

families who adhere to our Church. Five years ago Culross was an unbroken forest, but is now completely settled. The land is good and well watered. The majority of the people are old settlers from other parts of the country, who sold their furries, and were attracted here by the superior quality of the land, and the healthiness of the climate. The township is rapidly progressing. The site of a village, which is called Teeswater, is already laid off, and several houses erected. They have a Post Office, Schools, Mills, Blacksmith's shop and a Foundry in course of erection. Mr. A. Gibson, on whose farm a part of the village is, has already granted a site for a church, and already they have put up the frame. The building is fifty feet by thirty-five feet; and they hope to have it finished in the course of next summer. About two-thirds of the people speak the Gaelic language. They are anxious to obtain a settled pastor, and a devoted minister would, in a short time, find here a warm and attached congregation, able and willing to support him. Rev. Messrs. Sutherland and Young dispensed the Sacrament of the Lord's Supper, for the first time in Culross, last October. From that time until January last, the Rev. John McKay laboured there, but they are now without any stated service, except a prayer meeting, conducted every Lord's day, in the Gaelic language, by Mr. Hector McKay an elder.

Leaving Culross, we proceed south through part of the Township of Turnberry, where there are a number of Presbyterians, asking us for the means of grace. From here we proceed through Morris and Hullet, which have already been noticed; and reach Clinton, after making a circuit of about 160 miles—visiting stations, having about 1200 families adhering to our Church, and looking to us for the ordinances of the gospel.

A survey of the extent and necessities of the field thus open to us—and indeed rightfully claiming our services—may well draw forth the exclamation, "The harvest truly is plenteous, but the labourers are few." It is also apt to superinduce a feeling somewhat akin to despondency. But whilst we apprehend there is much ground for encouragement and hopeful effort on all hands. Let us only estimate aright the magnitude of the undertaking in which the Lord has called us to engage, and then apply ourselves vigorously to the work in a spirit of humble reliance upon the promises—with an eye single to the glory of God, and then much may be accomplished for the extension and establishment of the Redeemer's Kingdom in this land.

W. C.

LIBRARY OF KNOX COLLEGE.

In last *Record* were inserted a few notices of books in our Library on the subject of Apologetical Theology, or the evidences of religion, natural and revealed. The following list of works, in the department of Church History, embraces the more valuable portion of what the library contains; and in the want of a complete printed catalogue, it may be of use to students and others. Of a considerable number, and those the more important, we have duplicates, less or more. In the department of the fathers, and in that of the venerable depositaries of historico-ecclesiastical learning, chiefly in the latin language, we are not at all well provided; but I am happy to say that the want has been greatly made up by the ready access we have to other libraries in the city; and I take this opportunity of return-

ing my acknowledgments for the help received from such valuable repositories, as those of the Legislative Council Library; the Library of the University; and that of the Congregational Seminary under the superintendence of our esteemed friend, Dr. Lillie. R. B.

DEPARTMENT OF CHURCH HISTORY.

Dr. W. L. Alexander, on Anglo-Catholicism; Dr. W. L. Alexander on Connexion and Harmony of Old and New Testaments; Dr. W. L. Alexander on Christ and Christianity; Dr. Joseph Alexander on the Acts of the Apostles; Anderson of Dunbarton's Defence of Presbyterianism;—(Christopher) Annals of the English Bible; the Apocrypha Controversy, 5 vols.; Epistles of Ignatius and Barnabas; Epistles of Clements Romans to the Corinthians; Augustine De Civitate Dei; Augustine De Doctrina Christiana; Baillic's Letters, 3 vols.; Barrow on the Supremacy of the Pope; Baxter's Life and Times, by Calamy; Beattie's History of the Church of Scotland during the Commonwealth; Bennet's Memorials of the Reformation; Benson's History of the First Planting of the Christian Church; Berington's History of the Middle Ages; Beveridge's Pandecca; Birk's Christian State; Bonechosse's Letters of Huss; Boyse's Works (of Dublin.) The British Reformers; Brown on Presbyterianism; Brown on Puseyism; Wm. Brown's Antiquities of the Jews; Brownings History of the Huguenots; Buchanan's Ten Year's Conflict; Burnett's History of the Reformation; Buxtorf de Synagoga; Baird's Protestantism in Italy; Lectures on Foreign Churches; Calderwood's History of the Church of Scotland; Calvin's Life and Times, by Henry; Campbell's Lectures on Church History; Chemnitz's Examen; Chillingworth's Works; Claude's Defence of the Reformation; Coleman's Christian Antiquities; Conybeare and Howson on St. Paul; Cook's History of the Reformation in Scotland; Cook's History of the Church of Scotland; Cypriani Opera; Daille on the Fathers; D'Aubigne's History of the Reformation; Peter Den's Theologia; Echard's Ecclesiastical History; Ebersheim's History of the Jewish Nation; Edgar's Variations of Popery; Elliott's Delineations of Romanism; Erskine's Sketches of Church History; Fox's Martyrology; Fulke's Defence of the English Bible; Gavin's Master Key to Popery; McGavin's Protestant; Gieseler's Ecclesiastical History; Hackenbach's History of Doctrines; Hardwick's Church History; Hinds-Jeremie-Carwithin—Ditto; Hetherington's History of the Church of Scotland; Hetherington's History of the Westminster Assembly; Jennings's Jewish Antiquities; Jortin's Remarks on Ecclesiastical History; Works of Josephus; all Dr. Keith's Works; Lactantii Opera; Litton's Bampton Lectures; Landon's Councils; Lorimer's Protestant Church of France; all Dr. McCrie's Works; Professor McCrie's Scottish Church History; Pascal's Letters by Professor McCrie; Neal's History of the Puritans; Marsden's History of the Puritans; Milman's History of Christianity; Milner's Church History, with Continuation; Mosheim's Church History by McLaine—by Murdock—and by Reid; Neander's Church History; Nicolini's History of the Jesuits; Mill's History of Mohammedism; Origen Contra Celsum; Paterson's Church History; Plea of Presbyterianism; Pinkerton's Account of the Greek Church; Father Paul's History of the Council of Trent, Shuckford and Prideaux, Connexion; Loyalty of Presbyterians; Proctor on the Book of Common Prayer; Quick's Synodicon; Ranke's History of the Popes; Reid's History of the Westminster Divines; Rigg's Modern Anglican Theology; Sale's Koran; Stackhouse's History of the Bible; Stillingsfleet's Origines Sacre;

Syntagma Confessionum; Hall's Harmony of Protestant Confessions; Isaac Taylor's Early Christianity; Tillemont's History of the Arians; Watland's History of the Athanasian Creed; Waddington's Church History; White's Lectures on Mohammedanism; Wilson on the Religion of the Parsees; Wilson on the Lands of the Bible; Wodrow's History of the Church of Scotland, by Dr. Burns; Wylie's Modern Judea and Scenes from the Bible; Zurich Letters; Zuingli et Ecclampadii Epistole; Mason (New York) Essays on the Church.

MADOC—SIGNS OF PROGRESS.

MR. EDITOR,—The penuriousness of my people has become a proverb in the Presbytery to which they belong, and is more or less known throughout the Church. The charge is undoubtedly true in part, but not altogether, and, in justice to the liberal, allow me to give you a short account of what they have done during the ten short months I have presided over them, in spite of many drawbacks and discouragements.

My regular ministerial labours extend over an area very much in the form of an ellipse, whose major axis is 30 miles, and minor 12. I have three Stations besides the one in the village, and they are distant from the central one, 10, 6, and 13 miles respectively. This want of concentration is a considerable source of weakness, which is increased by a jealous fear lest any station should receive too much of the ministers services. The people consist of very heterogeneous elements. In addition to these discouragements, this township, till lately, bordered on the unbroken primeval forest, and the great stream of commerce which flows through Canada, is little felt here. This renders money at all times scarce, and the present commercial crisis has drained it nearly all away. But deeply impressed with the thought that every congregation should pay its own debts, and bear its own burdens, I resolved not to go a begging, to assist the people out of their difficulties, and called upon to be their own abettors. First, a gallery was needed. The lecture-room was converted into one, and the expenses were forthwith paid. Secondly, the Sabbath School which I set agoing in May last, had no Library. A Soiree was got up early in October for this end. The day was most unpropitious, and yet we obtained a balance of more than £6, with which to purchase one. Thirdly, I was sorry to find that there was no Communion Service. With a little private help a single set has been obtained, which cost more than £5. And lastly, a debt of about £100, lay like an incubus upon the Church. A congregational Soiree was held towards the end of last Month. Several expected speakers did not arrive, and many others were prevented from coming for want of sleighing, who intended to do so. Still the result was, that the half of the debt was met, after paying expenses. This is exceedingly gratifying, and another such effort will leave the Church free of debt, as all churches ought to be; and ready to undertake other improvements. Not much more than the third of the people have made these efforts, and had all been imbued with the same spirit, the whole debt would have been wiped away. I do not consider the tightness of the times any hindrance to other congregations doing in like manner, God is by it practically saying unto his people, in the words of the prophet Malachi; "Bring ye all the tithes into the store-house, and prove me now herewith, saith the Lord of Hosts; if I will not open the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

The present state of the world is a fine test of their faith, and if they take the Lord at his