessed by England, whose power is a pledge that Christian enterprise need dread no political catastrophe, and whose Protestantism guarantees alike freedom of effort and of thought. On British Christians, especially, does there rest a responsibility which words fail to de-

scribe; for never yet, amidst all the vicissitudes of states and empires, have so many myriads of our race, so utterly destitute of God's best gifts, come beneath the dominion of another people, so richly endowed with them, and so competent to impart them to others.

Yet up to this time Christians have failed to conceive of the exceeding grandeur of the work of India's conversion, or to use efforts at all commensurate with their own accountability, or the magnitude of the work to be accomplished. There are about 525 European and American missionaries now labouring in India. They are aided by 140 ordained native missionaries and 1400 catechists, whose services are invaluable; but the aggregate gives a number deplorably inadequate to the wants of the country. The increase of native agents is urged by the missionaries to the utmost extent, but besides looking to the Indian Church for aid, we naturally turn to Protestant countries for a larger supply of intelligent, learned and devoted men. At present we have one ordained native or European missionary to every 300,000 of the population. Imagine eight ministers labouring in London, assisted by seventeen Scripture readers and City Missionaries; or seven of the former labouring in all Yorkshire, with fifteen of the latter; or one of the former with two of the latter in Northamptonshire, or Nottinghamshire, or Leicestershire, as the entire Church agency for the conversion of the people, and then you will have but a very inadequate conception of the paucity of Christian labourers in India.

The result of this is greatly to be deplored.—Long established missions are with difficulty sustained in a condition of efficiency. Many devoted brethren are left to labour alone. Promising openings for the introduction of the gospel are unoccupied; and vast regions, containing millions of human beings, are left without one single witness to protest against superstition and sin, and to point the people to the Saviour of mankind. The limits of an appeal of this kind are too confined to give anything like a description of the field unoccupied, but we point to the fact, that whilst no town or province in India has an adequate supply of Christian labourers, there are several states larger than Wales, scores of districts larger and more populous than English counties, and an equal number of towns and cities containing from 25,000 to 300,000 inhabitants, without a Christian teacher of any description.

But the field is full of promise, as well as large. As missionaries we can settle where we please without molestation, and travel without danger. The mass of the people receive us without any strong political prejudice, and with respect which at least secures attention to the message we have to deliver; we have to deal with races most disposed to religious reflection and converse; and whilst few meet us with bigoted opposition, there is in many places a large and growing number who are prepared to listen to Christian truth and to consider its claims. There is indeed much to fill us with heart and hope, for our prospects of success are as undoubted as they are vast.

Need we say more? The deepest, most yearning desire of our hearts goes out in the cry "Come over and help us." "The harvest truly is great, but the labourers are few;" we therefore not only pray "the Lord of the harvest," that He would send forth labourers into His harvest," but we appeal for help, to such as are willing to labour where superstition has wrought its most disastrous effects, and the noblest triumphs are to be won for Christ. If we could use words of the most persuasive eloquence, and arguments of irresistible weight, we should feel them most fittingly employed in pleading with you to become missionaries in India. We ask your aid in behalf of 180,000,000 of our race who are almost as far away from God and His truth as they can be: we ask you to give yourselves to the noble and honoured work of seeking to lead these wanderers to Christ, that they may be saved.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

JAMAICA.—THE RECENT OUTBREAK NO ARGUMENT AGAINST MISSIONS.—The February number of the United Presbyterian 'Record' contains extracts from a letter written by the Rev. James Watson of Kingston, Jamaica, in which he refers to the opinions expressed by some parties that recent events there prove that the negro is intractable and incapable of being brought under the influence of civilisation and religion, and that thirty years of missionary teaching have been a failure. Mr. Watson warmly opposes this view. In point of fact there has been but little missionary teaching in the district where the outbreak took place. Except in two small villages there were no resident European missionaries. Mr. Watson gives the following picture of the effects which proper missionary teaching has produced upon the negroes :

Neither the colour of his skin, the peculiarity of his countenance, nor the difference in his physical structure will ever prevail to deprive the African of his title to humanity, or weaken his claim upon our exertions for his improvement and welfare. The accusation against his manhood is confuted by the mingled voices of hundreds of Christian missionaries. Our schools show him in his boyhood successfully keeping his ground, and carrying away the prize from those of his own age of European descent and fair complexion. Our academies show him first on the list in languages and mathematics. Our churches can number them by thousands as truthful, as faithful, as honest as industrious, as God-fearing, Christ-honouring, and gospel-adorning men as any churches can boast of in the world. Our regular mission churches are, in their various localities, lights that twinkle through the gloom of Jamaica's long dark moral night, and the country for miles around these mission stations is blessed with the influence of peaceful, well-ordered families, where purity, decency, order, intelligence, and loyalty prevail, where the dawn of every day' and the ingathering of every night, is welcomed with the voice of prayer and the sound of praise; where the hum of village schools and the luxuriance of provision grounds attest the success of missions and the foot prints of advancing civilisation; where the sound of the Sabbath bell sends its inspiring invitations among the beautiful valleys, pastures, and lofty mountains of our magnificent island; and where hundreds of black men, women, and children assemble to worship God, and listen to the gospel of his Son. Here the simple rights of our common Christianity are observed, the whole apparatus of instruction and salvation in full working order. And while, like home churches and home ministers, we have to lament the carelessness of some and the backsliding of others, the indifference of many and the falling away of a few, still we have to rejoice in the Christian progress and steadfast conduct of multitudes, and to attest with one uplifted voice that the man, be he who he may, that denounces Christian missions as a failure among the black people of Jamaica, utters 'an unfounded and a pitiful slander,' which in the good already accomplished is publicly and before the world refuted.'

BRITISH CAFFRARIA.—Encouraging intelligence has been received from Emgwali. The Rev. Tiyo Soga, who has been laid aside from preaching in consequence of ill health, has been translating the *Pilgrim's Progress* into Caffre. In a letter dated 22nd November, he (R. T. Soga,) gives an encouraging account of the progress of the work under the Superintendence of the Rev. Mr. Sclater. He says:—"Mr. Sclater has been superintending all departments of our work with the assistance of a very good interpreter. He has been doing all with zeal and interest; while in the acquisition of the language both he and his sister have been applying themselves closely. We have had for the three last Sabbaths very cheering attendance at church of heathen Caffres. On the first of these three Sabbaths, I aided the good work

by going out to those Caffre kraals nearest to the stations, and induced the people by all fair means to go with me to service. The willingness and the readiness were very pleasing and remarkable. Some old acquaintances among them declared it to be a downright shame that I should come out to haul them out in this way; that I should not think of doing such a thing, as they would come themselves to church. I told them that it had long been understood by them that we expected those who were so near the church and the sound of the church's large bell, to come of their own accord on Sabbaths, but that this has been very indifferently done by them; and now I had come just to take them with me to service; and that, as they say they were themselves going, I was rejoiced to hear it, and would be very glad indeed, as soon as it was convenient for them, to take the road with them. When they saw that it was not to be put off, those who were hesitating and ready to excuse themselves would at once give in and go. The last Sabbath was specially interesting, being unusually full. A good congregation of Red Caffres, whatever it might be to others, to missionaries is a refreshing, an inspiring sight. We feel that we are brought into contact with those with whom more than all others, we have to do, and we burn with eagerness to do them good, and to commend the gospel of salvation to them."

GLENTHORN.—At Glenthorn eleven native converts have been added to the Church. While these have been admitted to the Church several catechists are coming forward for instruction. Eight of these had come forward at Conoap Rina, about 12 miles from Glenthorn.

INDIA.—From Todgurh in Malawir, the Rev. Mr. Robb gives the following interesting account of the first convert from among the village teachers: It is with feelings of devout gratitude that we have to record the baptism of our first convert. He whom we had the privilege, on Sabbath the 5th November, of admitting into the fellowship of the Christian church is a young man of the name of Manawir, and was a Mussulman by profession. He is a native of Beawr, and up to about the beginning of the year 1862 was employed as a clerk in Government service. At that time, in consequence of the department of work in which he was employed being abolished, he was discharged, upon which he was engaged by Mr. Schoobred to teach in one of the village schools, and continued in that connection till May 1864. He then left Beawr and followed Dr. Shields to Todgurh to act as hospital assistant, in which capacity he still continues. While at Beawr he had abundant opportunity, during the space of two and a half years, of becoming acquainted with gospel truth. With the New Testament as the principal text book in our village schools, and a course of systematic weekly instruction therein, to which all the teachers must submit, not even the slowest and most perverse among them can remain without a considerable knowledge of the life and doctrines of Jesus Christ. The Manawir, while he was an energetic teacher, was also a diligent pupil, is shown by the fact, that at the yearly examination of village teachers, in which gospel history is the chief subject, he took the first place. Being a lad of good talents, with a large share of native acuteness, and being looked up to by his co-religionists as a defender of the faith, he was not slow to urge objections and advance cavils, as he himself confesses, and as Mr. Schoobred can testify. Ambition to excel at the yearly examinations led him to get up the facts of gospel history, and to be able to quote chapter and verse with an accuracy which would put many a good Christian at home to the blush. Of the truth of Christianity he was evidently intellectually convinced, and never after his coming to Todgurh did I hear him attempt to raise his voice seriously in defence of his own religion. Still, while the intellect is convinced, in how many cases, here as at home, does the heart remain untouched! Such was the case with Manawir; and, while we earnestly prayed that God would reach his heart, he for

nearly a year expressed no wish to forsake the religion of his father; and cast in his lot among the followers of Carist. A severe illness which he had in the month of March, in which he was brought face to face with death, with no hope for eternity, was the means which, according to his own confession, led him to think seriously of eternal things, and decided him to confess Christ. Accordingly, soon after his recovery, he applied for baptism. The right might have been administered at once, so far as ripeness in knowledge was concerned, but we thought it right to delay in order to test his sincerity, and give him due time for reflection on the consequences which would follow the step he proposed to take.

Attempts were made by his friends to dissuade him; and his stepmother, a frail old woman, came all the way from Beawr on foot to induce him to return with her. At first she tried coaxing, and when that failed she declared that she would destroy her own life if he did not yield, and actually set out to throw herself into the village well. She was, however, brought back and persuaded of better things. In reasoning with her, Manawir said that he had taken nobody's life, nor stolen anything, and that he would continue to support her as formerly, and why therefore should she distress herself about him? To this she replied, that was a small thing compared with the enormity of forsaking his religion and becoming a Christian.

The baptism, which was performed in the mission bungalow on the afternoon of Sabbath before last, was witnessed by a very attentive audience, composed of village teachers, people from the village, and others belonging to the Government Tahsil. It was to us a very interesting and solemn occasion. After an address, in which the nature and import of the ordinance was explained, and the necessity of holiness of heart and life enforced, the necessary questions were then put to, and answered by the candidate, who was then baptized in the name of the Father, Son, and Holy Ghost, and received the right hand of fellowship. A paper was then read by Manawir, in which he contrasted the life, character, and doctrines of Christ with those of Mohammed, the conclusion of which was that, '*kitab Koran na kutamu Allah na Muhammad rusul Allah*'—that neither is the Koran the word of God, nor Mohammed the prophet of God; that Christ Jesus was the only name under heaven given among men whereby they can be saved.

After prayer and singing a hymn, the audience was dismissed, impressed with the openness and simplicity of the rite of initiation compared with the secrecy of those with which they are familiar. This is the day of small things with us; but you will join with us in the prayer that the little one may soon become a thousand, and that our young brother may be enabled both to hold fast and adorn his profession.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH

CHINA.—The mission work in China is still carried on with encouraging success. The Rev. H. Cowie and the missionaries at Amoy in a letter to the Rev. Dr. Hamilton of London, give an account of several baptisms.

Sabbath last it was my privilege to baptize three men at a recent, or, I may say, a new station, for these were the first baptized at that place. Besides these three there are two more men and one woman who would have been received into the Church at the same time, but who, owing mainly to sickness, were unable on that occasion to present themselves. This place, In-boe-kio, is a market town, or rather village, about four miles from Baypay, and forms the centre of a group of small villages. On market days—and they occur every second or third day—there is a considerable concourse of people

from the country round, thus furnishing a good opportunity for preaching. On Saturday last, being market day, I preached to a goodly number; but on the Sabbath, there being only the residents, the place was delightfully quiet. My congregation throughout the day numbered about forty. This occasion was also the opening of the new chapel. The people themselves had formerly rented a smaller place to meet for worship, but have within the last fortnight taken a lease of, I think, twenty years of this large and convenient house, themselves paying the rent, which is guaranteed by certain of their number. Of the men baptized there last Sabbath, one, Yang-hong by name, is the proprietor of the new chapel; another, Khoah-ehui, is his brother; the third Chhan-a, is a clansman of the other two, their surname being Na, but comes, from a greater distance. With the evident sincerity and Christian consistency of these three, as well as of the other three who were unable to come forward, we have every reason to be satisfied. On the same day, Sunday last, there was also an addition of six new members to the church at Liang buu-si, baptized by Mr. Douglas, and of whom he will no doubt give you an account. At Baybay there is a large number of inquirers, of whom we hope to baptize probably about six on Sabbath week, which is also the Communion Sabbath there. To-morrow morning I leave for Paybay to pass the Sabbath with the brethren, and to be at the examination of the inquirers.

You can thus see that we have much cause to thank God and take courage, and that we also stand much in need of your prayers. You will be glad to hear that Mr. Macgregor is able to preach regularly now, and will very shortly be taking a full share in all the work of the mission.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

The March number of the *Herald* contains several communications with reference to the Jewish, and Foreign, as well as the domestic Missions of the Irish Church. The Missionary at Bonne speaks of the unbelief and perverseness of the Jews, but depends on the promises which the word of God contains, and is encouraged to labour by remembering that if the casting away of them be the reconciling of the world, the receiving of them shall be as life from the dead. Dr. Craig at Hamburg continues his great labours, with encouraging success. He mentions the cases of several of his people, who had died during the past year in the faith and hope of the Gospel.

At Surat the educational institution under the charge of the Rev. Mr. Dixon has had to pass through a severe ordeal but the trial has issued in a triumph to the cause of justice and christian education. The difficulty chiefly arose from the admission of a low-caste boy, which led to nearly one half the scholars leaving. The excitement thus occasioned abated in a few weeks, and the attendance has since nearly doubled.

CHINA, ITS SPIRITUAL DESTITUTION.

We may estimate the population of China proper at about 400 millions. This will leave a margin of six or seven millions for the loss of life consequent on the civil war, which has for some years been raging in several of the provinces of China, and will be considerably below the true population of these extensive regions; many millions of mountain tribes, called Miao-tsz, never being included in Chinese estimates." "But how immense," he adds, "is this number! Four hundred millions! What mind can grasp it? The whole population of Europe is but 270 millions. China proper alone contains nearly one-half more. It is about twenty-two times the population of densely peopled England, or more than one hundred and thirty times that of Scotland."

And what have all Protestant denominations done to supply the spiritual wants of these millions on millions? Let our author answer. "In 1860-61, the number of Protestant Missionaries in China reached 115; but in March, 1865, it had fallen off to about 91." Besides the care of about 3000 native Christians, who now exist in connection with the various churches, each evangelist would require to preach the Word to nearly 4,000,000 of Chinese, before the terrible spiritual destitution could be met.

When the case is viewed more in detail, it comes home to the mind with increased force. China proper contains eighteen provinces—six reaching the coast, and twelve wholly inland. The former are of course best supplied with Missionaries, yet this is their present state:—

Population.		
1. Ohih-li	- - 31 millions—	13 Missionaries.
2. Shan tong	- 32 "	7 "
3. Kiang-su	- 43 "	15 "
4. Cheh-kiang	- 30 "	11 "
5. F'o-kien	- 16½ "	18 "
6. Kwang-tung	21 "	32 "

Still worse is the condition of the inland provinces. They stand thus:—

1. Hu-pih	- - 30½ millions—	5 Missionaries.
2. Kan-suh	- 16 "	No Missionary.
3. Sz.chuen	- 2½ "	No Missionary.
4. Yu-nan	- 6 "	No Missionary.
5. Sher-si	- 11 "	No Missionary.
6. Shon-si	- 15½ "	No Missionary.
7. Ho-nan	- 25½ "	No Missionary.
8. Gan-hwuy	- 39 "	No Missionary.
9. Kiang-si	- 25½ "	1 Missionary.
10. Hu-nan	- 20½ "	No Missionary.
11. Kwei-chau	- 6½ "	No Missionary.
12. Awang-si	- 8 "	No Missionary.

If Chinese Tartary be added to these, it will stand thus:—

Chinese Tartary, 33 millions—No Missionary.

Such a record is truly appalling. The divine Redeemer looked only on a few thousands, when, seeing the multitudes, "He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd;" and if we can think of millions of Chinese and others ignorant of the way of life, and yet feel no emotion, it can only be because we are destitute of that spirit which animated Jesus.

JAPAN AS A MISSION FIELD.

Dr. Legge, of the London Missionary Society's China Mission, having paid a visit, for health's sake, to Japan, writes on his return to Shanghai, October 1865:

"One is struck with the contrast which the appearance and movements of foreigners present to what he has been accustomed to in China. In Japan they look healthy and vigorous, as at home. The constitution there will wear out, with lapse of time, as it must do everywhere; but it will not be prematurely exhausted. Nagasaki is hotter, as being more south than the other ports; but the sojourner even there has little to complain of. Hakodadi seemed to me as cool as Scotland, and much more balmy. At Yokohama house-rent is

high—as high as in Hongkong or or Shanghai—and living is expensive. At Nagasaki things are more moderate. At Hakodadi rent and wages are quite low. The laws against Christianity are not yet repealed. Over the gateways of villages I saw in many places an outline of these laws written up. Things, however, are evidently working to a toleration. Following the great changes that have occurred, and along with the greater which are in progress, there must come shortly the freedom to missionaries of preaching, and liberty of profession and worship to Japanese converts.

“At Nagasaki and Yokohama there are missionaries, six in all, the representatives of three Societies in the United States: also there are Roman Catholic missionaries. These are occupied in the study of the language, in preparing translations, and in teaching English and French in the schools instituted by Government, some of them gratuitously, and others for a stated remuneration. There is not a single agent from any or all of the missionary societies of Great Britain. This ought surely to be for a lamentation. The population of the Japan Islands is probably about the same as that of our British islands. God is moving, in his providence, to open a great and effectual door for the entrance of his truth among them. Shall the opening come, and no messengers from the churches of our country be found prepared to go in at it? Let me suggest to you the importance of bringing a mission to Japan before the notice of our own Society. You could appoint to it some missionaries returned from China; their knowledge of the Chinese character would make Japanese a bagatelle to them. So far as health is concerned, they had better be in Japan than at home. Indeed, the time will come when missionary societies will be found removing their agents, for whom the climate of China is too exhausting, to Japan, and sending others there for the benefit of change, instead of encouraging or sanctioning their return home. For a station, notwithstanding its greater expensiveness, I should say that Yokohama should be chosen in preference to Nagasaki or Hakodadi. It will give a better place on which to stand to move the nation. Hiogo, which ought to be opened soon, would prove equally desirable.”

The Philadelphia *Presbyterian* mentions the baptism of the first Japanese convert. The baptism took place in the house of the convert, and was dispensed by the Rev. Mr. Ballagh of Dutch Reformed Church, (U. S.)

THE JAPANESE.

A Correspondent of the “Australian Evangelist,” in a recent letter, remarks:—“I write some facts gathered from a four years stay in Japan. This empire, embracing three large islands and other smaller ones, and a population of 40,000,000, was opened to trade at the ports of Kanagawa, Nagasaki, and Hakodadi, in 1860. The Government is in the hands of a spiritual emperor called the Mikado, who claims descent from the gods; a temporal emperor or Tycoon; and a number of lords, or Damios.

“The people are of medium size, nearly white in colour, with black hair and eyes. They worship Buddha and Confucius, and are described in Romans I. Add, however, the fact of parents selling their daughters to infamy. Yet they are intellectual, civilized, sensible . . . Once, in ages past, they heard of Christ; crucified his followers; gathered around them all the machinery of government to resist Him; and so sealed their empire with blood, that without blood I fear it will not be effectually opened. Death now is the penalty of believing unto life. Even my servant lowered his voice to a whisper, and bade me beware of officers, as I urged him at parting to continue in prayer.

"The teacher who imperfectly translated the four Gospels from Chinese, suffered forty-two days imprisonment near the commencement of his work, and thirty-two more up to the time I left him in prison. Persecute for a time they may, and take counsel against the Anointed, too; but 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision.' Too long have they resisted him; too long has Satan bound all Eastern Asia. The chain is broken. The restless tide of providence is moving on, bearing commerce and Christianity to the Pacific shores. India is helpless to persecute; China consents to the word of God; and Japan too must consent."

MADAGASCAR.

The intelligence from Madagascar continues to be favorable and encouraging. The London Missionary Magazine for February contains two letters from missionaries on the island. They describe the erection and improvement of several native chapels, and the increase of the several congregations. The Gospel is extending in several districts into which it had been only recently introduced. In one town the congregation amounted to upwards of 200, and the church members were to about half that number. At Arkadebevava a substantial Church has been erected, able to accommodate from 600 to 700 people.

The missionaries of the Propagation Society also have success in their labours. At Antanavarivo they have considerable congregations, besides several out-stations. They have set up a printing press.

It is stated that the presence of Europeans is gradually making a difference even in the outward appearance of the capital of Madagascar.

SOUTH SEAS—LOYALTY ISLANDS.

It is about a year since intelligence was received of the outrages committed by the French authorities of New Caledonia. When an appeal was presented, to the Emperor, he gave an assurance that such acts as were complained of should not be repeated, and that hereafter English and French, Protestant and Catholic missionaries should labour together with equal freedom. These assurances however have not been fully carried out by the authorities, and the bitter opposition of the Catholics is still manifested. There is however a great change for the better. The following extract from a letter written by the Rev. S. McFarlane, shows something of the present condition of the mission.

"We are not allowed to conduct schools; but this has only made the natives the more anxious to teach each other, and 'liberty of worship,' which we enjoy, enables us to continue our Sunday-schools. The Governor tells me that we may teach whatever we please on the subject of religion; so that now we have not only *Sunday-schools* but *Monday-schools*, and other day-schools established for the exposition of Scripture; and before a verse is explained by the teacher it must, of course, be read by the scholar. So, in the present institution, or, rather, 'industrial school,' I am not permitted to teach writing, yet the lessons which I give the young men on the Bible and theology must be copied by them into their books, which necessitates their writing three or four pages of note-paper every day; so that virtually we have schools much as before. But the cause of Christ has gained principally by its having been tested. The natives have witnessed the attempt of the French to

sweep Protestantism from the island, and they have seen their failure; so they are more deeply impressed than ever of the power and truth of the Gospel. Still this encouraging state of things may be changed by the permanent settlement of soldiers on this island, and by the course which the Government appears determined to pursue; viz., prohibiting all secular instruction, except that imparted in the Government school, where the boys are simply taught the French language. The vicious example and licentious conversation of the soldiers expose the natives to a series of strong temptations, against which the grace of God alone can enable them to stand. We are, therefore, more deeply impressed than ever with the importance of using every effort to procure a correct translation of the Scriptures in the native language as soon as possible."

General Religious Intelligence.

OXENDEN CHAPEL LONDON.—The Rev. J. Allison has been ordained as Minister of Oxenden Chapel, and successor to the late lamented Dr. Archer.

A ROMAN CATHOLIC ARCH-BISHOP AND DANCING.—The Roman Catholic Archbishop of Baltimore has issued a strong denunciation of certain dances practised in fashionable circles, and refuses the privileges of the Church to any who indulge in them.

SUCCESSOR TO REV. DR. BUCHANAN.—It is proposed to appoint a colleague and successor to the Rev. Dr. Buchanan of the Free College Church Glasgow. The proposal originated with himself. He has been nearly forty years in the ministry, for the most time in Glasgow.

DEATH OF THE MODERATOR OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.—The Rev. Dr. McFarlane of Duddingston, Moderator of the General Assembly of the Church of Scotland, was lately removed by death. Dr. McFarlane was much respected throughout the Church.

MISSIONARY CONTRIBUTIONS.—We observe from the Missionary Record of the United Presbyterian Church that during the past year the sum of £23 497 has been raised for Foreign Missions and £9833 for Home Missions, in all £33.330. This is the largest amount raised in any one year.

PRESBYTERIAN CHURCH OF VICTORIA.—The General Assembly of the Presbyterian Church of Victoria recently met. The Moderator, the Rev. T. Hastie of Buninyong stated that in 1847, there were only four Presbyterian Ministers in the Colony. There are now about 150 congregations, eight Presbyteries, and upwards of one hundred ministers. The sum of £7000 had been subscribed for the endowment of Professors.

THE QUEEN'S UNIVERSITY.—A deputation from the Irish General Assembly lately waited on the Lord Lieutenant to represent their views on Collegiate and University Education. It is understood that the Government propose to place in the Senate an equal number of Protestants and Roman Catholics. Hitherto the members of the Senate have been selected on the ground of ability. The proposed amendment is decidedly a retrograde step, and practically will give the control to the Romanists.

REVISION OF THE LITURGY IN THE ENGLISH CHURCH.—The Archbishop of Canterbury has disappointed many times friends of religion by the discouraging manner in which he replied to a deputation, headed by Lord Ebury, recommending a revision of the Liturgy. The Archbishop stated that if he were to accede to their wishes he would be "affronting the convictions and disappointing the expectations of an overwhelming majority both of the clergy and the laity." The subject of ritualism occupied the attention of both Houses of Convocation at their late meeting. A resolution was adopted, recognising

the evils which may arise from an excess of ritualism, but at the same time deprecating any change in the Prayer-book.

IRISH PRESBYTERIAN ORPHAN SOCIETY.—The Presbyterians of Ireland are busily engaged in the establishment of an "Orphan Society," the object of which shall be to provide for and educate orphan children, one or both of whose parents have been connected with the Presbyterian Church in Ireland, but not to the exclusion of the orphans of other denominations. Very liberal donations and subscriptions have been obtained.

HYMNS FOR PUBLIC WORSHIP.—Dr. Candlish has given notice of an overture to the General Assembly for the adoption of an addition of a certain number of Hymns, not exceeding twenty five, to those now in use.

THE SABBATH LAWS IN THE UNITED STATES.—The Presbyterian says that there are many working diligently and constantly in opposition to the Sabbath, and that the peril of the cause of the Sabbath from the diligence of such persons, is not altogether past, and calls upon the friends of the Sabbath to manifest their wishes in regard to it.

A MUNIFICENT GIFT FROM AN AMERICAN.—Mr. Peabody, who some years ago gave £150,000 for the purpose of erecting houses for the poor in London, and otherwise promoting their welfare, has added an additional sum of £100,000. The gift is in the hands of leading men in London as Trustees. Mr. Peabody had been for many years engaged in banking in London. It is but seldom that such liberality is manifested.

REMARKABLE RESULTS OF MISSIONARY EFFORT IN GLASGOW.—In the year 1854 the Wynd Church was opened in Glasgow the first minister being the Rev. Mr. McColl. By the year 1859, the attendance was overflowing. Mr. McColl had a New Church erected in the Bridgegate into which he removed with a majority of the Wynd congregation. The minority called Rev. Mr. Howie under whom the communion roll increased from 110 to 580. In 1864 Mr. Howie removed with a large proportion of the members. He was succeeded in the Wynd Church by the Rev. Mr. Wells, under whose ministry the membership increased from 152 to 418. The entire results are as follows: Bridgegate 800 communicants; Trinity Church 895 communicants; and Wynd Church 418 communicants. The work is still advancing.

REVIEW OF THE MONTH.

The past month has been one of no little excitement, and of some degree of alarm, or at least of uneasiness, in consequence of rumours of attempts against our Province on the part of the dupes of the Fenian leaders in the United States. No attempt has been made, nor do we think any will be made. The prompt and spirited conduct of the Canadian Volunteers, when called out for duty at a moment's notice, has had, we are persuaded, a most salutary effect. It shows that we are, as a people, prepared vigorously to defend our homes, and our British connection. Confidence will thus be given to the entire country, while the wicked and unreasonable men, who have been plotting an invasion, will see the hopelessness of any attempt. We doubt not too that the mother country will be more than ever satisfied of the loyalty and devotedness of British Canadians. We feel satisfied that these events, taken in connection with our altered position in regard to our commercial relations with the United States, will really, under the blessing of God, work for good, by making us feel more and more our responsibilities, and consolidating us more as one nation. In this critical season, it is the duty of all to pray that our

rulers may be led by that wisdom which cometh from above.

In Britain, the public mind is still occupied with important questions of a social and religious nature. In Ireland, anxiety continues to be felt on the subject of national education. It is announced that it is not intended to endow any Popish institution or to alter the natural system. But there is to be an alteration in the University charter. The nature and extent of the contemplated changes, the leaders of the Government do not seem willing to make known. This in itself is rather a bad sign. Ritualism in England, and in Scotland questions connected with the Sabbath and the decalogue, and the innovations in public worship, which have made their appearance in several places, are largely discussed in ecclesiastical assemblies.

The cattle plague still continues its ravages. Devout men recognize the visitation as the Lord's judgment, and a proposal was made to the Government for the appointment of a day of humiliation and prayer. The proposal, however, was not adopted.

Since the suspension of the Habeas Corpus Act in Ireland, the Fenian excitement has considerably abated. Many of those who were seeking to fan the flame of disaffection have either been arrested, or have prudently left the country. We hope that ere long a better spirit may prevail in Ireland, although we believe the disaffection is confined to a comparatively small proportion of the people, and these the least informed, and most easily influenced by designing men.

In Europe there are not wanting elements of trouble. The question of the Duchies is not fully arranged, while the Danubian Provinces are again unsettled. Our only source of comfort and relief is, in looking to Him who sitteth in the Heavens, and who is carrying out his own purposes, and making all things work together for good to His own cause.

Home Ecclesiastical Intelligence.

MARKHAM.—The Rev. J. W. Mitchell has been called by the congregation of Markham.

BROCKVILLE.—The congregation of Brockville, vacant by the translation of the Rev. J. K. Smith, have united in a call to the Rev. J. Jones, of Cote de Neiges, Montreal.

CAMPBELLFORD.—The Rev. Walter M. Roger has received a call from the congregation of Campbellville.

PRINCE ALBERT, &c.—The Rev. G. Jamieson has accepted the call from Prince Albert. His ordination was appointed to take place on the 28th ult.

OTTAWA, BANK STREET CHURCH.—The Rev. W. Moore has accepted the call, from Bank Street Church, Ottawa. His ordination was appointed to take place on the 28th ult.

COLUMBUS AND BROOKLIN.—We regret to notice that the Rev. O. Labelle has been obliged, in consequence of the state of his health, to tender his resignation of the charge of Columbus and Brooklin.

PERTH.—The Rev. J. B. Duncan, having resigned the pastoral charge of Perth, has been released by the Presbytery. Mr. Duncan has been one of our ablest ministers. We trust that he may be abundantly blessed, in whatever part of the vineyard he may henceforth labour.

UTICA.—We are glad to state that the church at Utica, which some parties sought to alienate from the Canada Presbyterian Church, has been again secured. The church is to be re-opened by Dr. Burns, on the first Sabbath of this month.

ELMIRA, U. S.—The call from Elmira to the Rev. L. Cameron, has not been given effect to by the Presbytery of Guelph. Mr. Cameron remains at Acton.

ANILEYVILLE.—The Rev. J. Ferguson recently was waited upon by a deputation from the congregation, who presented him with a gratifying address, together with a useful and handsome cutter, as a small expression of their esteem and regard.

DRUMMONDVILLE.—The Drummondville congregation have lately presented their pastor, Rev. R. Wallace, with \$60, to aid in procuring a horse. This small but spirited congregation have always promptly paid the salary promised their pastor, and besides give other tokens of their interest in the means or grace, which tend to encourage him, who labours among them in word and doctrine.

WHITBY.—On Thursday, 1st March, the Canada Presbyterian Congregation of Whitby, held a congregational Sabbath School Tea Meeting. The tables were well supplied by the Ladies of the Church, and the attendance was large and respectable.

The Rev. Messrs. McLennan and Shaw, Whitby; Rev. Dr. Thornton, Oshawa, and Rev. D. Waters, Port Hope, addressed the meeting.

In the course of the evening, Thomas Kirkland Esq., Secretary in the name of the Congregation, in appropriate terms presented their pastor, the Rev. J. R. Scott, with a handsome donation of \$100, as a token of esteem and affection.

The proceeds of the Soirée were devoted to the improvement of the Library.

WARDSVILLE.—The friends of the Rev. N. McKinnon, at a social meeting held on 23rd February, presented him with an address, and a purse of \$110. The whole affair was an agreeable surprise to Mr. McKinnon, who knew nothing of the meeting or its object, until two of the elders went to ask his presence for a short time in the hall. The meeting was an exceeding pleasant one.

JARVIS.—On Thursday evening the 16th Inst., at the close of the weekly lecture, the Ladies of Knox Church, Jarvis, presented their pastor Rev. J. McRobie, with a purse containing \$40 together with a suitable address expressive of their interest in his welfare and appreciation of his services. In addition to this the male part of the congregation had given the pastor twenty-five cords of firewood.

On the same occasion the Ladies of the congregation, presented Mr. J. Collens the presenter, with an elegantly bound Album, and a psalm book with music attached, accompanied with an address expressive of their deep sense of obligation to him for his valuable assistance during the public worship of God.

WINCHESTER.—The congregation of the Rev. William Bennett have united in giving a tangible proof of their esteem for their pastor, having presented him on a late occasion with over fifty dollars in cash, in addition to many other very useful and substantial gifts. It is not yet two years since the formation of the relationship of pastor and people, and yet this is the second testimony of their regard for their minister.

PRESBYTERIAN UNION.—We observe the initiation of movements in more than one quarter with a view to further union among Presbyterians in Canada. We have received communications on the same subject, some in favour of union and others opposed to it. We regard union in itself as, of course, most desirable. We feel, however, that the subject needs to be approached and discussed with great caution. The communications which we have received, we do not feel at liberty in the meantime to publish.

WESTWOOD.—The congregation of Westwood under the pastoral charge of the Rev. F. Andrews, having lately enjoyed the services of Mr. J. Becket, Student of Theology, formerly one of their number, united in presenting him with a handsome sum of money, as a token of their interest and regard.

CLARKE.—At their Annual Meeting, the congregation of Clarke made the following division of the funds contributed for missionary purposes :

Home Mission.....	\$ 80 00
Foreign Mission.....	40 00
College.....	30 00
Widows', and Aged Ministers' Fund.....	23 00
French Canadian Mission.....	20 00
Synod Fund.....	10 00
Presbytery Fund.....	5 00
	<hr/>
	\$218 00

TO CORRESPONDENTS.—Some articles and communications, which were received too late for this month's Record, will appear in next issue.

We regret that in some unaccountable way, the day of meeting of the Presbytery of London was erroneously stated in part of the issue of last month.

WALLACE AND ROTHSAY, MISSIONARY ASSOCIATION.—The first annual meeting of this association having been lately held, and the collectors having handed in their books, it was found that the sum of \$55 20 had been realized. This was divided as follows : Knox College debt \$10 00 ; Do. (ordinary fund) \$9 91 ; French Canadian Mission \$6 00 ; Foreign Mission \$6 00 ; Home Mission 6 00 ; Synod Fund 3 00 ; Widows' and Orphans' Fund \$3 00 ; Presbytery Fund (2 years) \$6 00 ; expenses of deputation, discount, &c., \$5 29.

These congregations have been without a settled pastor, until within last fifteen months; and have had much to encounter in the way of deficient harvests from summer frosts, as well as the pressure of the burden of debt on their churches. They are now, however, nearly free of debt, an effort having recently been made, whereby this desirable object is in a fair way of being effected. They have also during the year, painted the outside of the church at Rothsay, erected a platform at the entrance, and otherwise sought to make the church as comfortable as possible. Much yet remains to be done. The church is not seated, and requires soon to have a stone basement, as it is built upon rising ground, the front blocks of cedar, on which it rests, being about six feet. A manse for the Minister is also very desirable, and the congregation is anxious to obtain this as soon as possibly within their power. The assistance of their wealthier brethren could scarcely be better expended, than in helping this congregation to obtain the entire lot of ground adjoining the church, so as to make it a most desirable spot for a minister's house and garden ; and thus establishing Presbyterianism in this neighbourhood, on a firm vantage-ground.

REV. MR. CHINQUIY'S COLLEGE.—The Rev. P. Goodfellow desires to acknowledge receipt of \$5 from some unknown christian friend, signing himself L., for Mr. Chiniquy's College, and an equal sum for the Sandwich Mission.

STATISTICAL AND FINANCIAL RETURNS.—Blank Schedules for the Statistical and Financial returns have been issued. Additional forms may be obtained, if necessary, either from Presbytery clerks, or from Rev. W. Reid, Toronto. It is most desirable that all should attend to this matter, so that the Synod may have the satisfaction of seeing a full statement of the operations and condition of the church.

The Financial year ends on the 30th April. All returns of collections for any of the schemes of the church should be made before that day.

BOOK OF FORMS, &c. We beg to remind ministers and elders,—especially Presbytery Clerks,—that Presbyteries are expected to report to the Synod on the Book, which has been adopted *ad interim*. It is desirable that special attention should be given to this matter.

INDIAN LANDS.—On the evening of Friday the 21st of February a large number of the members and adherents of the congregation under the pastoral care of the Rev. D. Gordon, Indian Lands, assembled in the manse as a "surprise party." The evening was spent in delightful social intercourse, clouded only by the prolonged absence of the Pastor, waiting for whose return the occasion had been deferred for a considerable time.

The singing by the choir, the happy, and appropriate remarks made by the Elders and other office-bearers, the choice and abundant refreshments prepared by the willing and skilful fingers of the Marthas and Marys present, but, more than all, the mutual cordiality and kindness that seemed to glow in the heart of each and all, made it an occasion rich in material for pleasurable remembrance.

Gifts in money and other things to the amount of \$150, were presented in token of attachment to the Pastor and his family.

In this connection may be mentioned, what should have found mention in the *Record* at the time,—the presentation of a handsome parlor carpet by some friends in the congregation about the same time last year.

PRESBYTERY OF STRATFORD.—The last quarterly meeting of this Presbytery, was held in Norman Street Church, Stratford, on the sixth day of March. The Rev. A. A. Drummond, Moderator. There were eleven ministers and five elders present.

A call from Knox's Church, Mitchell, to the Rev. William Lundy, signed by twenty-seven members and eleven adherents was not sustained, in consequence of the small number of signatures.

The group of stations consisting of Nissouri North and South, Biddulph and Fish Creek were divided into two separate pastoral charges, Nissouri North and South, to form one charge and Biddulph and Fish Creek the other. The Rev. R. Hall was loosed from the congregations of Biddulph and Fish Creek, and appointed Moderator *ad interim* of the Sessions of said congregations. Mr. Hall was also appointed to preach at Biddulph and Fish Creek, on the first Sabbath in April, and to declare these congregations vacant.

The remit from Synod respecting an amended Act, for the reception of Ministers from other Churches, was approved of *simpliciter*.

A committee was appointed to examine the Book of Forms of Procedure, and to report at next meeting.

The Presbytery adjourned to meet at Stratford, on Tuesday the eighth day of May, at eleven o'clock, a. m.

WILLIAM DOAK, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.—This Presbytery met on the 7th ult., Mr. Bennett, Moderator, P. S.

A deputation for Brockville appeared, applying for moderation in a call. The request was granted, and Dr. Boyd was appointed to moderate in a call, on the 21st.

Mr. Matheson accepted the appointment to Red River, and was accordingly loosed from his charge.

The Presbytery then considered the demands of the Home Mission Fund Committee, for statements of arrears due to probationers, when after full consultation, it was moved, seconded and agreed to, "that the clerk be instructed to communicate with the Rev. Mr. Laing, of Cobourg, the fact that the Presbytery having, by a special effort, raised almost all the money necessary to pay the sums due to its probationers up to date, makes no demand for money

on behalf of probationers or mission stations, but hopes that on account of its determination to send up to the Fund a collection from all its congregations, the Home Mission Committee will all the more readily pay the sums it has indicated its disposition to pay to *weak congregations*.

Intimation was made by Mr. Burton that the people of Westport and Newburg desired the services of a student during summer, and pledged themselves, with the assistance of the H. M. C., to maintain him. It was resolved that application in their behalf should be made accordingly.

Kemptville sent in its request for six months' services of some one probationer. The Presbytery resolved accordingly, provided the Clerk should ascertain that Kemptville would wholly support him.

The committee for the collecting of arrears of salary due by that congregation gave in its report, and was discharged.

A paper was laid on the table by Mr. Burton, showing the readiness of the Fairfield congregation to raise \$91 for the half year's service of a probationer.

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery was held on the 13th of March. Nineteen ministers and ten elders were present—Rev. W. S. Ball, moderator.

The call from the congregation of Elmira, Illinois, U. S., to the Rev. L. Cameron of Acton, was considered. The Rev. W. R. Sutherland appeared for the Presbytery of London, Mr. William Ciark for the Elmira congregation, and Messrs. D. Kennedy, Archibald Campbell, and Archibald McNabb, for the Kirk-Session, and congregation of Acton. After hearing parties, the Presbytery unanimously decided against Mr. Cameron's translation.

Mr. George Hunter, Elder, appeared and presented a petition from the Arthur and Kenilworth mission, praying that the Rev. A. T. Holmes, might be appointed to that field of labour, and promising to contribute \$200 towards his salary, an increase of \$50 on their contribution for the past year. The Presbytery unanimously agreed to forward the petition to the Synod's Home Mission Committee, with a recommendation that its prayer be granted.

Mr. Millican reported in relation to the formation of a congregation in Luther. The Presbytery, after hearing a statement from Mr. Alexander Warren, who has laboured as a catechist in that township for the last fifteen months, unanimously agreed to apply to the Home Mission Committee for an additional labourer.

The reports of the deputations appointed to hold missionary meetings were received, and were regarded as being on the whole of an encouraging character.

Messrs. Barrie and Millican were instructed to organize a congregation at Price's Corners, in Garafraxa.

Mr. McMechan tabled his resignation of the pastoral charge of the Berlin Congregation. The Presbytery after hearing Mr. McMechan's statement, indicating his persuasion, after an experience of six years, that there is no prospect that his small congregation, planted as it is in the midst of a German population, can acquire such strength as to be able to continue to meet its obligations to him, agreed that the congregation be cited to appear at next ordinary meeting.

The Presbytery unanimously agreed to nominate Mr. Smallie as moderator of Synod, at its meeting next June.

Mr. Torrance read a second paper on Renan's Life of Jesus, and received the cordial thanks of the Presbytery, for his elaborate and able review of that work. The presbytery at the same time expressing their hope that Mr. Torrance may be induced to have his review put in a permanent form, and their readiness to co-operate with him for that purpose.

ONTARIO PRESBYTERY.—This Presbytery met at Columbus, on the thirteenth day of March, Rev. J. Baird, M. A., moderator.

A letter from the Rev. George Jamieson, was taken up and read, intimating that after mature consideration he had decided to accept of the call addressed to him, by the Prince Albert congregation. Mr. Jamieson gave in all his trials for ordination, which were sustained. Said ordination was appointed to take place on the 23th ult; Rev H. Campbell, to preach; Rev. J. Baird, to preside and address the pastor; and the Rev. George Lawrence, to address the flock. Reports from Revs. J. Thom, and R. Fleming, were read. An application from the presbytery of Toronto, to connect Cedar Grove Station, with the charge of the Rev. Alexander Kennedy, was considered. Mr. Kennedy, having his Sabbaths already fully occupied, could not promise to preach, to said congregation on the Lord's day; but, expressed his willingness to assist that station in every possible way, during the week. The clerk was instructed to notify said Presbytery accordingly. Those, connected with the C. P. Church, at Utica, having again secured the key of their place of worship there, petitioned the Presbytery to secure the services of the Rev. Dr. Burns, to re-open the church there, on the first Sabbath of April; and those of the Rev. J. Smith, of Bowmanville on the following Lord's-day. It was agreed, as far as possible to carry out the wishes of those friends. It was decided to transmit to the superior court, a memorial and petition, (anent representative Elders) from the session of Claremont Congregation. The Rev. Oliver Labelle, on account of several sickness and by medical advice, laid on the table of the Presbytery, his resignation of the pastoral charge of Columbus and Brooklin Congregation. Of that, the Presbytery ordered intimation to be made to the congregation, that they might be heard at next meeting, before a decision would be come to. Rev. Alexander Topp, M. A., of Toronto, was nominated as Moderator of next Synod. The following motion was carried—'That the Probationers appointed to the Presbytery be required to fulfil the term of appointments, and that the clerk be instructed to refuse any *official* change of the arrangements made by the Committee of Distribution. There being no other business of public interest before them, the Presbytery adjourned to meet on the 28th March, at Prince Albert.

GEORGE RIDDELL, Clerk.

PRESBYTERY OF OTTAWA.—Two meetings were held in the month of February—one in Carleton Place on the 6th, and the other in Ottawa, on the 22nd.

The following minute in reference to the death of Mr. McKinnon, was adopted. "The Presbytery having had under consideration the removal by death of the late Mr. McKinnon, minister of Beckwith, desire to place on record an expression of the high esteem in which they held their departed Brother, together with their conviction of the faithfulness and diligence with which he laboured in the service of his Lord and Master.—commending his congregation now destitute of a pastor, and his bereaved family to the protection of Him, who, while the King and Head of His Church, is at the same time the Father of the fatherless, and the Husband of the, widow."

A copy of the above has been sent to Mrs. McKinnon.

Mr. Duncan, minister of Perth, tendered his resignation, on the ground of inadequacy of support. The Presbytery had dealings with the congregation. As a congregational meeting summoned to meet with a commission of Presbytery, the two following resolutions were adopted, *nam con*:

1. "That the congregation do hereby express their desire, that the Rev. Mr. Duncan do withdraw his resignation tendered to the Presbytery, and that he be requested to consider his expressed determination."

2. "That this congregation, in the event of Mr. Duncan's withdrawing his resignation, does hereby pledge itself to exercise increased liberality for his temporal support."

Mr. Duncan having persisted in his adherence to his determination, his re-

signation was accepted from the second Sabbath in March, and Mr. Gourlay was appointed to declare the church vacant on the following Sabbath.

A call from the new congregation in Ottawa, now called *Bank Street Church*, in favour of Mr. W. Moore, was sustained. Mr. Moore has intimated his acceptance, and his ordination is fixed for 28th March.

Arrangements were made for holding missionary meetings in the vacant congregations and mission stations.

The circular from the College Board was considered, and action taken thereon.

All moneys received for missionary purposes, were ordered to be sent to the Synod's Central Committee.

Beckwith and Ashton were found to have discharged their obligations to their late pastor, with the exception of \$80 on the part of the latter. An appeal had been made to the Committee on arrears for this sum.

Mr. Duncan was appointed to declare the Beckwith Church vacant.

Mr. McEwen gave notice that at next ordinary meeting, he would call attention to the subject of Presbyterian visitation and submit a motion *therein*.

An account of the Presbytery's liabilities was prepared by the Clerk. Parties were instructed to apply for payment to the Central Board.

The next meeting is to be held in Perth, on the first Tuesday in May, at 7 o'clock p. m.

S. C. FRASER, Pres. Clerk.

PRESBYTERY OF GREY.—This Presbytery held its ordinary quarterly meeting at Durham, on 6th and 7th March.

The Rev. James Greenfield, Stayner, being present, was requested to sit as a member of court.

Mr. J. Cameron reported that he had dispensed the Sacrament of the Lord's Supper, at Swanston Station, Egremont, on 2nd Sabbath of January, where things were in a very promising state. Mr. Cameron also stated that Mr. Greenfield had dispensed the sacrament of the Lord's Supper in Knox Church Owen Sound, as requested, and would report. Mr. Greenfield having reported very favourably of the state of that congregation, was thanked for his services, which, as stated by Mr. Cameron, moderator of Session, had been valuable and highly appreciated.

In compliance with petitions, Mr. Gauld was appointed to moderate in a call, at St. Vincent, on 12th day of April, at 11 o'clock a. m., also to preach there and give notice of the moderation on the 1st Sabbath of April. A petition was presented from Priceville, praying to have service there, (from Rev. C. Cameron) every third Sabbath, at 11 o'clock, and promising support. As it appeared that the granting of the prayer of the petition involved Mr. Cameron's resignation of the charge of Toronto Line Station, it was agreed that it lie on the table till next meeting, and that the Clerk be instructed to cite parties to appear for their interest in the matter.

A report was read from Mr. Stevenson, Mission Agent, and the rest of the business related chiefly to Home Mission matters.

It was resolved that a meeting of Presbytery be held at Durham, on 27th March, for the further consideration of Home Mission business, as well as any other business that may arise, and that the next ordinary quarterly meeting be held at Paisley, on 2nd Tuesday of July, at 3 o'clock p. m.

WILLIAM PARK, Pres. Clerk.

Communication.

INDIAN LANDS.

DEAR SIR:—In a letter addressed to Mr. Gordon received some time since you request some additional information as to the progress of the good work, amongst us as a people.

You, were, of course, not aware that Mr. Gordon is still in Scotland, whither he went early in August last. It was his intention when he left, to return in December or January, but the illness brought on by his incessant and exhausting labors during that wonderful year of God's right hand amongst us, proved more obstinate than had been expected, and the M. Ds of Edinburgh refused to sanction his immediate resumption of his work.

His Session and people, with their usual kindness and consideration, feeling that his life had been all but poured forth 'on the sacrifice and service of their faith,' sent to him the cordial expression of their willingness that he should remain for some time longer in the fatherland. I would however, in his absence, have sent you the desired communication earlier, had not prolonged illness in the family prevented me.

And what of the prosperity of God's work amongst us? It is when casting about for an honest answer to such an inquiry, that one feels how blind, and short-sighted we are. He alone, who can gauge the human soul in its depths of depravity, being Himself the 'Restorer' of that soul, can take with perfect accuracy the successive degrees of that restoration.

We, in our ignorance are prone to extremes.

At one time we are found, elate with hope—joyfully numbering the tender blades and stalks springing up in the field of our culture, as so much ripened grain—losing sight of the untimely frost, the blighting wind, the drought and the canker that may be between the spring time and the harvest; or, on the other hand, in our depression and disappointment, questioning whether the gathered sheaves will have many grains for the garner when tested with all the siftings through which we know they must pass. Among all the hosts of degenerate Israel, a prophet's eye cannot discern one Abdiel, "faithful among the faithless," where yet the Lord had reserved seven thousand!

In answering your inquiries then, I will only give a few matters of fact which are usually regarded as indicative of the life and growth of godliness among a people. These remain, when time has proved the error of our too sanguine or gloomy conclusions from them.

The prayer meeting has been truly called "the *pulse* of the Church."—With profound thankfulness we have to mark the prayer meetings in Indian Lands as indicating a degree of spiritual life and health which, two years ago, we dared not have hoped for.

Many a time I look back to the prayer meetings, which, by dint of an untold amount of exhortation, Mr. Gordon managed to keep in existence (with many interruptions) for the last ten years. Pleasant meetings they were, repaying one well, for a two miles' ride to attend them, but as to numbers—it was quite a prosperous day when, besides two of the Elders, we could count eight, ten or twelve elderly people!

As for the young people, we would have been as much astonished to see them crowding in, as were the good folks at the famous prayer-meeting in Mary's house when Peter knocked at their closed gate. Surely if their prayers had been those of faith worthy of the promise and the promiser, their gate would have been wide open, and Rhoda waiting there to welcome Peter and show him in! As it was, the Lord would not open that gate, as He had done the great iron one that led into the city, but by Rhoda's message He rebuked the unbelief of the petitioners, and sent them to open it themselves. Perhaps it was so with us, until those blessed New year's weeks of prayer with their crowded meetings caused God's people among us to look out with mingled hope and doubting for the coming of the answer. The answer came in blessed fulness, and for months it was not by scores but by hundreds that we counted the attendance at daily meetings for prayer. For twelve months these were held daily without a break. At that time, Mr. Gordon whose health had for months been giving away, left for Scotland, and

the meetings were to be limited to two on the Sabbath (when without preaching) and two during the week. And now came the testing time, when the full tide of excitement had receded, and the meetings were no longer filled up with members of other congregations. Our supplies in the way of preaching have been but occasional. For these we are indebted to the kindness of the neighbouring ministers of the Montreal Presbytery, to whom we feel deeply grateful.

Though left thus as sheep without a shepherd, the meetings have been well sustained,—those held on the Sabbath have averaged a hundred and fifty of an attendance; these are conducted by the Elders, and other office bearers, sometimes assisted by the younger members.

The English meeting on Wednesday evening, conducted principally by about twenty young men belonging to the congregation, some of whom professed Christ before last year, is also deeply interesting. The attendance ranged from fifty to a hundred during the fall and the earlier months of the winter. Latterly the attendance has been smaller, no less than fifteen of the young men, who used to take the lead, being scattered from the hallowed centre; some to the States, in search of more remunerative labor than they could find at home, some "to shanty," and some as school teachers in our own, and the neighbouring counties. These semi-weekly gatherings though smaller are still most refreshing.

Another distinctive feature of the Congregation now, as compared with former times, is the manifest growth of brotherly love. God only knows what roots of bitterness may be buried under the surface, whose latent vitality awaits a favourable moment to spring up and trouble us, and defile many, but thanks to Him, none of their evil growth is to be seen; may He teach His own to "Look diligently,"—to watch and pray lest they enter into temptation!

Last, but, perhaps not least among the tokens of God's gracious work, may be mentioned,—in connection with the punctual payment of the subscriptions to the minister's salary,—such a demonstration as the one mentioned elsewhere in the present issue of the *Record*. On the whole, we have much for which to praise Him, who hath turned our captivity as streams in the south. May it be for His own glory, in the making known of His way and His saving health to all around us.

M. GORDON.

Manse, Indian Lands. March 12th, 1866.

MONEYS RECEIVED UP TO THE 20TH MARCH.

COLLEGE.			
St. Andrew's.....	\$6 00	Hamilton, McNab Street....	137 00
Cornwall.....	5 00	Lake Shore, (Sydenham)....	3 75
Gamble Settlement.....	3 00	Boston Church, ad'l.....	1 00
Inverness.....	32 51	West Gwillimbury Ist.....	6 26
McKillop.....	6 25	Essa, 1st.....	7 00
Ottawa, 1st hital.....	40 00	Harriston.....	6 00
Grafton ad'l.....	6 25	Millbank.....	20 00
Rothsay & Wallace.....	9 91	Bowmanville & Euniskillen } less disc't.....	32 74
" " "for debt.....	10 00	Moore, Bear Creek.....	10 00
Thisonburgh & Culloden....	5 00	West's Corners 5, Gamble } Settlement 7 50.....	12 50
Clarke.....	30 00	Caledonia, Rev. T. Wilson's	3 50
Collingwood 3 Nottawa 5...	8 06	Belleville.....	100 00
Guelph, Knox's, S. S.....	25 00	Thames Road & Kirkton....	11 00
Moore, Burns' Church.....	7 00		

Buxton.....	5 00	Mosa.....	6 36
Zorra.....	55 70	Wardsville.....	6 34
Innisfil Central Church } 7 82 Letroy 8 36, Craig- ville 5 76.....	21 94	Appin & Ekfrid.....	6 31
Montreal, Lagauchetiere St..	85 42	Bothwell.....	3 00
English River.....	29 00	Ridgetown.....	18 00
HOME MISSION.		New Glasgow.....	8 45
Innerkip.....	9 50	Kintyre.....	3 78
Ayr, Stanley Street.....	15 00		219 28
Wellington Square.....	20 00	Less Sundry expenses, }	
Woolwich & Hawksville.....	5 27	Discount and Payments 37 12 }	181 56
Flos and Medonte.....	14 00	Collingwood 3 00 Nottawa }	
St. Andrews London less disc't	79 26	5 00.....	8 00
Dorchester.....	7 35	Guelph, Knox's S. S.....	5 00
Thamesford.....	3 76	Congregations in Pres. of }	
Zorra.....	11 81	Ottawa.....	39 00
Chalmers' Church.....	23 89	Lake Shore (Sydenham).....	19 69
St. Thomas.....	10 86	Manilla 3 50, Vroomanton }	
Wallacetown.....	7 50	1 50, Cannington 1 00... }	6 00
Duff's Church.....	4 10	Georgetown & Limehouse... }	53 50
Chatham, Mr. McColl's.....	50 12	Derry-west.....	2 20
less sundry expenses and		West Gwillimbury.....	42 00
payments.....	186 98	Harriston.....	6 00
Wick 10 90, Greenbank 8 20	19 10	Millbank.....	10 00
Grafton ad'l.....	8 00	Mount Pleasant.....	2 62
Rothsay & Wallace.....	6 00	Bowmanville & Enniskillen }	
		less disc't.....	32 74
Bethany.....	2 12	Ballyduff.....	2 85
Kincardine West Church.....	3 00	Gould St. S.S. (for Muskoka)	12 77
“ “ 8th Line.....	2 15	Uxbridge.....	5 00
S. Bruce.....	4 91	Delaware & Komoka.....	14 08
Greenock.....	10 75	Brantford, Zion Church.....	24 12
Wroxeter.....	22 00	D. Stewart, E. Aldboro.....	00 75
Hullett.....	24 00	Friend at Wardsville.....	8 95
Ashfield & Harou.....	22 05	St. Mary's S.S.....	16 00
	90 93	Caledonia—Rev. T. Wilson's	15 00
Less sundry payments &c 14 27	76 65	King & Laskey, less disc't...	49 44
Port Dalhousie less disc't....	9 89	Dunville & N. Cayuga less }	
Clarke.....	80 00	disc't.....	14 93
		“ “ S.S.....	4 46
Mandamin & Moe Line.....	16 38	Belleville.....	180 00
N. Plympton.....	25 60	Claremont.....	6 96
South do.....	13 39	Thames Road & Kirkton...	7 00
Oil Springs.....	17 65	Buxton.....	7 00
Moore, Bear Creek.....	25 03	Teeswater.....	9 05
“ “ Burns' Church.....	11 63	Kincardine, Knox's.....	43 88
Sarnia.....	24 87	Melrose &c.....	56 00
Strathroy.....	6 65	Innisfil, Central 15 62 Lef. }	
West Adelaide.....	5 00	roy 16 70, Craigvale 11 50 }	43 82
Warwick Village.....	4 20	Keene S.S.....	2 60
“ “ Church.....	3 85	Biddulph.....	9 70
Glencoe.....	3 30	S. Missouri.....	20 90
East Aldboro.....	9 50	Union Church 38 02 Norval }	
		16 40 less disc't.....	53 52
		Garafraxa.....	10 00
		Westwood.....	2 25

FOREIGN MISSION.			
Puslinch East, S. S. 3rd } con.—Red River.....	9 00	G. Barron, Elora.....	1 00
Montreal, Lagauchetiere St... 100 00		W. Reynolds do.....	2 00
Woodville.....	21 00	Innisfil.....	5 00
S. Nissonri.....	10 00	Cornwall.....	3 62
Wallacetown less disc't.....	4 18	A. Warren, per Rev. Mid- } dlemiss.....	5 00
Flos & Medonte.....	6 00	A. Sutherland, Elk's Rapids.	0 50
A. Warren, by Rev. Mid- } dlemiss for Red River.....	5 00	WIDOWS' FUND.	
Woolwich & Hawksville.....	5 27	Harwich.....	5 00
Gamble Settlement.....	3 00	St. Andrew's.....	5 46
Wick 6 26, Greenbank 1 64..	7 90	Wallacetown less disc't..	6 90
Belleville.....	15 00	Gamble Settlement.....	2 45
McKillop.....	6 00	Belleville.....	20 00
Ottawa, Knox's.....	20 00	Grafton.....	5 00
Grafton.....	5 00	Rothsay & Wallace.....	3 00
Rothsay & Wallace.....	6 00	Clarke.....	23 00
Port Dalhousie less disc't..	19 77	Beckwith 9 78, Ashton 1 02	10 80
Tilsonburg, & Culloden.....	8 80	Manilla 4 Vroomanton 1 62 }	
Clarke.....	40 00	Cannington 0 96.....	6 58
Beckwith.....	2 15	Harriston.....	6 00
Guelp, Knox's S. S. for } Red River.....	10 00	Millbank.....	7 00
Lake Shore (Sydenham)....	6 56	Bowmanville, less disc't....	16 97
West Gwillimbury.....	42 00	Whitby.....	4 00
Millbank.....	7 00	Caledonia—Rev. T. Wilson's	1 50
Bowmanville & Enniskillen } less disc't.....	32 74	With rates from:—	
Whitby.....	7 00	Rev. M. McKenzie; Rev. W. C.	
Cote St. S.S. Montreal for }		Windel; Rev. R. C. Moffatt; Rev.	
Red River.....	128 45	D. Beattie; Rev. H. Gordon; Rev.	
Caledonia—Rev. T. Wilson's	10 00	T. Wilson; Rev. W. J. McKenzie;	
Miss Ferrier's School (for }		Rev. W. Richardson; Rev. A. Wil-	
New Hebrides).....	4 00	son; Rev. G. McLennan; Rev. A.	
King & Laske less disc't..	12 22	Melville; Rev. A. W. Wardell; Rev.	
Dunnville & Cayuga less disc't	10 64	T. Lowry; Rev. W. Cochrane.	
“ “ S.S.....	4 66	SYNOD FUND.	
Innisfil, Central 7 82, Lef- }		Wallacetown less disc't.....	4 18
roy 8 36., Craigvale 5 76, }	21 94	Brantford Zion Church.....	10 00
Keene, S.S.—for Red River.	2 60	Grafton.....	5 00
Nairn, Church (for Mr. Nes- }		Rothsay & Wallace.....	3 00
bet's outfit).....	5 25	Clarke.....	10 00
“ “ S.S.....	7 25	Beckwith 8 10, Ashton 3 35	11 45
FRENCH CANADIAN MISSION.		Millbank.....	7 00
Flos & Medonte.....	3 00	Whitby.....	4 00
Grafton.....	8 00	Caledonia—Rev. T. Wil- }	
Rothsay & Wallace.....	6 00	son's less disc't.....	3 88
Port Dalhousie, less disc't..	9 89	MISSION TO AMERICAN INDIANS.	
Guelp, Knox's S.S.....	8 00	Friend.....	15 00
Millbank.....	6 00	OLD CALABAR.	
Gould St. S.S.....	12 50	Gould Street, S.S.....	12 50
Caledonia—Miss Bain's class }		FREE CHURCH MISSIONS.	
per Rev. T. Wilson.....	2 30	A. Duff Blackwood & Bro- }	
King & Laskey less disc't..	12 22	her less disc't.....	7 37
Dunnville & N. Cayuga }		STUDENTS, MISSIONARY SOCIETY.	
less disc't.....	8 16	Mrs. Principal Willis.....	15 00
		J. B. Edmondson Treasurer.	

NOTICES OF RECENT PUBLICATION.

The Shepherd and His Flock; or the Keeper of Israel, and the Sheep of His Pasture. By Rev. J. McDuff, D.D., Author of "Morning and night-watches" &c. &c. New York: R. Carter and Brothers. Sold by Dr. McLellan, Hamilton.

Dr. McDuff is a most prolific author, and it cannot be said that his works show any falling off in ability or in interest. If they are not very profound, they are at least very pleasing, and we doubt not, to many edifying also. The present volume consists of some twenty chapters or sections, all illustrative of the relations between the Saviour and his people as shepherd and sheep. It is a book which will doubt not prove a means of comfort and edification to many.

Hymnal of the Presbyterian Church (O.S.,) ordered by the General Assembly. Philadelphia: Board of Publication.

This volume which we may remark, is got up in a remarkably handsome style, contains 534 hymns for public worship. It has also at the top of each page Music adapted to the hymn which occupies the page. As a hymn book it appears to be a very good selection. It might have been an improvement, had there been more system in the arrangement. We observe too that the same hymn occurs in a few instances more than once. The publication of the "Hymnal" appears to have occasioned a good deal of discussion in the O. S. Church. This however appears to be inseparably connected with the Hymn question. In almost every Church, into which the question has found its way, it has stirred up no little bitterness and ill feeling.

The Argosy. Montreal: Messrs. Strahan & Co. This is one of the New Magazines which have been of late issued in such numbers and variety. It appears to bid fair for popularity among those who are on the outlook for pleasant reading. It is well got up, and the engravings, which adorn its pages, are well executed.

RECEIPTS FOR RECORD UP TO 20th MARCH.

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Our thoughts and speeches in most things run to waste, yea, are defiled: as water spilt in the ground is both lost, cannot be gathered up again, and it is polluted, mingled with dust. But no word spoken to God, from the serious sense of a holy heart, is lost. He receives it and returns it into our bosom with advantage. A soul that delights to speak to Him will find that he also delights to speak to it.

It is no easy thing to carry a very full cup even, and to digest well the fatness of a great estate and great place. They are not to be envied that have them; even though they be of the better sort of men, it is a thousand to one but that they shall be losers by the gains and advancements of this world; suffering proportionably great abatement of their best advantages by their prosperity.

The generality of men while they are at ease, do securely neglect God, and little mind either to speak to Him or to hear him speak to them.

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