

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |

THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

"Wisdom and knowledge shall be the stability of thy times, and strength of salvation."

Vol. XV.

TORONTO, OCTOBER, 1859

No. 12.

CONTENTS.

| | |
|-------------------------------------------------------------|-----|
| <i>Editorial:—</i> | |
| Collection for Synod Fund and Buxton Mission..... | 179 |
| The Revival in Ireland..... | 179 |
| Day of Public Thanksgiving..... | 180 |
| The Sabbath Question in some of its Practical Bearings..... | 181 |
| General Items of Intelligence..... | 182 |
| Calls &c..... | 182 |
| <i>Communications, &c.—</i> | |
| Notes of Summer Tour and Missionary Labours..... | 182 |
| Impressions of Two Months' Mission By Dr. Burns..... | 184 |
| The Law and the Gospel..... | 184 |
| Address to a Pastor at his Induction..... | 185 |
| <i>Missionary Intelligence—</i> | |
| Free Church of Scotland—India..... | 186 |
| Presbyterian Church of England—China..... | 187 |
| Progress of the Gospel in Italy..... | 187 |
| <i>Miscellaneous Articles—</i> | |
| Poetry—The Father-Land..... | 188 |
| Anniversary of the Relief of Derry..... | 188 |
| The Original Minutes of the Westminster Assembly..... | 189 |
| Infidel Views of Gerrit Smith..... | 190 |
| Family Religion and its influence on the Church..... | 191 |
| <i>Proceedings of Presbyteries.—</i> | |
| Presbytery of Hamilton..... | 191 |
| Corner for the Young..... | 192 |

PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held at Peterboro, on the first Tuesday of October, at Eleven o'clock A.M.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The next ordinary meeting of his Presbytery will be held on the second Tuesday of October, at Ten o'clock A.M., in Brock Street Church, Kingston.

A. McALISTER, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The next ordinary meeting will be held at Hamilton, on the first Tuesday of October, at 10 o'clock, A. M.

JAMES MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery will be held at Toronto on the first Monday of October, at 7 P.M.

W. GREGG, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE.

The next ordinary meeting will be held at Lyn, on first Tuesday of November, at 10 a.m.

J. K. SMITH, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

This Presbytery will meet at Montreal on the first Tuesday of October, at Eleven o'clock A.M.

A. F. KEIR, *Pres. Clerk.*

KNOX COLLEGE—OPENING OF SESSION.

The Session of 1859-60 will open on the first Wednesday of October. The opening Lecture will be delivered in the College Hall, on that day, at half-past Eleven A.M., by Professor Young.

MEETING OF COLLEGE BOARD.

The Board of Management of Knox College will meet in the College on the first Wednesday of October next, at the close of the opening Lecture.

WILLIAM GREGG, *Chairman.*

HOME MISSION COMMITTEE.

The Home Mission Committee will meet in Knox College on the first Wednesday of October, at Four o'clock P.M.

ROBERT URE, *Convener.*

THE RECORD—INCREASED CIRCULATION.

In our last number it was mentioned that a circular was to be issued and sent to the ministers and agents of the Record in the various congregations. The following is the circular which has since been issued. It is earnestly hoped that it may have the effect of leading to a considerable increase of circulation. We are most desirous of obtaining an agent in every congregation. To prevent disappointment the names of new subscribers should be sent in before the end of October.

The next volume of the Record will be printed in clear distinct type somewhat larger than the present type, although the reading matter will not be materially lessened.

The price of the Record will be 2s. 6d. if paid strictly in advance, or before the end of the second month, otherwise the price will be 3s. 1 $\frac{1}{2}$ d.

12th August, 1859.

CIRCULAR.

DEAR SIR,—The Synod's Committee on the Record having met, resolved to address a circular to the ministers of the Church, in behalf of their monthly organ of religious intelligence. The Record is the only channel of communication between the church and her members; and it is exceedingly desirable that it should be kept up efficiently, and on a scale considerably beyond its present extent of circulation.

The number of copies printed monthly is

4,700; but of these about 4,300 only can be considered as paying copies, and as the price has been reduced to half a dollar, a surplus profit on the sale to any great extent cannot be counted on, and yet it has always amounted to at least £75. The Committee do not advise any change as to the price; but they are decidedly of opinion that by a united effort all over the church, an addition of from seven hundred to a thousand subscribers might be made, and the profits raised to £150 or £200.

We send you enclosed the list of subscribers from your congregation as it at present stands, and we earnestly ask your assistance in a careful inspection of it, with the view of such additions being made to it as may be proportioned to the actual number of members and adherents on your roll. Should you see meet to employ an agent for this purpose, he will, as a matter of course, be allowed a gratis copy for his own use; and you will oblige us further by letting us know the name and address of the agent so employed. By your own attention, and by the aid of a judicious friend, whom you may select, a very valuable service will be rendered to the Church.

We are duly sensible of the valuable service which ministers and agents have already rendered to the cause, and we return our thanks for the promptitude with which, in not a few instances, remittances at the proper time have been made. But we cannot shut our eyes to the fact that many accounts remain from year to year unsettled, and we fondly hope that a friendly appeal to the persons thus in arrears will produce the desired effect. Any information on this matter, over and above what may be furnished by our agents book or your own knowledge, will give us great pleasure to supply.

While we thus earnestly appeal to the ministers, and agents of the church in behalf of the circulation of the periodical and its finances, we are also authorised to solicit the kind assistance of the friends of our cause, in the way of occasional contributions to the pages of the journal. In this view of the subject short papers of a pointed and practical kind, descriptive sketches, biographical, historical, and missionary notices, especially those of local interest, suitable suggestions for the general good of the church and of the province, will always be acceptable. Nor will any hints be disregarded that bear a friendly aspect on the substantial improvement of the Record. As the Church extends her bounds, and enlarges her membership, she may be provided with additional channels of communication with the public. But at present every consideration of duty and expediency calls for one united effort to render her Monthly Record still more acceptable to all that take an interest in the progress of the Evangelical truth whether in our or in other churches.

With the October number will be completed volume fifteenth of our Periodical, and its pages will present to future times the only authentic and authorised annals of the rise and progress of the Presbyterian Church of Canada, since the eventful era of 1844. With the volume which opens in November, 1859, we are desirous that our new and enlarged subscription list should commence; and with this view we beg earnestly that this circular may meet with your prompt and favourable notice. In name of the Synod's Committee on the Missionary Record.

Respectfully yours,
R. BURNS, *Convener.*

P.S.—It is desirable that subscription lists be sent in before the 20th October, in order that a sufficient number of copies may be struck off.

TO ADVERTISERS.

The *Record*, having a circulation of nearly 5,000, extending over the whole extent of the Province, and among an intelligent class of readers, may be regarded as one of the best channels for advertising.

Advertisements will be inserted on most reasonable terms.

NOTICES OF PUBLICATIONS.

Lectures delivered before the Young Men's Christian Association in Exeter Hall, from November 1858 to February 1859.

New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton, and J. C. Geikie Toronto.

We have from year to year noticed with approbation the successive volumes of lectures delivered under the auspices of the Young Men's Christian Association. The volume before us is no way inferior to its predecessors.—It contains twelve Lectures all interesting and able. Among the Lecturers last year were the Bishop of Ripon,—Rev. Newman Hall,—Rev. D. McCulloch, of Greenock,—Rev. C. H. Spurgeon,—Rev. Canon Stowell,—Rev. Dr. Cumming besides others of note. The volume is admirably adapted to interest and improve the class for which it is intended.

The Closet Companion, or Help to self Examination; Philadelphia: Presbyterian Board of Publication.

This is well fitted to be what it professes,—“a closet companion.” It contains usual lectures on the following topics, viz:—Directions for self-examination;—Questions with respect to Faith and the Spirit of Prayer;—Signs of a Living or Growing Christian;—Signs of a Dying or Decaying Christian; Pious Resolutions;—Directions to assist in attaining a Spirit of Prayer;—Directions for profitably reading the Scriptures;—of the Knowledge of Pardon and the witness of the Spirit.

SACRED LYRICS FROM THE GERMAN.

PHILADELPHIA: PRESBYTERIAN BOARD OF PUBLICATION.

Many of the devotional songs of Germany have a sweetness and pathos which render them peculiarly grateful to Christians. In the volume before us we have a compilation of the best of these pieces. If they do not possess

all the force and expressiveness which they do in the original, they are at any rate characterised by great beauty both of language and sentiment. The compiler has availed himself of all the sources within his reach, and by the way in which he has performed his duty, has certainly laid the christian public under deep obligations to him. The volume is got up in a most elegant style. For the sake of German scholars a number of the Lyrics are given in an appendix in their mature dress.

KNOX COLLEGE—BURSARIES.

BURSARIES will be awarded during the session (1859-60) according to the following Scheme:—

I. *The John Knox Bursary of £10*, (founded by Isaac Buchanan, Esq.,) for the best Essay on “The nature of Sanctification, or Gospel Holiness,” showing its relation to the covenant of grace,—to the atonement, and to justification by faith,—also, asserting the obligation and defining the nature and uses of good works, with reference to the Romish errors of merit, perfection, and supererogation.

II. *The George Buchanan Bursary of £10*, (founded by Isaac Buchanan, Esq.,) for eminence in Latin and Greek, as proved by examination in the Grammars of both languages; Livy, Book 1st, 30 chapters; Horace, 3rd Books of Odes; Xenophon's Memorabilia, Book 1st; Iliad, Book 3rd. 200 lines; and an exercise in Latin Composition.

III. *A Gaelic Bursary of £5*, open to Students of the preparatory classes, for the best Essay on “The obligation of the Sabbath.” The competitors will also have to submit to an oral examination.

IV. *A Gaelic Bursary of £5*, open to Student of the Theological classes for the best Sermon (in Gaelic,) on Phil. iii, 8: the length of the Sermon not to exceed twenty minutes. The Essays to be given in to the Secretary of the Professors' Court on or before the 1st of December.

The Essays must be correctly and legibly written, with mottoes on the title pages, instead of the names of the authors.

By Order.

Toronto, 15th April. 1859

NEW BOOKS.

MOSHEIM'S Ecclesiastical History by James Murdock, D.D., revised, and supplementary notes added by James Scanton Reid, D.D., Professor of Ecclesiastical History in the University of Glasgow. One thick vol., Svo., 1859. Price \$2 50.

Crisis of Being: Six Lectures to Young Men, on Religious Decision, by D. Thomas, editor of The Homilist, Progress of Being, &c Stockwell, London, 75 cents.

The Homilist, Vol. I.—\$150. Vol. II. to VII.—\$2. Seven annual volumes of The Homilist are now before the world. It is now rooted in one of the best soils in the religious world, the soil of unsectarian, independent, and progressive thought. Thousands of ministers of all denominations, many of them the first preachers of the age, and some of the dignitaries of the Church, heartily welcome it to their homes.

Progress of Being: Six Lectures to Young Men on the Free Progress of Man, by Rev. D. Thomas, editor of The Homilist, Crisis of Being, &c., 75 cents.

Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. New

edition from eighth London edition, 2 vols., \$4 00.

Eadie's Commentary on the Phillipians, \$2.

Haldane on the Romans, \$2 50.

Brown's Sufferings and Glories of the Messiah, \$1 50.

Brown's Analytical Exposition of the Romans, \$2 50.

Brown on the First Epistle of Peter, \$2 50.

A Voice from the Desert, or, the Church in the Wilderness, by Rev. Robert Simpson, author of Traditions of the Covenanters, 75 cents.

Expository Outlines, Sketches and Outlines of Sermon upon the most important paragraphs of the New Testament, by the author of The Faithful Witness, Footsteps of Jesus, &c., \$1.

Spurgeon's Gems, \$1.

Spurgeon's Sermons—fourth series, \$1.

Guthrie's City: Its Sins and Sorrows, \$1.

Guthrie's Gospel in Ezekiel, \$1.

Robertson's Sermons—third series, \$1.

St. Augustine: a Biographical Memoir, by the Rev. John Baillie, Cambridge, 75 cents.

Scotland: Its Faith and Features, by Rev. Francis Trench, 2 vols in one, \$1 25.

J. CAMPBELL,
103 Yonge Street, Toronto.

NEW BOOKS JUST RECEIVED.

FOR SALE by D. McLELLAN, Hamilton C. W.

Spurgeon's Fifth Series of Sermons..... \$1.10
Paul the Preacher, by Dr. Eadie..... 1.38
Spurgeon's Smooth Stone..... 0.66
Beecher's Life Thoughts (cheap edition) 0.63
Newton's Rills from the Fountain..... 0.53
Malan's Bethany and Magdala..... 0.45
Dr. Hamilton's Life of Wilson..... 1.10
Bonar on the Psalms..... 2.00
Life of Mrs. Winslow..... 1.10
Ellie Randolph or Good Part..... 0.83
Unica, by Author of Uncle Jack..... 0.27
Hugh Miller's Popular Geology..... 1.38
Mansel's Limits of Religious Thought.. 1.10
Life of John Milton Vol. 1..... 3.00
Sir W. Hamilton's Lectures on Metaphysics 3.25
Ryle's Exposition of Luke..... 1.10
Jacobus do Acts..... 0.80
Our Ch. Classic's by Dr. Hamilton 4 vol. 4.50
Dr. Hodgo on 2nd Corinthians..... 1.10
Bishop Taylor's life of Christ 2 vol..... 2.20
Life of Captain Bates..... 0.80
The Best Things by Dr. Newton..... 0.80
Mrs. Gatty's Book, Notes in the Sunbeam &c. 7. vol..... 0.70

The Accepted Time by Christian..... 0.70
Walsh's Martyred Missionaries of India.. 1.63
Dr. Guthrie's Saints' Inheritance..... \$1 00
Prime's Power of Prayer..... 1 00
Newcomb, Harvest and Reap er..... 0 63
The Earnest Christian, Mrs. Jukes.... 0.75
Leighton's Complete Works 1 vol..... 2.00
Dr. Alexander on Mark's Gospel..... 1.25
London Lectures for Young Men, 1858. 1.00
The Free Church Essay..... 1.75
Hutchcock's Religious Truth..... 0 60
Memorials of the late Dr. Love..... 3.50
General Havelock's life, with Portrait... 0.75
New York Pulpit, 1858, Dr. Alexander, &c 1.00
Olshausen's Commentaries, vol. 6th..... 2.00
Dr. Fairbairn on Typology..... 4.75
Collins' New and Matchless Family Bible is complete now, and at various prices, according to the style of binding.
Dr. McCrie's Works, complete, 4 vols., 30s.
Dick's Christian Philosopher, new and enlarged edition, 5s.

Lorimer's Manual of Presbytery, 3s 9d.

Also, a choice assortment of Pulpit Bibles, both English and Gaelic, Communion Vessels and Tokens, and Session, and Presbytery Minute Books, &c.

The Record.

TORONTO, OCTOBER, 1859.

COLLECTION FOR SYNOD FUND AND BUXTON MISSION.

By appointment of Synod the annual collection in behalf of the Synod Fund and Buxton Mission will be made in all the congregations of the Church on the third Sabbath of October. It is hoped that in all cases the collection will be made, and that due intimation will be previously given. Should any previous arrangements, or necessary circumstances render it unadvisable to take up the collection on the day named by the Synod, it should be attended to on the first convenient Sabbath thereafter. The collection, too, should be taken up not only in congregations under the charge of Pastors, but also in congregations and stations supplied by missionaries.

The object of the collection is twofold. It is in the first place to provide for necessary expenses connected with our ecclesiastical organization, such as the salary of the Synod Clerk, expenses of the office of the Church, printing minutes of Synod, &c. These expenses are inseparable from the setting up and maintaining of our Synodical action, and it is of course the duty of every congregation on the roll of Synod to bear a share in sustaining these expenses.

The object of this appeal to the congregations of the Church is also to provide for the support of the Mission among the coloured settlers at Buxton. The salary of the missionary, the Rev. William King, and part of the salary of the teacher has to be provided for. It is contemplated that in course of some time the mission will be in a great degree self-sustaining. But at present it must mainly be supported by the Church. The settlers have almost all been refugees from bondage, and it will be easily understood that they cannot at first be expected to support their own missionary and teacher, as well as provide for their families. Particulars connected with the Buxton Mission will be found in the report which was published in the August number of the *Record*. The number of communicants is sixty, twelve of these having been received during the past year. The number of children attending Sabbath Schools is from 80 to 100, and day schools about 90.

It may be stated that at the end of the last financial year there was a balance against these combined funds of five hundred dollars. We trust that the collection will be sufficient to wipe off this debt, and to cover all necessary expenses for the year. A reasonable collection from each congregation would be sufficient for the purpose. We trust then that the collection, the first that is asked after the ingathering of the harvest, will be liberal, and such as to mark the spirit of gratitude which should at present prevail.

THE REVIVAL IN IRELAND.

The papers received weekly from Ireland continue to give detailed accounts of the continuance and spread of the revival in the north of Ireland. In some places where the work at first manifested itself, public excitement has in a great measure subsided. But the effects have not disappeared. The Editor of the *Londonderry Standard*, after referring to the fact that public excitement had to a considerable extent subsided, goes on to give an account of some of the visible results of the revival.—He says:

“There is a spirit of life and vitality among the people—an elasticity of soul that refreshes wherever it is brought in contact with the unconverted. Formerly Christians did not like to state the truths of the Gospel to their acquaintances or travelling companions; now the professors of saving grace would deem it an offence did they not, in all earnestness and simplicity, make known to others the way of salvation, and the assurance of faith which they have received. The attendance at the ordinary service of the Lord’s Day is far greater than ever it was before, and the intelligence of the audience regarding divine things has produced its own fruit in the pulpits.—The people now intelligently know and feel the great truths of Christianity propounded by the faithful ministers of Christ, and the pastors are thereby refreshed in their own souls, and stimulated to greater exertions on their behalf. Prayer-meetings are everywhere well attended, and the laity in rural districts frequently conduct these interesting services themselves. The increasing desire to possess copies of the Bible was evinced by our report, in a late *STANDARD*, of the number of Bibles bought from the Depository of the Londonderry Auxiliary to the Edinburgh Bible Society; and the increased circulation of God’s blessed Word must contribute largely to the instruction of the great body of the people in the things that belong to eternal life.—Thus the genuineness of the work is tested, and the result is everywhere in favor of its being of God. There is no extravagance—no excesses manifested that can give an excuse for the sneers of those writers who, at the present day, try to deery the preaching of the Gospel, or of a revived religion among us, as an outburst of religious ignorance and fanatical zeal. On the contrary, all is order and propriety; and those extraordinary features of the movement, which in some places found a footing, happily did not occur in our midst. There were prostrations certainly; but as these may be accounted for by natural causes, we do not rely upon them as evidences of conversion, while at the same time we do not venture to state that these prostrations were not the result of strong conviction for sin. The intelligent portion of the community have been most impressed, and in their cases no prostrations have taken place, although genuine conversions to God might be counted by hundreds. As might be expected, under these circumstances, there is an increased attendance at public worship; there is among evangelical Christians especially, a desire to observe the sanctity of the Sabbath to an extent never before known among us; God’s word is read and studied, and the precepts and commandments of Christ in the Gospel are so observed as to produce improved habits of morality in society at large. These are not insulated cases of improvement; they are the distinguishing marks of the late Revival of true religion in our midst.

The paper from which we have just quoted

contains a very judicious letter from the Rev. J. Kennedy of Newtinnavady, on the subject especially of the physical manifestations so often referred to. We give the greater part of the letter, which we think is worthy of a careful perusal. Passing over his introductory remarks we give his conclusions with reference to the work now going on.

First, It does appear to me perfectly unphilosophical to attempt accounting for many of the phenomena, especially the spiritual, apart from a supernatural agency, at work in society. Attempts have been made to account for these phenomena by mesmerism, electro-biology, nervous sympathy and imitation, and to prove that the whole is artificially got up by one party operating on another, through certain mysterious laws of our moral and physical nature. Now, it may safely be admitted that mere nervous influence may go far in many cases in producing bodily impressions—that persons of nervous temperament may have only been frightened into the screams and cries for mercy they have uttered, and that, instead of all cases of bodily prostration being indubitable cases of conversion, many of them may have been the result of other causes than the operations of the Holy Spirit. All this may be safely admitted, and the disciple of science or the mocker be not one whit nearer making his conclusions good. Let him account for the following facts.—1st, Many cases of impression are daily occurring when there are none of the circumstances present he deems necessary to produce them. The practised professor of mesmeric science may, no doubt, after lengthened operation, produce strange effects on the human system, and persons, by the force of terrifying circumstances, may be driven into a state of terrible nervous excitement; but how can these effects be produced when the cause is not present? Many cases of impression occur under the most quiet and most subdued preaching, where nothing exciting or alarming is being said, but such subjects as the ‘love of God’ are being treated. In a country village in this neighbourhood, where a number of persons were assembled in a weekly prayer meeting—neither minister nor convert being present—but everything conducted in the usual quiet way, eleven cases of impression took place.—Many persons, too, have been impressed in their own houses who had never been at a Revival meeting, and who knew scarcely anything about the matter. Where, in such cases, were the conditions necessary to make the impression if it was not the result of some spiritual agency at work? 2d, While in some cases it may be safely admitted that the *bodily* impressions have been due to excitement, how can merely physical laws produce permanent *spiritual* changes? Will electro biology make a man delight in prayer who was a stranger to it before? or mesmeric passes reform the immoral, or conform to the *imago of God*?—Let some philosophical objector try how far, by nervous sympathy, &c., &c., he can go in reforming a drunkard or profane swearer, and then account on his principles for the fact that many of those brought under the influence of the present movement are examples of the most wonderful transformation, and, in fact, spiritually are “new creatures.” 3rd, Is it not a strange fact, and irreconcilable with the opposite theory, that religious communities, not holding the doctrines of the Cross, nor believing in the personality and gracious operations of the Holy Ghost, and, therefore, who have not been praying for His saving influence, have been unvisited by any of those impressions occurring amongst others? Are not Arians and Roman Catholics just as

hopeful subjects of mere physical influence as others, and yet, as communities, they have no part in this movement; and when individuals in these connexions are brought to feel its power, they invariably turn to the way of truth, from which, in some cases, no amount of persecution can drive them. That God does lay under contribution the laws of our constitution is no doubt true; that He makes instrumental in promoting His purposes of grace as well as of providence even physical conditions of being we firmly believe; but, apart from a Divine power, these utterly fail to account for such facts as the above.

Second. In respect to what is bodily, and therefore visible, in the movement, it occurs to me that by far too much importance has been generally attached to the *outward*, to the overlooking of the *inward*. That God may have had a special design in making in some cases His work *visible*, is highly reasonable. The bulk of the world was fast losing all faith in Christianity, and preaching and praying were often rather to perform a duty, and fill up a form, than because we had any real confidence in their power. Millions were rushing to ruin, laughing at everything serious, and most of all, at professors of religion who neither practised its precepts nor had faith in its truths. Now, as "tongues were for a sign to them who believed not," it is not impossible that so have the visible effects of this work been designed to serve some special object in respect of the world's unbelief. Nor have they been in vain. The world has been struck with awe, and made teachable; unbelief has given way; a thirst for the Word and a spirit of enquiry have been excited, and much has been done to deepen religion on the public mind. More over perhaps, we are not correct in supposing that the work of the Spirit will generally be silent and undemonstrative. If we exclude bodily effects from the work of the Spirit, we cannot understand much that the Bible says of experimental religion. Weeping, crying, groaning, roaring, are bodily acts, and it is said of the repentance of Israel, when a "spirit of grace and supplication" is poured out, "they mourn for Him as one mourneth for his only Son, and shall be in bitterness for Him as one that is in bitterness for his first-born." Now, a parent's mourning for an only son and a first-born is not generally so quiet and undemonstrative a thing. Still, admitting both of these views, I think there has been a disposition to make far too much of cases of prostration, and an over-anxious desire manifested to have them largely taking place at Revival meetings; so much so, that disappointment has not only been felt if the meeting passed off quietly, and a feeling prevailed that no good had been done, but very absurd and foolish attempts have been common in some quarters to force persons into a state of prostration.—We have had less of this evil here than perhaps in many other localities, as the Presbyterian Ministers with whom I have had the pleasure of co-operating have displayed a wisdom and a firmness in conducting the movement beyond all praise; but to my knowledge, in many places, and especially under the direction of the lay element, things have been practised and things have been said, as if to compel the Spirit to operate and to overcome His reluctance, and to produce cases of prostration, that have gone far to prejudice the minds of good men against the whole movement, while cases of bodily weakness and nervous derangement have been paraded as examples of the Spirit's work. My own experience leads me to think that neither can we conclude all cases of bodily impression to be certain conversions, nor have we ground to believe that they form anything but a small fraction of those made to feel the power of Divine truth. I have seen and

examined persons who had been prostrated, and I could not by the greatest stretch of charity conclude that they had been even savingly convinced. Yet I would not say that even in their cases no good had been done. God may call some, with whom it is necessary to begin at a point not so far advanced as conviction. He may begin by first making them teachable, and may lead them by that means to get such a knowledge of original and actual sin as may be necessary to conviction. Still every one should be made clearly to apprehend that he should be looking principally for the inward change, and, without the evidence of that, place no value on bodily impressions. Besides I have known many, since the awakening began, who had no bodily impressions, to suffer greater distress of conscience for sin, and to pass through more awful and protracted convictions, than those who have been prostrated. Alarm and distress of conscience for sin, especially for the sin of unbelief and formality in religion, are very general, and the cases in which persons have been savingly brought to repentance and the blood of Christ without any visible impression have been far more numerous, than those where these have been present, while to almost all believers the movement has come with wonderful power to quicken their grace into fresh activity and zeal.

Third. Great practical wisdom and caution are necessary to guide the movement aright, and prevent extravagances and mistakes, by which the subtlety of Satan and the weakness of man have in some measure already marred the beauty of the work. I have already noticed some things to be avoided, and can now only indicate a few more against which we ought to be on our guard. 1st. The anxiety for converts to address meetings, under a kind of impression that they are in some sort *spiritual mediums*, through whom the Holy Spirit is said to be conveyed, and the setting up to instruct large assemblies, persons who would need themselves to be taught "what be the first principles of the oracles of God." If young persons of this class be called forward, let them be strictly confined to an account of what God has done in them and for them, without attempting to teach, when they neither know "what they speak nor whereof they affirm." Nor can it be wise to employ in conducting prayer at large meetings persons who, from ignorance and inexperience, may render the service contemptible to others.—2nd. The practice on the part of some of setting down as *de facto* conversions all cases of bodily impression, without teaching the necessity there is "for every man to prove his own work." Many are in danger of falling into delusion here, by taking it for granted that their conversion is certain, while perhaps their life is very little changed. And this leads to another evil, viz., the undervaluing of anything merely mental, if prostration has not taken place, producing an unhealthy longing for prostration, and an overweening satisfaction with themselves when it has taken place, very much calculated to foster spiritual pride. A tendency also is manifested by many to rest satisfied that they are pardoned and saved, simply because of what has taken place, without faith, apprehending Christ in some offer or promise of the Gospel; in fact, a disposition to live by feeling rather than by faith. 3d. A disposition on the part of some to imagine that they have got spiritual illumination, either in respect to truth or duty, apart from the Scriptures, as if miraculous inspiration was a thing of our day. No doubt some who have been of late brought to God have been remarkably enlarged for a time; but it has not been by way of supernatural revelation, but by their being enabled to apply and more freely express what they previously knew of Scripture

truth. I never knew a case where the convert could go beyond his previous knowledge. Perhaps it is scarcely necessary in connexion with this to notice the absurd stories of persons being gifted with different kinds of prophetic power, of some who have had visions, seen sights, *et hoc genus omne*, any further than just to impress this most important caution, that there never was a time when the minds of men were more open to receive ideas, and that there is great danger of error being mixed up with the truth, and the whole creceived with unquestioning credulity. Every approach to error or superstition should be promptly and firmly repressed, and every available opportunity employed thoroughly to leaven the public mind with evangelical sentiments. 4th. Much caution, too, is needed to avoid unreasonable and long-protracted meetings, that in many cases sadly interfere with other duties, especially the duties of the family. Unnecessary assembling of young and excitable persons, and unseemly extravagances under the name of spiritual exercises—children and servants breaking away from all proper restraint, and unfitting themselves for the ordinary duties of life, by keeping themselves in a state of continual and unnatural excitement—these, and such things as these, require wise and prompt remedies to be applied wherever they prevail. It is in no spirit of censoriousness I refer to these things, but rather that, by having such things removed, "our good may not be evil spoken of." Such things have not only furnished a handle to enemies, but have been a stumbling-block even to many good men, so that they feel less freedom in connecting themselves with a movement which I hope will prove, by its fruits, that it has really been of God."

In the meantime the movement advances in Ireland spreading from town to town and from one district to another.

In Scotland too and in Wales the work has commenced, and hundreds have experienced its effects. While we read the accounts of these movements let us rejoice and praise God. The revival may not have extended to us. But it has blessed our brethren in other lands. Now the church is one. The field is the world. The interest is the same everywhere, and if any one portion of the field has been visited with showers of blessing, let us rejoice and bless the name of God. Let us also be encouraged to plead with God for the influences of the Spirit. What He is doing elsewhere He can do here. His arm is not shortened.—His ear is not heavy. With Him is the residue of the Spirit. Let us plead with Him that He would come to us and bless us, and cause His work and power to appear unto His servants.

DAY OF PUBLIC THANKSGIVING.

We rejoice to find that a day of public thanksgiving has been appointed by the Government of the country. The day appointed is the third of November. There has rarely been an occasion when we have been, in the course of providence, more loudly called upon to recognise the gracious hand of God, and give thanks to him for his abundant goodness. The season has been peculiar; the alternations of weather have been frequent; fear and hopes have held alternate sway in the breasts of the community. But in the end

threatened evils have been averted, and the barns of the agriculturists filled with abundant crops. The result is one in which all classes amongst us are deeply interested. In our land it is emphatically true that it is by the labour of the field that all live. It is not commerce, or manufactures, but agriculture, which forms the foundation of our prosperity and progress. Hence all are directly or indirectly concerned in the result of the season's agricultural operations, and now that, after a succession of unproductive seasons, we have again been blessed with a good harvest, it becomes all to recognise the hand of Him, who is the God of nature and providence, as well as of grace, and to thank Him for the mercies which He has bestowed upon us, notwithstanding our great and aggravated provocations. We take it for granted that in every church arrangements will be made for public worship, and that the appointment of the day named will be universally observed.

It is well that there should be this devout public recognition of the Lord's goodness—But our thanksgiving should not be confined to the mere services of the day. A grateful heart will seek other channels of expression. Thankofferings to the Lord should be freely presented. During the last two years various departments of the Christian work of the Church have been suffering for want of due support. Not a few ministers have been sadly stinted in their means of living. Let justice be now done to them. Let accumulated arrears be wiped off, and a generous support be given by the people in the first place to their own minister, and then to the general claims of the Church and cause of God.

We observe that the day appointed for general thanksgiving is the day appointed by our Synod for special prayer in behalf of our Theological Institution. There is no want of harmony between the two objects—they may go well together. While we devoutly humble ourselves before God, thanking Him for His goodness in the late abundant harvest, let us thank Him for his great goodness to the Church and to the land, in the success which, through the blessing of God, has attended our College since it was first commenced. Ministers trained in Knox's College are to be found from the one extremity of the land to the other. They form in the aggregate between a third and a half of the Synod. Many congregations enjoy from Sabbath to Sabbath the preaching of the Gospel, that might have had none to break to them the bread of life; had we had no school of the prophets. Let us thankfully review the past; let us not despond in view of any present difficulties; let us, in view of the future, take courage, looking up to God for His continued blessing. Let us plead with Him in behalf of the college. Let us plead that there may be an abundant outpouring of the Spirit on the young men looking forward to the ministry and that there may be good accessions to the ranks of the hopeful aspirants from year to year.

The season may be opportune in not a few congregations for making the annual contribution in behalf of the College Fund. Wherever this can be done we trust, that means will be adopted for collecting and remitting. The time most frequently chosen for this purpose is the beginning of the year, viz: January and February. If the time for the annual subscription or collection could be brought forward a few months, this would do a great deal to relieve us from the pecuniary difficulties which beset the College. We make no apology for alluding to pecuniary contributions in connection with a season of special prayer.—The one is a proper accompaniment of the other. Our prayers will have little heartiness indeed, if they do not lead to the practical fruits of cheerful and liberal giving.

THE SABBATH QUESTION IN SOME OF ITS PRACTICAL BEARINGS.

While attacks are being made from time to time on the Sabbath, we have every reason to believe that there is general soundness on this subject among the great body of professing Christians. We rejoice, too, to see the firm stand taken by many of those invested with civil authority, and the efforts made by them to vindicate the sacredness of God's own day. We refer especially to the efforts made in some of the principal cities of the United States, as well as in Great Britain, to repress some of the more glaring and common forms of Sabbath desecration—efforts, which, we believe, command the sympathy and approval of evangelical Christians generally.

But while we believe that a general correctness of view and soundness of sentiment prevail on the subject of Sabbath observance, we are constrained to acknowledge that there are forms of Sabbath desecration too generally prevalent, although attracting but little notice. One such form of Sabbath desecration to which we would at present specially refer is the practice of burying the dead on the Sabbath. This, we believe, is a matter which should occupy the attention of ministers and Kirk-sessions. We admit that there may be circumstances and occasions which may render this a work of necessity. In the case of certain diseases it may be necessary to commit dust to dust even on the Sabbath day. But these cases are exceptional, and we fear that very frequently Sabbath funerals are so arranged, either as a matter of convenience, or with the view of having a large attendance of friends and neighbours. We admit, too, that it is a solemn thing to bury the dead out of our sight, and to commit dust, to dust, in the sure and certain belief of a general resurrection and judgment, and that in perfect accordance with the spirit of our standard books and directory, such a solemn season may be improved for the spiritual good of those who may be present. But still we believe that there are sundry good and sufficient reasons why the practice referred to should be

discouraged by ministers and Sessions. 1st. Sabbath funerals cannot take place without many things being done which are inconsistent with the holy rest of the Lord's day. Undertakers, and those in their employment, must forego the rest of the Sabbath; cabs and carriages with their drivers—not to speak of horses, which, according to the law of God, are entitled to a day of cessation from labour—must be pressed into service. The gravedigger must make the Sabbath a day of toil instead of a day of rest. Thus many things inconsistent with the rest of the Sabbath, which it is the privilege and the right both of man and beast to enjoy, are inseparable from the practice to which we are referring. 2nd. They encroach most unreasonably on the time of the pastor. The presence of the minister is expected on the occasion of the burial of any one connected with the congregation, and this is most seemly and proper. But if the funeral is on the Sabbath, the time of the minister is most unnecessarily and unreasonably interfered with. The minister requires all the time of the Sabbath, which is not taken up with the peculiar duties of the day, for meditation and preparation. He needs time for communion with God and with his own soul. He needs even physical repose and rest. He is bound to husband his physical strength, and he needs to gather mental and spiritual strength for his most important work. He must himself feed on the hidden manna if he would feed others. He must be much with God, if he is to come forth as his ambassador, and speak with effect to those who may wait on his ministry. But if he is called on to attend funerals on the Sabbath, it must be a serious encroachment on his time, and a serious interference with his preparation for the efficient discharge of the peculiar duties of the day. 3rd. Sabbath funerals keep people from the sanctuary. While they encroach most unreasonably on the time of the minister, they prevent the attendance of the people on the ordinary means of grace. Often have we seen the sanctuary almost deserted on a Sabbath afternoon or evening in consequence of a funeral. Now, whatever tends to prevent attendance on the ordinary means of grace must be regarded as wrong, or, at any rate, as inexpedient. 4th. We might observe, too, that the bringing of large crowds together even on such an occasion as a funeral on the Sabbath, does not tend to promote seriousness and spirituality of conversation.

For these and various other reasons which might be specified, we regard the practice of Sabbath funerals as one which should be discountenanced. There may be some difficulty in dealing with such cases: much delicacy and judiciousness may be required. Firmness and prudence on the part of sessions would however, soon tend to check the evil. Some ministers and Sessions, we know, have had the subject under consideration, and have publicly called the attention of the people under their charge,

to the evils connected with the practice. But we think there should be more uniform and systematic action on the part of the Church Courts, as we understand that in some quarters, at least, the practice to which we refer is on the increase.

There are some other common forms of Sabbath desecration to which we may advert on another occasion.

GENERAL ITEMS OF INTELLIGENCE.

DEATH OF A MISSIONARY.—Late papers announce the death of one of the most venerated missionaries of the present day, the Rev. A. F. Lacroix. He was the oldest missionary in India, having gone at first in the year 1821. He was first connected with the Netherlands' Missionary Society, but afterwards, with the entire approval of the Committee, joined the London Missionary Society. He was very highly esteemed, and was on an intimate footing with all the missionaries of the various denominations. His funeral was the largest seen in the city of Calcutta for many years. Christians of every denomination, including the Bishop of Calcutta, Archdeacon Pratt, and numerous ministers and missionaries, gathered round his grave.

POPIH PERSECUTIONS IN IRELAND.—It is stated that a regular crusade has been organized by Archbishop McHale, in the County of Mayo, against Protestants and converts.—Scripture readers have been waylaid and assailed, converts beaten, and children kept by force from attending school. Several cases of assault had been brought before the magistrates.

MEETING OF THE PRESBYTERY OF LONDON (ENG.) ON BOARD THE GREAT EASTERN.—On the occasion of laying the foundation stone of a new Presbyterian Church at Millwall, the Presbytery of London by invitation of J. Scott Russell, Esq., whose name is indissolubly connected with the great ship, met on board, and after transacting business proceeded by boats to the site. After prayer and praise, the stone was laid by Mr. Russell, after which several addresses were delivered to an attentive multitude.

PRESBYTERY OF PRINCE EDWARD ISLAND.—At a recent meeting of the Free Presbytery of Prince Edward Island, it was recommended, in consideration of the powerful and touching appeal of Father Chiniquy, and the importance of the cause in which he is engaged, that a collection be made to assist him in his great enterprise before the next meeting of Presbytery.

REV. A. CAMPBELL, LATE OF MELROSE.—Mr. Campbell, after a pleasant voyage, landed at Port Philip on the 30th May. Mr. Campbell was about to receive a cordial call from a congregation in Geelong. Mr. Campbell says of the union lately effected in Australia, "The union is a hearty thing, it is a real union, and even with its abbreviated

basis, I approve of it out and out."

PRESBYTERIANISM IN ENGLAND.—The September number of the *English Presbyterian Messenger* contains a letter from the Rev. R. Steel of Cheltenham, suggesting the formation of a "Presbyterian Historical Society," with the view of collecting materials for a proper elucidation of the History of Presbyterianism in England.

MANIFESTO OF IRISH ROMAN CATHOLIC BISHOPS IN REGARD TO DENOMINATIONAL SCHOOLS.—The Irish Roman Catholic Bishops, with the Papal Legate at their head, have lately issued a long pastoral address on the subject of education. The Bishops bring forward a great many objections to the national system of schools, and to the Queen's Colleges, and claim State support for their own purely Popish seminaries.

NEW YORK—BIBLE IN SCHOOLS.—Some time ago, an order was issued by the Central Board of Education in New York, requiring all the schools to be opened with the reading of portions of the Scriptures. The order has been complied with in all the wards of the city except three. It is stated that these three are inhabited chiefly by the subjects of Archbishop Hughes and Pius the ninth.

CALLS &c.

STORRINGTON.—The Rev. T. S. Chambers has received a cordial and unanimous call from the congregation at Storrington.

GUELPH.—The Rev. D. H. McVicar has accepted the call given to him by the congregation at Guelph.

COBOURG.—A unanimous call has been given by the congregation of St. Andrew's Church, Cobourg, to the Rev. John Laing of Scarborough.

GARAFRAXA.—The Rev. W. Millican has been ordained as Pastor of the congregation at Garafraxa. An account of the proceedings will be found elsewhere.

RENFREW.—The Rev. W. Lohead junior has been ordained as Pastor of the congregation at Renfrew.

COTE STREET, MONTREAL.—The Rev. H. Cobban, of Braemar, has lately arrived to take temporary charge of the Cote Street congregation.

DEPUTATION FROM THE IRISH PRESBYTERIAN CHURCH.—We are glad to notice that the Rev. Dr. Edgar, Rev. Mr. Dill, of Ballymena, and Rev. Mr. Wilson, of Limerick, deputies from the Irish Presbyterian Church, have arrived safely on the western continent. Their object is to seek aid among the Christians, and especially the Presbyterians of America, to enable them to sustain their

missionary efforts among the Roman Catholics of the south and west of Ireland. Openings for these missionary efforts are multiplying, but means are needed for sustaining missionaries, teachers, and scripture readers. We believe that it is principally to the churches in the United States that they will appeal for the aid that is needed. But we are sure that the deputies will receive a most hearty welcome from Presbyterians in Canada. Dr. Cooke, we believe, was appointed a member of the deputation, but duties at home have detained him. Dr. Edgar is one of the leading ministers of the Church in Ireland, well known by name and reputation on this side of the Atlantic. The deputies associated with him are also men of talent and character, so that, no less on their own account, than on account of the Church they represent, these brethren are worthy of the warmest reception.

WIDOWS' FUND.—We remind ministers that their annual rate of eight dollars is payable on or before the 1st of November. Copies of the Rules and Regulations with reference to the Widows' Fund, will be sent to any ministers newly settled, who may desire to make themselves acquainted with them.

RED RIVER.—The Rev. John Black has set out on his return to Red River. We trust he will reach his destination safely. Mr. McTavish, by latest accounts, had reached the Red River settlement on the 14th August. The journey was accomplished in safety, but with a good deal of detention and fatigue in consequence of the steamer on the Red River running aground.

STATISTICAL TABLES.—In the Statistical Table appended to the minutes of Synod, the congregation of Woolwich is reported as having paid \$500 as stipend. It should have been \$500 *with manse*.

MINUTES OF SYNOD—CORRECTION.—In list of ordinations &c., for Presbytery of Hamilton appended to minutes of Synod for "John McMurray," "John G. Murray," and in same notice for "16th July" read "7th July."

The Office of the Church is now removed to KNOX COLLEGE. Letters may be left at the shop of Mr. J. Bain, Bookseller, King street, who is also authorised to receive moneys.

1. October, 1859

Communications, &c.

NOTES OF SUMMER TOUR, AND MISSIONARY LABOURS.

(To the Editor of the Record.)

DEAR SIR,—

I was glad to see your suggestion of a public, or general thanksgiving, in distinction from denominational observances apart. Few things if any, have more convincingly brought

home to my consciousness the importance of the acknowledgment of religion by the civil power, than the failure which commonly marks the more private and partial appointments of this kind. A good deal may be done, no doubt, by the concurrence of various denominations, or by ads of parties, timely consulting together. Still, parties are now so numerous, that only a moiety of the community can be reached in this way, and the deference naturally paid on all sides to a recommendation from a central authority, recognised by the whole public, is, I think, just a good practical confirmation of the position we hold theoretically to be right, that the whole community should, by its appropriate organs, recognise God's ordinances and laws. The habit of our neighbours in the States in appointing annual thanksgivings, has much in it to be commended—the I regard it not as a natural result of the principle of social religion, but rather a good remnant of the old style of things, which their voluntary theory has not yet prevailed to efface.

Let us hope that the authorities in Canada will not be behind public opinion in this matter, which, as developed in various quarters, points so strongly to the duty of a very solemn united recognition of the mercy of God so bountifully manifested in the present—we may almost call it—the late harvest. It has pleased me much to hear from the lips of good religious voluntaries, as well as others, so hearty an assent—"I hope he may"—"I am sure it should be"—to the proposal that the Province as such should move together in this matter at the call of the Governor General.

I connected my former reference to the above subject, with some notes of my journeyings—which, without the formality of any missionary appointment, far less any pretensions to anything like Episcopal jurisdiction—have resembled somewhat a Bishop's progress, or that of a superintendent of missions. I have held no confirmations, nor ordained any; but I have had the privilege of taking part in sacramental services, and once and again baptised as many (in one place I think 13) as Bishops have confirmed at a time. May these dear young ones be all baptised with the Spirit, and confirmed with grace. I gave no charge, but I addressed a Presbytery at Gower, the Moderator devolving on me the sermon of the day. And when I remember how many pulpits and manse were set open to me; how many warm hearts and hands greeted us in our tour, I feel as if I should be accounted more insensible than I am to so much kindness, were I not to record my pleasing remembrance of all this Christian fellowship, and such precious seasons of spiritual enjoyment, and I hope, usefulness.

I started from Kemptville, where a large congregation is now mustered daily under Mr. Quin's ministry, at a point which, for many years before, was but an occasional preaching station. A respectable number waited devoutly on the communion, and I was gratified by the success of an experiment which I made on the Tuesday evening following, being the 12th of July, a meeting in what is eminently an Irish district—an Orange one too. It was thought that a week day evening service, announced to be held near the spot of one of those celebrations, would have but a meagre attendance. But though it had been a day of processions, a good auditory came together, and listened with earnestness to the word of life. My visit to the Indian lands, and the Highland congregation, under Mr. Gordon, followed next, though, as I passed along, I preached according to agreement, in Mr. Melville's church, at Spencerville. I thought of the city in the wood as I entered my reverend friend's church and pulpit is a romantic, requested spot. I looked with interest on the graves of the dead in the cemetery around, and I was pleased, week

evening as it was, to see waggons on very brief notice, importing hearers over from distant farms, as well as a good attendance by the villagers near at hand. To the Indian lands I proceeded through the Glengarry district, brought on my way by a respectable farmer, who is quite a Gaius, dwelling on the march line, I believe, of Mr. Gordon's and Mr. McLean's pastoral fields. The Knox students are now so numerous, that I only regretted I could not diverge to see several of our own collegemen, the confines of whose parastate I just touched in passing. I shall long remember the packed meeting at Indian Land, packed in the best sense which hung on the word day after day during long Gaelic and English services on Saturday, Sabbath, and Monday. While their own much loved pastor preached in Gaelic to a full house inside the church, I addressed a kind of action sermon also to, I think, twelve hundred persons or more in a secluded grassy spot in the bush. It amazed me how those Highland Christians held on continuously during so many hours of religious worship—and after so protracted a sermon on the Sabbath, returned with unabated ardour, and in full muster on Monday. It was there too I baptised so many children. I rather like the plan now gone into at home also, I saw it in Glasgow, of assembling the children born, say during several successful weeks, on one Sabbath, rather than administering the ordinance to one or two, day after day. It induces a minister to go more largely into the subject, and invests its dispensation with more solemnity. Of course no such rule should be pressed, to the exclusion of exceptional cases. I might suggest the query here, whether there is not room for improvement among us generally in the manner of dispensing the Sacrament? Not only baptism is often too perfunctorily administered, but perhaps the Lord's Supper, in certain respects also. I mean—though no advocate for lengthy services—that the more sacred business receives scarcely adequate attention, as compared with its accompaniments. I see some objection to the plan of all communicating at one time, though it is convenient in some respects. But whether one table or more, I would suggest more deliberation in the successive parts of the service than I have generally seen, whether in Scotland or in Canada. "After He had supped," implies that an interval of time should be allowed between the giving of the bread and the cup, sufficient to allow each part of the service to be kept distinct; and it seems proper, that as far as possible, each communicant shall have received the first of the Sacrament symbols before the latter is given to any. Some tact is necessary again, to prevent a total dissociation of the elements. A few words in season uttered solemnly and leisurely during the act of communicating may assist the worshippers better than total silence, though silence for a few moments, perhaps, after giving of both symbols, has an impressive effect. It may be a question, too, whether the lifting of the tokens should not be just as communicants pass to their seats, at any rate it is right it should be done at the moment when it may least distract attention. And elders would do well to see that the bread and cup be passed round without awkward delays, either in its presentation to individual communicants, or in renewing or supplementing the sacred materials.

But, above all, it should be impressed on communicants, that when seated at the Lord's Table, their business with God is so direct, that they should not only guard against the wandering thoughts which militate against edification in any religious services, but even beware of confounding the act of attention to the speaker with the act of worship. Though we protest against worshipping the elements

as Romanists do, yet, like prayer, communicating is worship. And I think every minister must feel disappointed when he perceives the eyes of the communicants fixed on him as becomes the attentive hearer of a sermon, instead of the very posture of the disciple giving token of his serious and spiritual engagement of soul, as one retiring within himself, communing with the Master of the feast, and while not shutting his ears to the words addressed to him by the exhorting pastor, yet only mentally availing himself of these, as an aid in the direct transaction of the soul with God.

As regards Baptism, when I am referring to Sacraments, I would suggest that though the profession is made by both parents, a good deal of consideration is due to the weaker vessel on such occasions. I like the plan, especially if the child be restless, of relieving the male parent of the charge of the little one almost as soon as presented, the mother meanwhile, who has given token of concurrence in presenting it by standing a single moment, then taking the infantile disciple in charge till the moment of administration, when it is fitly resumed by the natural head of both.

It may seem an unimportant observation, but I would like to add more in the remembrance of what I have seen in the old country than here, that while we, with good reason, sprinkle in preference to baptising by immersion, we should be careful not to appear to make less account of the outward sign than is due to it. The remembrance of a case known to me in which the child was scarcely touched with water has made me very particular on this point ever since.

Returning by Prescott Railway through the country, West of Glengarry, I reached Ottawa, and seeing the faces of the brethren at Ottawa and Aylmer, with whom I made appointments of week evening visits to be fulfilled after my Sabbath services at Renfrew and White Lake, I only halted to preach at Bristol, where I was expected by my esteemed pupil Mr. David Wardrope. He had announced me to his flock, and a fair congregation for a harvest day, waited on my ministrations. One of my most laborious, but far from wearisome days was at the places just mentioned, under the ministry of Mr. Simon Fraser, and prospectively (Renfrew) of Mr. Lochhead. I shall long remember the Sabbath I spent with both, the one long known and valued among his brethren, and the other entering on his charge with many agreeable tokens of acceptance and confidence. Though it was after some interval of time, I shall just mention here my visit to the upper region of the Ottawa, and the scene of Mr. McMeekin's pastoral labours. My remark is common to all these stations, that nothing could well exceed the interest with which the various congregations listened to my sermons, and to the statements which I made touching the Revival in Ireland, Scotland, and Wales.

I join these places together, also, to take the opportunity of expressing my admiration of the scenery of the Ottawa river, whose picturesque character is, I find, but very partially known. It only requires to be known to be appreciated, and I found it the higher up, the more beautiful. Three miles above Pembroke, the river stretches into a noble expanse of water, justly called a lake, and with its islets richly studding it, and the mountains along and beyond the deep river coming thence into the prospect, I think the panorama equal as a whole to anything on the St. Lawrence. The latter river of course exceeds in the great variety of its banks, and the sights of clearances, and agricultural improvement which greet the eye; the Ottawa though finley wooded throughout, admitting less of cultivation on the immediate margin; of its

imposing stream; yet the tourist would feel himself well compensated for his labour in going up this river. The old British fort above Pembroke, occupied by the respected agent of the Hudson's Bay Company, whose courtesy to strangers is quite notable, with the Indian settlement close beside it, contributes an object of interest, and the curious may see much to feed their love of simple and primitive manner in the modes and habits of the lumbermen.

I was greeted on my return by a good meeting on a week evening convened by my estimable friend, Mr. Gourley, who was not behind others in all the manifestations of grateful and loyal conduct to his former professor. And I know not how I can say enough of the attention of Mr. Wardrope, of Ottawa, especially while I was a kind of valetudinarian on his hands. I may say the same of the minister of Kemptville. Nor must I omit, in what my paper only affords to be a cursory way, to notice the three additional Sabbaths I spent at Kemptville, Merrickville, and Osgoode. In the latter places, having the pleasure of recognising as pastors, well received in important and hopeful districts two pupils of Knox College, with whom I had, besides, interesting ties of connection, in Scotland. I must close with the notice of what closed my tour for the present, my ministrations at Massena in the State of New York, where I revisited the St. Lawrence, to keep a Sabbath with my good friend, also from Scotland, and from very Glasgow, Mr. Campbell, of Cornwall.

M. W.

IMPRESSIONS OF A TWO MONTHS' MISSION; by DR. BURNS.

PERTH, C.W., Sept. 14, 1859.

DEAR MR. EDITOR.—I have not been able yet to arrange the notes of my late Missionary tour in the North East, North, and North West of Lake Simcoe. This I hope to do on my return home; but, in the meantime, I send you a small sketch of my impressions, and these will, I doubt not, be borne out fully by "the facts of the case."

Of these impressions, the deepest of all is, a conviction of the vast importance of our Home Mission field and of the peculiar call of our Church to cultivate it assiduously. I have all along had a conviction of this kind, but never has it been so conclusively come to as in connexion with the visits of this season. A number of the townships visited were new, that is, lately settled—little known—and slenderly brought under an evangelical influence. Others had been but partially explored, and scantily supplied with the means of grace. In many instances the attachment to our Church was found to be very ardent, and enlarging in its range. Not a few of the settlers had been for years in the province, and had come from other districts where they had enjoyed the means of grace in some degree, and thus they carried with them, to their new settlements, a thirst for the waters of life. Moreover, the railways, the steamers, and the new roads in progress through the country, are all most favourable to aggressive missionary movements. Such considerations are to be viewed as so many sign-posts to the path of duty. I had at one time a stronger idea than I have now of our call into the foreign field; I now feel that our own home field is foreign enough, in so far as spiritual progress and advancement in practical knowledge are concerned. The fields properly foreign, or Pagan, whether in the east or in the west, may be looked on as the preserves of older and wealthier churches. Not that I would thus give up the accessions which Canada is likely

to obtain from the Hudson's Bay Territory. These may all be retained by us as a noble mission field, and our Red River Colony and its Presbyterian church, constitute our advanced posts. Yea, the Aborigines, as far west as Mackenzie River, may be taught to look on us as their fathers. If we have men and means for more than this, that more will assuredly not be wanting.

Another impression on my mind is, the great want of copies of the Scriptures with the Psalms, catechisms of all kinds, and religious books and tracts, English and Gaelic. No man of ordinary discernment and observation can shut his eyes to this, and the rapidly growing educational advantages, create a demand for books. What do you think of one township, Mari-possa, with twenty schools? A well planned and well wrought system of colportage is loudly demanded, and three most suitable and qualified agents offered themselves to me at a single point. Deeply do I lament the coldness of the church to this great object, the formation of a religious literature within her bounds.

A third impression is, the need of a thorough literary and theological training in our ministers ere they are settled as fixed pastors. The universal cry among our people is—and a loud one too—come and visit us in our families! The complaint of the want of this met me every where; and I am convinced that our hold on the people lies in this. The inference is, that a very solid foundation in the way of mental attainment and theological learning must be laid, and habits of thinking, composing, and speaking must be formed and matured, before a minister is settled for life. After this he has plenty of living subjects to deal with; but the opportunities of deep thorough literary research, and accurate consecutive preparation, for public appearances are sadly limited. Even our missionary students find it difficult to do more than keep what they have acquired. Their position, however, is very different from that of fixed pastors, and Presbyteries have it always in their power to arrange for one half of the week to be set apart for private study, wholly academical.

A fourth impression is, the vast, the unspeakable importance of what our Presbyterian fathers in Scotland and Ireland at the Reformation and the Revolution knew and carried out so well—commissions of visitation, and superintendence of the churches. This their General Assemblies carried out most assiduously from year to year, both in regard to places planted and unplanted. The congregations of the commissioners were fully supplied by the brethren of each Presbytery, and the expenses paid; but nothing more. I regard it as most desirable that we should have an order of experienced evangelists—their places to be supplied in their absence—and for a month or two at a time, who might visit the fields allotted to our young and hopeful catechists, or shed a cheering influence over remote and unoccupied districts, or reilluminate the bedimmed eyes of an aged brother in the ministry. Without something like this, our Presbyterian polity is little more than a name. With it, fresh blood will be had and there thrown into the system, and become a new circulating medium of nutriment and of vigour.

Mr. Editor, I have more impressions to speak about, but I don't insist at present. Anticipating a sequel, I may just give one little article of intelligence which may amaze some readers, and amuse others. On Monday last, Mr. Duncan and I regaled ourselves at dinner on the banks of the "Mississippi," on fresh pike just caught in its noble stream.

Faithfully yours,

R. B.

THE LAW AND THE GOSPEL.

The few suggestive hints which follow will be founded on the latter clause of Rom. vi. 14. "For sin shall not have dominion over you; for ye are not under the law, but under grace."

In enquiring as to the way of acceptance with God, the course which most naturally presents itself to man, blind to his own state before God, and ignorant of the character of His law, is to secure a claim on his favour by keeping His commandments. And while this doctrine is thus the dictate of man's natural conceptions, it also appears to approve itself consistent with the truth of God by directly securing the practice of holiness. When we make life the reward of obedience, we seem to present the most powerful motive, and to make the most effectual provision for it. The condition of God's first law was, "This do and thou shalt live," and surely we cannot secure its observance better than by enjoining on mankind its claims and sanctions. With regard to this condition of obtaining life, it is to be remarked, that it is indeed the principle on which God acts towards sinless beings; it is the law which God prescribed to our first parents before the fall, and may be with reason proposed to all intelligent creatures who have never incurred condemnation. But the error lies in applying this condition of salvation to sinners, who have already failed in fulfilling it, and have been brought by it into a state of sin and condemnation. When a law is given to a being in such a state as this, it is not enough to make life the reward of obedience; it is not enough to say, "this do and thou shalt live." Obedience, let it be remarked, is not an external thing; it is not the performing of outward actions from any motive, or under any principle. Obedience has its place in the heart, holiness is the state of the mind and the affections. It is evident, therefore, that any rule of obedience which is really to secure obedience, must accomplish this by implanting its principle in the mind, by presenting the motives which can awaken the holy affections in the heart. And what is the great principle of holiness which must be thus implanted? even that which is declared to be the fulfilling of the law, "love to God with all the heart, and soul, and mind, and strength." That condition of life which alone can be the source of holiness, is, therefore, what will inspire love to God; if it effect not this, it may prompt to the outward works of holiness, but is entirely inefficient and worthless with regard to that reality of holiness which is alone acceptable in the sight of God, and without which no man can see him.

To afford place for hope, and to give any scope to the exercise of love to God, the law must be evinced as in some degree relaxed or mitigated in its demands upon the sinner. The question then occurs, to what degree shall this modification extend? This question, it may be affirmed, has never been answered, nor the extent of modification settled according to this scheme of salvation; so that we find in the estimate which men form in regard to it, every possible point of diversity in the scale realized, from the highest to the lowest. In the limits of a short paper, we cannot, of course, enter fully into the field of discussion thus opened up; we shall, therefore, but briefly glance at it.

Let us suppose then, on the one hand, that the law is conceived of as still prescribing a high and difficult standard of requirements in order to acceptance with God. This view might seem at first sight favourable to exalted attainments and high degrees of obedience. But observe that the higher our conceptions rise toward the perfection of the original law the nearer we approach to its radical defect as

a condition of life to sinners; the closer we come to the exclusion of all hope, of all love, of all motives to holy obedience. When acceptance with God appears difficult, it becomes also in a corresponding degree uncertain; and when the goodness of God is narrowed, and reconciliation appears extremely doubtful, the spring of love is frozen in the heart, and the whole work of obedience in the heart becomes a bondage of slavish anxiety and irksome toil. Those paths, which are in themselves pleasantness and peace, become ways of disquiet and heaviness. Obedience is exacted, and yet the source of obedience is unsupplied. God requires much, and yet gives but small encouragement, and presents feeble inducements, and thus appears a hard and severe task-master, "reaping where He has not sown, and gathering where He has not strawed."

On the other hand, let us consider the influence of that opposite and much more common view entertained with regard to the law of God; according to which it is so greatly moderated and relaxed as to impose nothing that is burdensome or difficult in the sinner; which represents God as all mercy, and frees men almost from all fear. There can be no doubt but this exhibits God and His law in a light much more calculated to conciliate and inspire confidence in the minds of offenders. There may be felt, even by a sinner, much satisfaction and complacency in the character of a God who is all indulgence to sin, who is satisfied with easy services, and not strict in punishing transgressions. This conception of God is indeed the foundation of all the complacency which the natural man ever entertains towards God, and gives rise to emotions of spurious love, from the experience of which he takes occasion to contradict the scriptural declaration, that the "carnal mind is enmity against God." But it is obvious that such a view of the law virtually does away with the great principle of the law,—“this do and thou shalt live.” It gives up the law as a way of obtaining life; it is *salvation by indulgence to sin*, not by the works of obedience. Or rather, it unites the bad tendencies of both principles; and while it teaches the sinner to depend for the pardon of his sins on God's indulgence to sin, permits him to glory before God in the midst of his supposed virtues; laying a foundation at once for licentiousness and self-righteousness.

These, then, are the defects of the several extremes. But is there no medium, at which they may correct each other—at which there may exist enough of the strictness of the law to provide for holy endeavour—and enough of mercy to afford a sufficiency of motive and encouragement? This is the general notion of all who oppose the freedom of divine grace. They endeavour to effect a compromise between the law and the gospel, by adjusting some medium in which the justice of God may meet and accept the obedience, such as it is, which the sinner is supposed capable of rendering to the precepts of the law. This we have only to consider for a moment in order to discover the radical defect which adheres to this scheme in all its modifications. The truth is, that we are utterly incapable of fixing any medium in the scale of human doings, at which law and mercy may meet, and both operate for the sanctification of the sinner. There is no individual who can say,—“when I have done so much in obedience to the divine will, I have divine forgiveness and favour secured to me.” This uncertainty remains, therefore, in whatever shape this scheme presents itself.

Again, some speak of *imperfect but sincere obedience* being available for obtaining favour. Here the same difficulty recurs. Obedience must be *sincere* in order to its being obedience at all; so that we must leave this part of the expression out of account in determining the

amount of this scheme—and this leaves us exactly where we were before, with *imperfect obedience* as the ground of acceptance in the sight of God: and then the same question returns without having been settled—what is the amount of imperfection which may be allowed? What is the degree of obedience which is required?

Such is the tendency of the doctrine of salvation by the works of the law, in all its forms, and in all the modifications by which men mix it with the gospel.

Turn we now to the other view of the case, and look upon the words “Ye are not under the law, but under grace,” as a *reason* for the promise—“sin shall not have dominion over you”—in other words, to the doctrine of *salvation by the free grace of God, without the deeds of the law.*

This all-important doctrine is very fully unfolded and enforced by the Apostle Paul, in his Epistle to the Romans, and established in opposition to the former. The opposition between the two relates to the ground of acceptance with God appointed for guilty man. And the point of view in which the doctrine of grace places the law is to *remove it from having anything to do with the justification of the sinner in the sight of God.* Man has sinned—he has broken the holy law under which he was placed. There has, therefore, arisen a controversy between him and God: the question is, how shall a sinner be pardoned and accepted? The gospel of the grace of God professes to settle this grand question, and to reconcile God and man. Now, it does this by declaring, first of all, that the law can have nothing to do with the reconciliation. It commenced the controversy—it cannot end it. It is, therefore, first of all, set aside, for “by the deeds of the law shall no flesh living be justified.” And the next thing it declares is, that the controversy is settled by an *act of free forgiveness on the part of God*,—that while man was guilty and deserved only condemnation, God has interposed out of sovereign mercy, and proclaimed pardon without a price from man. At the same time, he has done this in a particular way for the honour of His own law and government. He has appointed a justifying righteousness—He has provided a propitiation for sin, and has exalted the blessed Mediator, who rendered it, a Prince and a Saviour to bestow the repentance and remission of sins, which it was His will to communicate to the guilty.

To all who own His appointment, and accept the way of granting mercy which God has provided, justification, pardon, and acceptance are freely bestowed;—“being justified by faith we have peace with God.” The essential difference of the gospel, then, is, that in it, obedience is not rendered *in order to obtain acceptance*, but *in consequence of having obtained it.* The sinner is first justified freely through the redemption that is in Christ Jesus, and being justified and accepted, he then renders obedience as required by God, and as the service which love prompts him to yield. On the former scheme, there is no full and all-sufficient righteousness provided for salvation; the sinner himself has to work out his righteousness, and it depends upon his success whether he shall be saved or not. Here, therefore, anxiety and constraint, and doubt enter from the very first; and they continue to the very last. When sin has been committed, so much of the ground of hope is taken away, so much fear of God introduced, so much of the irksome necessity of making up failure by new and more laborious effort. In the gospel, the grace of God meets man with an offer of unconditional forgiveness—it shows the great atonement, and shows it sufficient. This generosity of mercy sets the sinner at liberty—it touches his affections—and as obedience is still

as positively required as ever, it is gratefully given. During the whole course of obedience there is the same display of mercy exhibited as a security against despair, and as an incentive to love. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.”

J. B. L.

Weston.

ADDRESS TO A PASTOR.

The following Address was delivered by the Rev. John McLaughlan, of Acton, on the occasion of the induction of the Rev. J. A. Thomson, of Erin

My dear Brother and fellow labourer in the Gospel.—It is now my duty, in the name of the Presbytery and in the great name of our Lord Jesus Christ, to address you in connection with the solemn work of this day, and your being entrusted with the pastoral charge of this Congregation. Bear with me then for a little, while, with all humility, I address you in the words of an inspired Apostle, peculiarly applicable to your present position—Col. iv. 17.—“And say unto Archippus, Take heed to the ministry which, &c.” Allow me to remind you from these words that the office of the Gospel Ministry is the most sacred and most responsible, as well as the most arduous office with which any human—any created being can be entrusted; an office so sacred and blessed that the loftiest angels in heaven might feel themselves highly honoured in being entrusted with it; an office so great and responsible, that inspired Prophets and Apostles might well sink under an overwhelming sense of its weight and responsibility, were they not strengthened with all might in the inner man, and were they not graciously sustained by the promised presence of their divine Lord and Master, whose promise is “Lo I am with you always,” yea an office with which the Son of God Himself was entrusted during the course of His ministry here on earth, when “He went about continually doing good, and preaching the gospel of the kingdom of heaven” This, dear Sir, is the great and sacred office with which you are entrusted; and I doubt not, were you to give utterance to the emotions of your heart, you would do so in some such language as this “Who is sufficient for these things? What am I, or what is my Father's house that I should be so highly honoured, and should be entrusted with this great work?”

I need not remind you, dear brother, that the Lord Jesus Christ, the glorious King of Zion, is the Author and Founder of the Gospel Ministry. It bears His royal seal and signature. It derives its origin and efficacy from Him alone. He it was who gave the high commission unto His Apostles,—“Go ye into all the world and preach the gospel to every creature.” He it was who gave some Apostles, some Prophets, and some Evangelists, and some Pastors, and Teachers, for the perfecting of the Saints, and for the work of the Ministry. He it is who holdeth the stars in His right hand.

Take heed, therefore, to this ministry which thou hast received of the Lord Jesus. Endeavour to realise the fact that the Lord of Glory hath put you into the ministry, entrusting you with the administration of gospel ordinances, and with the charge of precious souls—to whom you will be either a savour of life unto life, or a savour of death unto death. Realise the fact that it is from the Lord Himself you have received this ministry, and to Him you are accountable for the discharge of its sacred duties. He is Lord of all and Head of His body the Church—and as He is highly

favoured servant, whom he hath accounted faithful, putting you into his ministry. And now, in His blessed name, we would charge you "Take heed to the Ministry which thou hast received, &c. Ah, there is surely something most weighty and emphatic in this oft repeated expression—"Take heed, Take heed," &c. This implies at least two things—First, that the Ministry of the gospel is a very great work—a most respectable work, a sacred treasure committed to our trust—for this treasure is put into earthen vessels. Supposing you were specially entrusted with the keeping of the Regalia and Crown Jewels of this Empire, you would feel that your very life depended on the faithful discharge of your high and honorable office. But what are these but glittering toys in comparison to the sacred trust which is committed to you, in being entrusted with the charge of immortal souls! Or, supposing you had received your Sovereign's royal commands to act as her ambassador at some foreign court, would you not deeply feel the weight of responsibility attaching in that high capacity? But you are now charged with an embassy of unspeakably greater importance. You are an ambassador of the Lord Jesus, and in Christ's stead you are to beseech sinners to be reconciled unto God. But is there not something more implied here? Do not the words "take heed" imply a danger of negligence, and consequently of failure? a danger lest the ministry be not fulfilled by us—lest we prove unfaithful to the trust committed unto us? It is well for us to take heed in this respect—Blessed is the man that feareth always with a godly fear. Are we not in fact surrounded by many warning beacons—many fallen stars—many of those who were invested with this sacred office, and who were thought well qualified for it, were talented, and learned, and eloquent, but who unhappily made shipwreck of the faith and of their ministry, by their misconduct, and their slothfulness, and their carnal indulgence?—"Be not high minded but fear—Let him that thinketh he standeth take heed lest he fall."

But now to come more particularly to the point. Is it asked (and surely it is a necessary and most important question) *how am I to take heed to my ministry?* I shall only sketch out the answer in two or three particulars, believing that you are no stranger to its practicable importance:—

1st. Take heed unto *thyself*. The Minister and his sacred office are inseparably connected. I might almost say, identified—at all events, people will judge of our ministry by our own conduct. O see to it then, dear sir, that there be a habitual harmony between your conduct both in private and public, and your sacred office. See to it that you give no offence in anything that the ministry be not blamed. Cultivate those devotional habits, and those graces of the Christian character, and that walking with a God, which alone will qualify you for the fulfilment of your ministry. See that the holy oil be daily in your vessel, so as to keep the lamp ever burning; and, so as to diffuse the light of truth and of holiness all around you. Bear about with you habitually a deep sense of the sacredness of your office. Let no rust lie on your gifts or graces—on your mind and body through negligence on your part. Be always ready for every good work. Seek a large portion of that wisdom which cometh from above, which is first pure, then peaceable, gentle, &c. It is a trite and proverbial saying that personal religion is indispensably necessary for a minister of the gospel. But may we not go a step farther and assert, that a minister ought to be *eminently religious*, *eminently distinguished* for piety, so as to be an example to all the flock. Be thou, therefore, an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.

2nd. I would say farther—"Take heed unto *the doctrine*."—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Let the Holy Bible be your only text book, and from every text you handle let the truth of God be diligently and clearly gleaned by you. Let your doctrine be sound, evangelical, and practical, let it be full of Christ, let it be leavened with the love of Christ, let Christ Jesus be the sum and substance, the alpha and omega, of your preaching. Preach the Lord Jesus Christ fully in all His offices, and in all His gracious relations as our all-sufficient Saviour. Preach Him to all your hearers, preach Him with special application to their hearts and consciences, removing from them every refuge of lies and every vain and selfish excuse, and so shunting them up to the obedience of faith. And while it will be your delightful duty to instruct, to exhort, comfort, and edify the children of God, oh give a daily portion to the poor *unconverted sinners*. Like your blessed master, have compassion upon the ignorant, and them that are out of the way; show them most plainly their danger, their lost and perishing condition. Uphold to them the great gospel remedy, bring it near to them, offer it to them most freely as an all-sufficient remedy for the chief of sinners. Urge it upon their acceptance, and tell them most plainly that if they will not embrace this great salvation which is now offered, and if they will not come to Christ now, the fault will be all their own. "Their blood shall be on their own head."

3rd. I would say, Take heed to *the flock*, to all the flock, over the which the Holy Ghost hath made thee pastor, to feed the Church of God which He hath purchased with His own blood. This flock is now solemnly committed to your pastoral care and superintendence—Oh let them be precious in your estimation, As you have voluntarily accepted of this charge this weighty and solemn charge, resolve, in strength of God the Lord, to act the part of a good and faithful shepherd to them. Feed these sheep, feed these lambs of Christ's flock; feed them with knowledge and understanding and in the fear of the Lord. Watch for their souls as one who must give account to the Chief Shepherd of the flock. See that none of them go astray through negligence or remissness on your part. Do all in your power for their spiritual and eternal welfare. Be instant in season and out of season, warning every man, and teaching every man, that you may present every man perfect in Christ Jesus. While you will be called occasionally to minister in other congregations, remember that this flock is your special and peculiar charge, and that there is a sacred bond of connection between you and them as pastor and flock. Oh be faithful to these souls committed to your charge; let them be the objects of your most prayerful solicitude, and most vigilant attention. "Son of man I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me," saith the Lord. Ezek. iii. 17.

In fine—Take heed to the work of the ministry that thou *fulfil it*. To fulfil the ministry is to perform all the duties of this office faithfully, to go through with the work, to make this the great business of your life, and to see that no part be left undone. To complete the work in all its parts—as the Apostle saith to his beloved Timothy—"But watch thou in all things, endure afflictions, do the work of an evangelist, make *full proof of thy ministry*." Keep this great end always before you, viz., to fulfil the ministry which you have received of the Lord. Be of the same mind with the great Apostle of the Gentiles, who said—"But none of these things move me, neither count I my life dear unto myself that I may finish my

course with joy, and fulfil the ministry which I have received of the Lord Jesus." Difficulties, trials, and oppositions you may have to encounter in the discharge of your ministry. Perhaps these may come from a quarter whence you least of all expected them to come. But let none of these things move you to abandon your sacred work. Occupy the sphere of duty which the Lord hath assigned to you, and maintain it faithfully in the face of all opposition, until He who placed you there should, by a special call of providence, remove you elsewhere. It would ill become a good soldier of Jesus Christ to desert his post of duty, and to leave the flock committed to his charge, whenever he has to face difficulties and oppositions. Let no opposition, let no discouraging circumstance move you in this respect. But cast your every care, your every burden on the Lord and He shall sustain thee. Let no overwhelming sense of the magnitude of the work to which you are called as a minister of the Lord Jesus hinder you from going forward in the diligent performance of your work, for, "through Christ strengthening you, you can do all things." His promise is, "Lo I am with you always—My grace is sufficient for thee." He sendeth none of his servants a warfare on their own charges. He has a fullness of grace adapted to your every want, your every duty, your every trial. You serve a great and gracious Master who is most able and willing to supply all your wants and necessities, and to strengthen you "with all might by His Spirit in the inner man," and who will finally crown all His faithful servants with a crown of glory that fadeth not away. He saith to you now "Be thou faithful unto death, and I will give thee a crown of life." May this be your glorious recompense of reward, after fulfilling the ministry which you have received of the Lord! May yours be the high honour of being eminently successful in turning many from darkness to light, and in warning many precious souls to Christ. And may yours be the bright and glorious destination of those who, having turned many to righteousness, are destined to shine as stars in the heavenly firmament for ever and ever! "The Lord Jesus Christ be with thy Spirit—Grace be with you. Amen."

JOUN McLATCHLAN.

Acton, August 22, 1859.

Missionary Intelligence.

FREE CHURCH—INDIA.

From the *Home and Foreign Record* we learn that the Rev. Mr. Gardiner from Calcutta has arrived in Scotland in very shattered health. We trust that he may soon be restored. At Madras the foundation stone of a Mission Church had been laid. It is named "Anderson Church" in memory of Rev John Anderson a missionary, who will be long affectionately remembered in India.

The following letter is from Rev. D. Duff, and will, not, we doubt, be read with interest.

CALCUTTA, 17th June 1859.

MY DEAR DR. TWEDDIE.—The enmity in men's hearts to the truth of God seems everywhere as rampant as ever. When seen at a distance, men—even natural men—may admire it, or coquet with it. But when it comes nigh unto them as a piercing, sin-convicting, regenerating power, they start from it, or hate it, or persecute it unto death. And this natural enmity no art, or science, or philosophy, or any secular refinement or accomplishment can eradicate, or even materially abate.

Some time ago I mentioned that a fine young man took refuge in the mission-house, as an

careful inquirer. His friends repeatedly visited him, and tried the ordinary arts of persuasion and deception—all in vain. At last, one day, about noon, they laid their plans so skilfully as to succeed in carrying off the youth, by sheer force or violence—downing his loud cries—for help, and beating off those who came to his assistance.

For some time we could not learn what had become of him. Last week, however, a note reached me from him, dated Burdwan, about sixty miles to the north-west of Calcutta. In it he stated that, though confined, he might possibly be able to reach us by the railway, which passes close to the town of Burdwan, if he only had the means of paying for a ticket. As there is an excellent missionary of the Church of England in that quarter, I immediately wrote to him—giving him the youth's name and other particulars—and requesting his kind aid.

Now, mark the providential hand of a gracious G. d. The missionary, going on the evening of the day in which he received my letter, called at the houses of several respectable Hindus whom he had been accustomed to visit. He then stepped into the house of one he had never visited before. The master of it spoke to him in English; on which he asked, whether any other member of his household spoke in that language. "Yes," was the reply; "there is a youth," pointing to a boy in the corner of the apartment "who speaks English too." On this the missionary addressed the youth—asked his name, and where he had learned English, &c. "To his great joy and surprise, he discovered that this was the very youth about whose violent capture I had written to him. He gave him what was needful to take him to Calcutta. The boy soon made his escape; he is now here, stronger than ever in his hatred of Hinduism and attachment to the gospel, and in all probability, will be baptized next Sabbath.

In this way is the Lord adding another and another to the Church of such as shall be saved. Verily, this is the dispensation of election. The cardinal law of the present kingdom of grace still is—"many called but few chosen." And is this the law ordained by the great King, why should we, in our ignorant impatience, so act as if we were dissatisfied with it, or frowned upon it with unbelieving disdain? Are we not apt to forget, that, in some way or other, God's glory is to shine forth in a proclaimed gospel, whether it prove a savour of life unto life, or a savour of death unto death? That the gospel is to be proclaimed *as a witness unto all nations*, is undoubted—for the Lord hath said it, and modern missions are rapidly verifying the saying, in a way of marvellous literality. But while, in all cases, it is sure to prove a witness for God, may it not be equally sure to prove, in many, perhaps the majority of cases, a witness against guilty, depraved, unbelieving man?

But come what may, ours is the duty now—the imperative duty—to proclaim it aloud everywhere, whether men hear, or whether they forbear—and so wipe their blood from our own souls.—Yours affectionately,

ALEXANDER DUFF.

ENGLISH PRESBYTERIAN CHURCH —CHINA.

The following extract from a letter from the Rev. C. Douglas missionary at Amoy will show the trials and discouragements as well as encouragements which the missionaries among the heathen have to experience.

REV. CARSTAIRS DOUGLAS TO THE TREASURER.

Amoy June 16th, 1859.

MY DEAR MR. MATHESON.—On the first Sabbath of this month we had the Communion at Pechua. On the forenoon of the same day they devolved on me a most painful duty, the first

time in my short experience of mission work (oh, art it might be the last!), namely, to read in the congregation the sentence of excommunication against two of the Pechua members. They had long been living under suspension; the one for opium-smoking, the other for making articles for idolatrous use. In the course of many months neither of them showed the least sign of penitence, nor would even come near the ordinances of public or private worship. Attempts to deal with them were in vain; so that, three weeks before the Communion, Mr. Burns and I held a judicial meeting of the little church (as there are not yet any elders) at which it was decided that these two men should be formally excommunicated on the communion Sabbath, unless in the interval their conduct should show cause for delay: this was intimated to them and also to the congregations of Maping and Pechua on the intervening Sabbaths, that special prayer might be made for the offenders. These endeavours having no result it remained only to read the sentence of the Church at the morning det of public worship according to a form which had been carefully prepared by Mr. Talmage, and used some months ago at Amoy, wherein the Scriptural authority of church discipline was set forth, the offenders formally excommunicated, and the members solemnly warned to take heed to themselves, and still to seek the recovery of those who had fallen.

At the same church-meeting which is mentioned above, two others of the members were suspended, each of them, besides other matters, having confessed to opium-smoking. One of these two is showing a very good spirit under this discipline, so that we hope it may be blessed to him; but the fourth, who was for a long time chapel-keeper, and a few months an assistant, gives little or no ground of hope; he has been several times specially referred to in our letters, and was last year dismissed from employment. Yet the Lord's hand is not shortened that it cannot save. It is since Mr. Burns's return that it has become possible to use these divinely appointed means for the purifying of the Church; and it seems that there is more of a blessing coming down on other members. Some also, who had removed to other places, have returned to live at Pechua. As one result of this improvement, and as a means towards greater progress, we are seeking guidance by prayer and consultation as to the appointing of elders and deacons. Amoy has long enjoyed this privilege; and last month our American brethren ordained three elders and three deacons at Chioh-bey, one of these Chioh-bey elders being one of the original Pechua converts, who was specially useful in founding the Chioh-bey Church, and who has continued to be employed there ever since. Thus encouraged, we hope that the way may be opened for doing the same at Pechua; but one difficulty remains; if the two places have separate Sessions we fear there may not be a sufficient suitable number of men; if they be conjoined the distance may be too great for convenient working. The country around has for many months suffered excessive drought, but these two or three days abundant showers are falling. Oh that we may experience the spiritual counterpart of these floods of water on the parched ground.

Last Sabbath, Mr. Doty being unable for work, Mr. Grant preached his first public sermon in Chinese, and was well understood.

At that time I was at Anhai, where I now go generally twice a month. Not that I would yet call it a station; but we are watching earnestly to see whether thither interest and desire to hear which exist there be really the work of God's Spirit, such as to call for the permanent occupation of the place. We have not yet rented any house, but have just, from time to time, "borrowed" (to translate literally the Chinese word) three different places for tempor-

ary use, at a low rate. While there I always stay in the Gospel boat, which is able to lie close to the main street of the town. In my absence I always leave perhaps two more commonly three, of the young men to meet with the inquirers, and to preach the word around. No one is yet regularly appointed to that place.

This last time I went with special anxiety; for a letter had just arrived from the assistants left there, asking special prayer to be made for them and the work there, because a large placard on red paper had been posted up in many places through the town, of which the following is a translation:—"Anhah. Public Prohibition. It is not permitted in any place to let a house to the foreigner to make a hall for worship. Those who offend shall be punished in general meeting. The foreigners wish to injure China to an extent very difficult to tell fully. You must on no account join that religion; also you must not listen to them preaching. If in your houses you have remaining any foreign books you must very speedily burn and destroy them. Those who do not believe this will afterwards repent, but find it too late."

The letter arrived in time for the monthly prayer-meeting, and the matter was specially remembered both in the Chinese and English meetings. On reaching Anhah we found that the placard had not been issued by any authority, and apparently not even by any men of influence. It had produced no evil effect except that one man who had thought of renting us a house now held back, but others seem willing. The people came to hear, and asked for books fully as much as before, and the little company who assemble each evening for worship seemed rather advancing in regularity and earnestness. There are now eight or nine who thus come every evening; several of them come in the morning also, or spend some time during the day receiving instructions. One or two have also got the length of keeping the Sabbath: a lad of eighteen was beaten by his father for so doing, but came still as usual. There are also two boatmen in the passage boats between Anhah and Chang-chew who seem much impressed, and bear a good deal of ill-usage from their comrades. The man whose wife died is now well, and his children are better; his name deserves to be mentioned, it is A-LAT. The old woman, whose son drove her out of doors, has been received back by the unfilial man; she cannot come to worship, however, as there is yet no other female to accompany her.

PROGRESS OF THE GOSPEL IN ITALY

Sardinia is at present the country upon which the eyes of Christendom are fixed with greatest interest. She has been in the enjoyment of a considerable degree of political and religious liberty since 1849, and it must certainly be regarded as a subject of much congratulation among Protestants, that in consequence of her greater participation in the blessings of liberty, the progress of true and undefiled religion among her population has been very considerable. The following accounts of the growth of Protestantism within her borders, as well as in the neighboring Italian States, will be read with great satisfaction.

A Protestant, a native of Sardinia, who has emigrated to America, uses the following language concerning his native land. "During the visit that we recently paid to our beloved country, after several years of absence, we were witness to wonderful scenes—to an awakening which, comparatively speaking, is not inferior to the great religious revival now taking place in the United States of America.—We found churches organized almost throughout the whole of the Sardinian Kingdom, even

in small villages. In some towns, the members of the church, or communicants, two hundred; and it is delightful to see their mutual affection."

The *Buona Novella*, the organ of the Waldensian evangelization, thus speaks of the capital of the kingdom: "Our hearts are filled with gratitude to the Giver of every good, by observing that our meetings at Turin are more numerously attended than ever; and that the Sacred Scriptures, which are now freely distributed, are by themselves producing beneficial results. They are no longer forbidden, as formerly, and the young and studious are beginning to take delight in them." The same paper says: "At the fair of the Conception at Millesimo, there was a vender of Bibles in the town. The priest of the parish preached against him, and declared that whoever touched his books would be excommunicated by the Pope, and would soon fall into the power of the devil; but the people, who, through Divine mercy, are beginning to be enlightened also in Piedmont, and to be aware that the Bible alone contains the word of salvation, laughed at him and his ignorance; and his words were uttered to the winds."

An Italian colporteur in a town of Piedmont, says, in a letter lately received; "Although the sale of Bibles by colporteurs is prohibited, five thousand nine hundred and fifty-one Bibles and Testaments were last year sent out from my depository; of these, five thousand four hundred and twenty-nine were in Italian, and five hundred and twenty-two were in various other languages." This relates to a single depository only; surely it is a delightful piece of intelligence to every Christian!

But it is not alone in the kingdom of Sardinia that the Gospel is making its way. In Tuscany, in Lombardy, Venetia, and even in Naples and the Papal States, the Bible is secretly circulated, and the number of Christians is constantly increasing. It is not long since a Count and a priest were imprisoned at Rome on account of the Bible.

A matter of general interest is the conference of the delegates from the different Italian churches which took place at Turin between the 15th and 20th of November, 1858. The congregations of Genoa, Alessandria, Asti, Nice, Novara, Novi, Fara, Bergomano, and other localities, sent representatives. Let us pray to the Lord that he will be pleased to continue to bless his own Word in Italy.—*Exchange Paper.*

Miscellaneous Articles

THE FATHER LAND.

(FROM "SACRED LYRICS FROM THE GERMAN.")

Know ye the land—on earth 'twere vainly sought,—
To which the heart in sorrows turns its thought;
Where no complaint is heard,—tears never flow,—
The good are blest,—the weak in vigour glow?
Know ye it well?

For this, for this,
All earthly wish or care, my friends, dismiss.

Know ye the way—the rugged path of thorns?
His lagging progress there the traveller mourns;
He faints, he sinks,—from dust he cries to God—
"Relieve me Father, from the weary road!"
Know ye it well?

It guides, it guides,
To that dear land where all our hope abides.

Know ye that friend?—In him a man you see;—

Yet more than man, more than all men is he:
Himself before us trod the path of thorns,
To pilgrims now his heart with pity turns.
Know ye him well?

His hand, his hand
Will safely bring you to that Father-land.
Claus Harms, born 1778.

ANNIVERSARY OF THE RELIEF OF DERRY

Friday 11th of August, being the 170th anniversary of the relief of Derry, was celebrated with the usual observances. At 12 o'clock the apprentice boys marched in procession to church, by far the greater number proceeding to the first Presbyterian Church, where an impressive sermon was preached by the Rev. William McClure. The text was Psalm cxxvi, 3 "The Lord hath done great things for us, whereof we are glad." After showing in the first place with what justice the language employed by the people of Israel might be appropriated by those whom he addressed, and dwelling on the fact of the providence of God in doing such great things for them, Mr. McClure proceeded to point out the sentiments which the review of the great things done by God is fitted to inspire. We subjoin some extracts from the appropriate and eloquent sermon of Mr. McClure:

"Our land like that bestowed on Israel, is a pleasant land. Canaan was the land of Sabbaths—the land of the Bible—the land of the temple—the land of pure morality and spiritual worship—the land of prophets and of saints—the land from which Elijah went up in the chariot of fire, and in which, in the fulness of time, the Son of God came down. It was the land where Solomon spake his proverbs and David sung his immortal songs. It was the land of the pious and the brave, where the Gideons and the Sampsons lived and others whose names the Apostle mentions; but whose deeds time failed him to describe. Beholding the blessings that were heaped upon them, well might the surrounding nations exclaim 'Happy is the people whose God is the Lord.' Justly might the Israelites reply; 'The Lord hath done great things for us, whereof we are glad.' Ours too is a goodly land. Though it boasts not the fruits of eastern climes, yet God has showered upon it many and peculiar blessings. The traveller may wander far abroad, and visiting distant countries, he may behold the wonders of nature and the productions of art; but still there is a land clothed with infinitely greater attractions, it is the land of his birth—it is the scenery of his home. Wherever his lot may be cast, the desire still lurks in his inmost soul to make it the last landscape that shall fade from his dying eyes and to mingle his ashes with its dust. It is true that poverty and crime once abounded among us, and made our island a byword among the nations of the earth. But may we not hope that these times are gone, and gone I trust forever. Who does not see the dawn of better and glorious days? Mark the symptoms of growing prosperity that are patent to us all. I speak at present only of temporal prosperity. The prospect is gladdening to every lover of his country. It is a remarkable fact that within the last twelve years there has been an increase in the tillage of Irish soil of 643,000 acres. Produce has proportionably increased, wages have been nearly doubled, and the great mass of the people enjoy temporal comforts which they never formerly possessed. Poverty and crime seem gradually to be passing away. Two facts will illustrate this statement. In the year 1848 the average number of inmates in our workhouse was 821—this year they have fallen to 355. Our jail produced only

two prisoners for trial at the last Assizes. It is not to be denied that sometimes our ears are startled, and our feelings shocked by the occurrence of some fearful outrage in other parts of our island, but, looking at the general aspect of society, and embracing in our view the country at large, the change of late years is assuredly remarkable and happy. Party animosity is subsiding. 'Ephraim does not envy Judah, and Judah does not vex Ephraim.' Our country is undoubtedly making great advances in temporal prosperity, and, placed as it is between the old world and the new, it promises very soon to be the highway for the nations of the earth. To use the words of the representative of our Sovereign in this country—"Taking all these various items into account that enter so largely into the condition of the country as a whole, surely we must feel that it presents a picture which may still, to some extent, be of a chequered character, and upon parts of which the shadows of scattered clouds may yet be resting; but still in all its broader spaces, it is bright with the hues of hope, and has the sunlight of heaven to gild it and to gladden." But among the great things the Lord hath done for us, there are some more especially forced upon our attention on the present anniversary. We are met with joyful hearts to commemorate the relief of our city. We call to mind the valour and devotedness of our fathers. We remember, too, the words of the historian—"the women of Londonderry were seen amidst the thickest fire, serving out water and ammunition to their husbands and brothers." Their efforts and sacrifices, as we well know, were crowned with glory and success—the Protestant religion was secured and illustrious William firmly seated on the throne. We are this day forcibly reminded of the privileges and blessings the Revolution brought along with it—the blessings of civil and religious liberty. We live in a happy land where conscience is not shackled by the hand of power—where modes of faith and forms of worship are not enjoined by the voice of authority or enforced by the arm of despotism. Every man sits under his own vine and fig tree; without any to make him afraid. All are permitted to worship God according to the dictates of their conscience. The laws of our country, instead of being barriers to our worship, are our safeguard and defence. The commissioned messengers of God may everywhere proclaim, and even under the open canopy of heaven, the way of salvation.—Surely we are bound this day to feel more ardent attachment to our happy Constitution—a Constitution which secures to us the blessing of civil and religious liberty. Yes, and these blessings are, in this favored country, free to all—free as the light of heaven or the atmosphere we breathe. In most of the nations of the earth such precious privileges are unknown. But thanks be to God we largely possess them. They are the bulwarks and honour of our land—they are at once its protection and its beauty. May that protection and beauty never pass away! Yes, my friends, we possess liberty to an extent far surpassing other nations of the earth. And as far as the influence of our country can reach we strive that these inestimable blessings may be enjoyed by others. We belong to a nation which, at the expense of millions, has struggled to put an end to the atrocities of the slave trade, that has lifted up her voice again and again for injured Africa, and pled with mightiest monarchs of the world the cause of her unhappy children. We have everywhere opened asylums to the slave flying from his cruel and unfeeling master. Not long since we have expended much treasure and put forth great efforts and sacrificed many—alas! too many—of the noble and the brave, to protect the op-

pressed, and crush the pride and power of the Russian despot. Our nation thundered her protest against the power that threatened the freedom of the world. Complete religious liberty was an object that King William anxiously desired to establish; We are told that 'as his own sentiments in religion were abundantly liberal, so it was a maxim with him that upon religious subjects any man ought to be at full liberty to think for himself, and he abhorred, from the bottom of his heart, as the worst of tyranny, every prostitution of civil authority to the base purposes of lording it over consciences of men.' By the establishment of his authority our hearths are protected—our Bibles are open—our consciences are unshackled—our freedom is secured.

Another blessing we enjoy is the blessing of peace. War has been raging among the Nations of the earth, but we have been saved from its dire calamities. In our favored land we can have little idea of the miseries that war entails upon families and nations. But could we see a country ravaged with its curse, where the quiet occupations of the land had been interrupted, its dwellings laid in ashes, and its inhabitants terrified and flying on every side—if the scene on which we looked had been the field of contending armies, and if everywhere around were strewed the traces of merciless and unsparing devastation—if every step brought within our view the wreck of human hopes, the blight of human industry, and all the ruin and desolation that war brings along with it—if we saw how the sanctity of every human affection had been profaned, the tenderest of human ties outraged, were such a scene as this presented, with what new—and tall that moment, perhaps unfelt—power should we discern the value of that peace that, as a nation we enjoy. And farther, is not the prospect of plenty, as well as the possession of peace, among the great things the Lord hath done for us? Look around upon the fields at this moment whitening to the harvest, radiant with plenty, and loaded with abundance—Look up to heaven and, and there is the Giver of every good and perfect gift—his paths dropping fatness, and every step of his progress bright with new and richer blessings—there is our father in heaven smiling over the glad scene, and from his open hand satisfying the desire of every living thing.

But when we speak thus of the great things the Lord hath done for us, the half has not been told. A land may teem with plenty and with wealth, and yet be wretched still. Peace and freedom will not give happiness without true religion. It is the poor infatuated pleasure of the worldling—'Let us eat and drink, for to-morrow we must die?' God has given us yet higher blessings. The event that we this day commemorate has been the instrument in His hand of not only establishing our freedom, but shedding abroad and preserving the truth as it is in Jesus. The blessings and privileges that our fathers so dearly purchased, have descended in rich abundance upon us, their children. Perhaps there scarcely ever was a time when the churches of the Reformation contained a greater number of devoted members, who are anxious to preserve the purity of the faith, and strive together for its extension. Nor has there ever been a time when these members, especially the laity, shewed more vitality, more desire for union, and more willingness to love one another. With a sovereign example of domestic worth—a sovereign living in the affections of her people—with God-fearing men in some of our highest places—with pious senators in either house of parliament—with hundreds of pious officers in the army—with soldiers meeting for united prayer upon the tented field—with so many merchants, physicians, and lawyers who inscribe on their several callings, 'Fervent in

spirit—serving the Lord,' and on the other hand, with the thousand missionaries sent out to heathen lands, and the myriads of Bibles scattered over the world—with the three millions of children whom three thousand teachers are every Sabbath instructing—with the multitudes of the young banded together for christian improvement—with all these tokens for good, notwithstanding the constant need to join trembling with our mirth, it were strange indeed did we not recognise and acknowledge these manifold blessings. Nor do we stop here. Who has not wondered at the religious movement progressing in our land? The value and importance of religion are more deeply felt among us than ever before? An intense interest regarding eternal things pervades the masses of society. War has been raging among the nations of the earth, political changes has been taking place at home; but all seemed to be forgotten and swallowed up in the fixed contemplation of eternal things. Censorious judgments are no longer passed upon the spiritual state of others. There is a deep conviction of the necessity of personal religion. Each is led to examine his own heart, and many a trembling sinner, coming to the cross of the Divine Redeemer, has found joy and peace in believing. It is impossible to look abroad without beholding on the face of society a marked and happy change. Abandoned profligates suddenly arrested in their reckless course. The careless and indifferent roused to serious attention—those who turned their backs on the sanctuary of devotion now crowding to the place of prayer—multitudes hungering and thirsting after righteousness listening to the Word of Life with eagerness and attention, as if it were the first time they had ever heard of the Father's love and the Redeemer's sufferings—the scriptures read and searched under a deep conviction that in them is the fountain of eternal life, and that they testify of Christ, the only Saviour of lost and fallen man—family worship established or conducted with greater earnestness—profanity and intemperance passing away—quarrels that have lasted for generations buried in oblivion—enemies reconciled—the strife and hatred of party spirit destroyed by the Gospel's satisfying power—all bitterness, and wrath, and anger, and clamor, and evil speaking put away, with all malice, and a willing obedience rendered to the Divine command, 'Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you'—And how interesting to contemplate the probable results of the present solemn movement. May we not expect among many, very many, greater devotedness of time and talents and property to the service of God? May not this be the dawn of a better and more glorious day to our beloved country, when formalism and sectarianism shall be no longer regarded as the essence of religion, but when all who love the Lord Jesus shall be, like the primitive believers, of one heart and one soul? May it not be the commencement of a new era of spiritual prosperity—may it not be the beginning of that thrice happy period when the Sun of Righteousness shall shine on every land—when peace and holiness shall be every where diffused, and when over the prostrate ruins of Satan's now mighty and extended empire, the kingdom of the Messiah shall universally prosper and prevail. Well may we exclaim as we contemplate this—'The Lord hath done great things for us.'

THE ORIGINAL MINUTES OF THE WESTMINSTER ASSEMBLY.

The following letter from Dr. Thomas McCrie, of London, to the *Edinburgh Witness*, contains interesting information in regard to

the original minutes of the Westminster Assembly, and we doubt not will be read with pleasure:—

DEAR SIR:—I have been told that a paragraph appeared in several papers lately, announcing that I had discovered the Original Minutes of the Westminster Assembly. As this has led to numerous inquiries, and as it must be interesting to many to know something more regarding the document in question, permit me, through the medium of your columns, to give a brief account of my discovery, if that term can be applied to an unexpected meeting with what had in reality never been lost. The general impression, certainly, was that the Minutes had been lost. In the preface to his excellent History of the Westminster Assembly, my friend Dr. Hetherington says: "Inquiries have been frequently made, respecting the manuscript of the Westminster Assembly's proceedings, kept by the clerks or scribes of the Assembly; but that important document appears to be irrecoverably lost. One account states that it was burnt in the great fire of London, in the year 1666. It was long thought that a copy of it had been taken, and was preserved in the library of St. John College; and some aver that this was actually the case, and that it, too, was destroyed in the fire which burned the House of Commons, in 1831, having been placed there, along with other manuscript records relating to the Church of Scotland, during the inquiries of the Committee on Patronage." I am happy to say, that these surmises were all unfounded, and that after some inquiries and not a few difficulties, I found the long-wished-for document in Dr. Williams's Library, Red Cross Street, London. This library was established by Dr. Daniel Williams, a worthy Presbyterian minister, who flourished in the early part of last century, and who bequeathed his own library, with those of Dr. Manton and Dr. Bates, for the use of the Presbyterian ministers of London. A more appropriate asylum could not have been devised for the Minutes of the Westminster Assembly; but after Arminianism had unhappily infected so many of the Presbyterians of England during the last century, it could hardly be expected that much regard would be paid to the record of proceedings which issued in the production of the Confession of Faith, and the Catechisms, larger and shorter. The books were preserved, indeed, but preserved as the bones of our ancestors are, unseen and undisturbed in their mausoleums. It was, therefore, with something like the feelings of one who has discovered a long-lost treasure, that I found myself one day seated with the veritable records of the Westminster divines before me.

The Minutes are contained in three folio volumes, and bear every mark of authenticity. The first two volumes were evidently the scroll minutes, written during the sittings of the Assembly, by Adoniram Byfield, the scribe. They are written in a hurried, scrawling, and almost illegible hand, are full of abbreviations, and exhibit an abridged account of the proceedings. About the middle of volume third, these Minutes are, to a considerable extent, rewritten *in extenso*, in a neat and legible hand. I regret to say that the first volume is incomplete, as it wants the commencement of the proceedings, and begins with "session 45, August 4, 1643." The Assembly, we know, met on the 1st of July, 1643. We have thus lost the records of the first month of their meetings; but when it is considered that much time was spent in preliminary arrangements, and that during this period they were discussing the Thirty-nine articles, which led to no practical result, nothing of importance being done till October, 1643, there is less cause to regret the loss. The third volume carries

down the proceedings to the very close of the Assembly, including the period when they sat as a Committee of Examination, and ending with the date March 25, 1652, the precise time when, with the Long Parliament, the Assembly was finally dissolved by Cromwell.

The Minutes are not confined to a bare record of the proceedings; they contain a brief summary of the speeches of the members, or rather their opinions, for they do not seem to have indulged in lengthened or formal speeches. It is interesting to observe how frequently the names of Henderson, Rutherford, and Gillespie appear in the course of the debates. I have not had sufficient leisure as yet to examine the volumes thoroughly, and compare them with other sources of information; but from what I have observed, I should say that besides the historical value of such a document in confirming facts already known, these Minutes will be found to throw considerable light on the proceedings of the Assembly, and on the sentiments of the leading spirits that composed it. I can only at present advert to one or two general points which struck me on a cursory perusal of them. Nothing is more clearly evinced by these records than the labour and industry which had been expended in the compilation of our subordinate standards. In preparing the Larger Catechism, for example, it is curious to observe that there was a separate committee for every commandment in the Decalogue: "June 23. Ordered, that the several commandments shall be considered by these several committees: Mr. Simpson and Mr. Greenhill for the first commandment; Mr. Burgess and Mr. Calamy for the second commandment, &c. The general rules for expounding the commandments (committed) to Dr. Gouge and Mr. Walker, and Report to be brought in to-morrow, seven-night, to the Committee, of whom Dr. Tuckney is in the chair."

With regard to the authorship of the Shorter Catechism, it would appear, from the following entry, that it was also intrusted to a committee: "August 5, 1647. Resolved upon, that the Shorter Catechism shall be gone in hand with presently, by a committee now to be chosen: Ordered, Mr. Prolocutor, Mr. Palmer, Dr. Temple, Mr. Lightfoot, Mr. Green, Mr. Delny, shall be the committee, and are to meet this afternoon. Mr. Palmer is to take care of it." This last clause would seem to indicate that the business had been specially intrusted to Mr. Palmer, perhaps, to use the modern phrase, in the character of Convener. But his name does not again occur, and he died in the course of that year. Another entry occurs, October 19, 1647: "Ordered, Mr. Tuckney, Mr. Marshall, and Mr. Ward, to prepare the Short Catechism." From this, we may conclude that a new committee was appointed; the former having failed, probably in consequence of Mr. Palmer's death. My own opinion, which I hope to be able to prove, is, that the person who prepared the original draught of the Shorter Catechism, was Dr. Anthony Tuckney.

Great must have been the patience and impartiality of the Westminster Divines, if we may judge from the incessant and pertinacious opposition which they encountered from the five or six Independents in the Assembly, for hardly is there a page that does not bristle with a dissent from one or another of these scrupulous gentlemen, so justly termed "the dissenting brethren." Various, too, were the amendments proposed and carried during the debates on the Confession and Larger Catechism, some of which are curious, and one or two of which may be noticed as showing the influence exerted by our Scottish Commissioners. Thus, in chap. xxxi, sect. 5, where it is said that Synods are "not to intermeddle with

civil affairs," our Scottish friends, by what Baillie would have called a "canny conveyance," procured the addition of the words "unless by way of humble petition in cases extraordinary." On chap. xxiii, "Of the civil magistrate," it was resolved, "upon a motion by Mr. George Gillespie, that in the said chapter, for the word of *Christ*, the word *God* shall be put in three places." Dr. Burgess, it is said, entered his dissent from this alteration, and the following memorandum is added: "This vote was not intended to determine the controversy about the subordination of the civil magistrate to Christ as Mediator." On consulting the passage, chap. xxiii, sect. 1st and 2nd, it will be seen that the alteration, whatever controversy it may or may not determine, is very important. Had it stood as originally proposed, "*Christ*, the supreme Lord and King of all the world, hath ordained civil magistrates to be, under Him, over the people," &c., it would have taught a very different doctrine from what it does as it now stands. The change of the word in the second section appears to have been intended to guard the doctrine of the magistrate's power against those charges which were so often brought against this portion of our Confession in the course of the Voluntary controversy.

Various other interesting facts are brought out and established by these venerable relics of antiquity, which I may afterwards find an opportunity of publishing.

Meanwhile, I am yours, &c.,

THOMAS MCCRIE.

GULLANE, EAST LOTHIAN }
July 27, 1839. }

INFIDEL VIEWS PROMULGATED BY GERRIT SMITH.

We regret to observe that Gerrit Smith, whose name has been extensively known in connexion with Anti-slavery or abolition movements, has recently adopted and promulgated infidel sentiments. In the course of a long article in the *New York Tribune*, under the title—"The Religion of Reason," he sets forth his views, which are thoroughly infidel in their nature and tendency. Like most other infidels of the present day, Mr. Smith exalts human nature. According to him, "man is loving and merciful, and appreciates truth and equity—goodness is natural to him." He rejects the Bible as a divine revelation. The following are the terms in which he speaks of the Bible:

"But is not the Bible the word of God? It is no further such than it corresponds with the manifestations of God. It is to be judged by Nature and Providence. Most religionists, very foolishly turning their backs upon the sure light that Creation and Providence shed upon this subject, as foolishly acknowledge the words of a book to be conclusive upon it.

"But is not the Bible inspired? The spirit of much of it comes, I admit, from the heavenly fount. Very common earthly sources, however, would be adequate to supply most of the remainder. No other pages are so full of the Divine presence and power as are a part of its pages. But there are pages of the Bible which might have been written by entire strangers to that presence and power.

"The Bible is the work of man, and hence even its best pages must bear the marks of human imperfection. But the volume of nature is written by the finger of God, and is, therefore, as free from error as Himself. What, however, is the Bible, or rather a Bible, that we are bound to adopt the whole of it unquestioningly, and to worship it, and to in-

sist that there is not in the whole of it one unsound doctrine, nor one false sentiment? I wish all the clergy would tell their hearers that it is simply a selection from ancient writings—a selection, too, made by persons who no one claims were inspired.

He ridicules the idea of eternal punishment and discards entirely the doctrine of the atonement. From the *Presbyterian Magazine* for September, which contains an excellent article on the subject, we give a statement of Mr. Smith's views on the subject of the atonement, with remarks by the Reviewer:—

"Nor can it be properly said that the popular or orthodox view of the atonement is sustained by the Bible. The few passages for it are inconsistent with the general tenor of the book.

"The Jews were waiting for the Messiah. He came. The mass did not own him: and the few who did were sadly disappointed and utterly confounded by his death. They thought it had been he who should have restored Israel. But in process of time happy turns were given to his death, whereby the believing Jews were lifted up out of the despair into which his death had sunk them. One of these turns, as honest, I admit, as it was natural, was the atonement. The sacrifice of animals for the remission of sin was deeply rooted in the Jewish faith. A very easy step therefore, was it to a fanciful analogy between such sacrifice and the death of Christ, and still easier was the succeeding step which transmuted the fiction into an indubitable fact. The early gentile converts were probably but little interested in the atonement. Not being prepared for it by a Jewish education, they would be slow to receive it. To them Paul says very little of it. The sacrifices of the Greeks and Romans differed widely from those of the Jews.

"I admit that the atonement is, in the esteem of the majority of Christians, the great central doctrine of Christianity—the great saving doctrine, inasmuch as they hold that every man denying it must perish, and that Christianity itself would perish without it. But if the faith of the earliest Christians is appealed to for determining its relative importance, then will but little account be made of the doctrine. Jesus did not teach it, nor was it taught until many years after his death. It would not be held to at this day, had not Paul taught it. Paul would not have taught it, had he not been a Jew. The Jews would not have received it but for their faith in animal sacrifices; and from this faith they would have been free, had they entirely outgrown paganism. It was because of their pagan conceptions of Deity that they numbered damnation and destruction among his intensest delights. It was because of the lingerings of paganism in them, that they attributed to him a burning wrath which blood and suffering could alone appease."

1. Mr. Gerrit Smith displays, in a very positive degree, his hostility to God and His word in these remarks upon the atonement. The historical reviler thoroughly perverts the Divine plan of sacrifices. The great school of Jewish ordinances, instead of serving the exigencies of a lost world, is explained to be a mere system of pagan ceremonies, through which an ingenious conceit was practised upon mankind at the time of the crucifixion. Entertaining such views, it was no wonder that Mr. Gerrit Smith should hold up the miraculous conception of the Son of God as "a substantial repetition of the fable of Plato, who was believed to be the offspring of a god and virgin." Few infidels have ever ventured

upon the exhibition of so malicious a spirit against God's beloved son, as this Christian-trained philosopher.

In regard to sacrifices, it may be well to note, in passing, their objects in the Divine system of ordinances, under the old dispensation. The design of sacrifice was, (1) to impress upon the mind of the offerer the sinfulness of his condition; (2) to encourage his hope of forgiveness through the propitiated favour of the Deity; (3) to teach him that the pardon of sin was connected with the shedding of blood; and (4) to typify, and point to, the coming sacrifice of the Lord Jesus Christ.

On the supposition that God designed to teach the atonement of Jesus Christ through the Jewish sacrifices, we have an important admission through Mr. Gerrit Smith in favour of the plan as an effectual and thorough one. For, says he, "The atonement would not be held to at this day, if Paul had not taught it. Paul would not have taught it had he not been a Jew. The Jews would not have received it out for their faith in animal sacrifices." So that the infidel unconsciously concedes the importance of Old Testament training in its relation to the work of Jesus Christ, as unfolded more fully in the New Testament.

Whether Paul said much, or "little," about the atonement, may be discovered by the biblical reader in searching the Epistles to the Romans, Galatians, Ephesians, &c.; whether, had he said more, it would have pleased Mr. Gerrit Smith better, may be inferred without reading. The assertion that "Jesus did not teach the atonement" forms, in all probability, a part of the "superior" revelation, or gospel according to Mr. Gerrit Smith. Our Lord taught the atonement, according as the people were able to bear it. The following passages are sufficiently explicit. "I am the good Shepherd; the good Shepherd giveth his life for the sheep." John 10: 11. "I lay down my life for the sheep." 15. "Therefore doth my Father love me, because I lay down my life, that I might take it again." 17. "And I, if I be lifted up from the earth, will draw all men unto me. This he saith, signifying what death he should die." John 13: 32. "Greater love hath no man than this, that a man lay down his life for his friends." 16: 13. "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whoso believeth in him should not perish, but have everlasting life." John 3: 14, 15.

2. Nature declares that mere repentance is not sufficient to remove the transgressions of the past. Mankind have in all ages resorted to sacrifices and to self-inflicted pains and penalties with a view to propitiate the Deity. This unquestioned fact shows, at least, that the natural conviction of the race is not inconsistent with rigorous views of the Divine justice, and the necessity of gaining God's favour by other means than mere penitence. Mr. Gerrit Smith has precluded himself from taking advantage of the plea that pagan sacrifices are the traditional remnants of ancient revelation; for, in order to meet other ends of his argument—and it has many loose ends—he maintains that the divinely constituted system of Jewish sacrifices was borrowed or stolen from the heathen. He admits that the whole world, Jews and Gentiles, "attributed to God a burning wrath which blood and suffering could alone appease." We put it to him, then, that if the pagans, including the enlightened Romans and Greeks, as well as the Jews, resorted to sacrifices, as part of the "religion of nature," is not the concession fatal to his own views of the facility with which God, in the light of nature, can be supposed to forgive sin?

According to Nature and Providence, great blessings and benefits accrue to individuals

through the agency of others. The merit, rank, or influence, of a third party, prevails, to rescue a private or public offender from punishment, and to pardon the guilty. In times of emergency, Providence has, not unfrequently, raised up distinguished personages to save nations from temporal and political destruction. These, and similar principles and facts, do not, indeed, cover the whole ground of an atonement; but they are sufficient to show that a Mediator, and even a suffering Mediator, is a doctrine which neither Nature nor Providence frowns upon with the scorn of Mr. Gerrit Smith.

It is also a fact, in Providence, that the atonement meets the wants of sinners of every class and condition, in every country, and in every age. Nature never uttered, in all her history, a more accredited truth than that "the blood of Jesus Christ cleanseth from all sin." Tens of thousands out of "the masses in ruins," and out of every grade of life, in all generations, confront skeptical philosophers with this witness of human experience: "I know in whom I have believed," "in whom we have redemption through his blood, even the forgiveness of sins." "God commendeth his love towards us, in that while we were yet sinners, Christ died for us."

It is to be regretted that a man whose name has been intimately connected with various philanthropic movements for many years, and who, we understand, was once a member of the Presbyterian Church, should have committed himself to views so directly opposed to the word of God. Let it warn men of similar mental constitution and tendencies, that safety consists in adhering closely to the statements of God's revealed word. Without the Bible, the most talented and gifted man is like a ship without compass and rudder, or like the balloon, which may, indeed, soar aloft, but is at the mercy of every current, without any controlling or regulating power. Such men, with all their brilliancy, are unsafe guides, false teachers, "professing themselves to be wise they become fools."

FAMILY RELIGION AND ITS INFLUENCE ON THE CHURCH.

One of the best securities for the growth and prosperity of a Church, is to be sought in a faithful exhibition of religion in families. Here is a law of increase, which God has incorporated in his Church, and by which he designs to give it strength and encouragement. But why is it—the question is asked with grief and pain—why is it that so many children, so many apprentices and servants are seen to grow up, or to live many years in Christian families, without any regard or even respect for religion? It is because their parents, guardians, or masters have that sort of piety which can flourish only, like Peter's sword, on great occasions. Then, perhaps, they appear to have an excess of piety, and put forth many awkward efforts to do good in their families, of a character, it may be, to give them a permanent disgust for religious things. But when the great occasion is past, their work is done up. A spirit of worldliness now rolls in again, a want of conscience begins to appear, a light and carnal conversation to show itself. The preaching of the gospel is very critically, and somewhat wittily, canvassed on the Sabbath. The day itself, in the meantime, fares scarcely better than the preacher. It is shortened by degrees at both ends; sometimes even by a newspaper, or some trifling conversation, in the middle. There is no instructive remark at

the family prayers, and, perhaps, no family instruction anywhere. There is no effort to point the rising family toward a better world, and apparently no living for such a world. Bad tempers are manifested in government and in business. Arts are practised below dignity, and wide of integrity. How is it possible that the children and youth of a family should not learn to despise such a religion? How different would be the result if there were a simple, unostentatious piety kept up with constancy, and the fear of God were seen to be a controlling principle, in all the daily conduct and plans of life. There have been many striking cases of conversion, which were produced, under God, by simply seeing the godly life of a Christian in his family, without a word of direct address, and in a time of general inattention to religious things. In such a family, every child and inmate will certainly respect religion. And the church, in fact, may count on receiving a constant and certain flow of increase from the bosom of such families.—*Christian Miscellany.*

Proceedings of Presbyteries, &c.

PRESBYTERY OF HAMILTON.

An adjourned meeting of this Presbytery was held at Guelph on the first of September, Mr. Andrew J. Macaulay, moderator pro tempore.

A letter from Mr. D. H. McVicar, intimating his acceptance of the call from Guelph, having been laid before the Presbytery, he was appointed to appear at next ordinary meeting with the view of undergoing his trials previous to ordination.

A call from Garafraxa to Mr. William Millican was laid before the Presbytery and sustained. Mr. Millican having intimated his acceptance of the call, his trials were appointed to take place at Elora on the 7th, the Presbytery agreeing to dispense with a portion of the usual ordination trials, as Mr. Millican had very recently undergone his probationary trials before then.

The Report of the Committee appointed to moderate in a call at Mount Forest having been called for, it appeared, that having met for that purpose, they found that the majority of the congregation were opposed to the taking of any steps towards a settlement. The consideration of the case was postponed till next ordinary meeting.

The Presbytery having taken up consideration of Mr. Geikie's resignation of his charge at Berlin, unanimously agreed to accept the same, and Mr. James McDowall was appointed to declare the church at Berlin vacant.

Dr. Irvine gave notice of a motion to the effect that, inasmuch as Mr. Geikie still continues to labour, and that in a most important sphere, within the bounds of the Presbytery, his name be retained on the Presbytery Roll.

The Presbytery having met at Elora on the 7th, and heard Mr. Millican's trials, his ordination was appointed to take place on the 21st, on which day the Presbytery again met according to appointment, and ordained Mr. Millican. The church was quite full on the occasion, and the people having long looked forward to the settlement of Mr. Millican, who has laboured among them several years during the college vacation, he enters upon his ministry in the most encouraging circumstances. Mr. Park of Durham preached and presided, and Messrs. Middleniss and Smellie addressed the minister and the congregation respectively.

JAMES MIDDLEMISS, Pres. Clerk.

Corner for the Young.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Shiloh, Genesis 49. 10. Star, Numbers 24. 17. Servant, Isaiah, 42. 1. Sun of Righteousness, Mal. 4. 2. Son of David, Matthew 6. 27. Son of the Blessed, Mark 14. 61. Son of God, Luke 1. 35. Son of the Highest, Luke 1. 32. Son of Man, John 6. 27. Surety, Hebrews 7. 22. Shepherd and Bishop of Souls, 1. Peter 2. 25. Saviour 2. Peter 3. 18.
2. Psalm 23. Isaiah 40. 11. John 10. 11, 14. 21. 15, 16. Heb. 13. 20, 21.
3. Exodus. Some say Leviticus.
4. John 1. 3. Hebrews xi. 3. Psalm 33. 6.

QUESTIONS FOR NEXT MONTH.

1. Name eleven titles of Christ that begin with T and W.
2. In what parts of the Bible is the Messiah called the Bridegroom of His church?
3. Name a strongly fortified city, taken without any assault by its besiegers, and where the shout of victory preceded the capture.
4. Which of the elements is an emblem both of purity and instability, and at once both saved and destroyed the world?
5. Wherein consists the image of God in man?

CASH RECEIVED UP TO 22ND SEPTEMBER.

| FRENCH CANADIAN MISSIONARY SOCIETY. | |
|----------------------------------------------------------|--------|
| Norwood..... | \$4 00 |
| Pembroke..... | 2 39 |
| Nairn Church..... | 3 00 |
| Bosanquet..... | 6 50 |
| Westwood..... | 3 00 |
| Westport..... | 3 30 |
| Harrington..... | 5 00 |
| Orillia..... | 5 17 |
| Metis..... | 15 00 |
| Lobo 6. 50, Carradoc 1.62..... | 8 12 |
| Saltfleet 3. 03, Binbrook 4. 85..... | 7 88 |
| Grimsby addl' (Mairs settlement)..... | 2 71 |
| Colborne 3.00, Brighton 2.00..... | 5 00 |
| South Gower 2 15, Mountain 2.00..... | 4 15 |
| Glenallan 1 65, Hays School House 2.20..... | 3 85 |
| Mitchell..... | 4 60 |
| Williams..... | 20 00 |
| Blenheim..... | 10 50 |
| Quebec..... | 40 00 |
| Currie Road (Not Wallace town as in last)..... | 7 00 |
| St. Eustache, &c..... | 11 00 |
| KNOX COLLEGE. | |
| Saltfleet and Binbrook additional (Seneca)..... | 7 00 |
| Colborne..... | 8 00 |
| WIDOWS FUND. | |
| Percy..... | 4 00 |
| with rates from Rev. A. F. McQueen, Rev. John Black..... | |
| MISSION TO AMERICAN INDIANS. | |
| A Friend..... | 5 00 |
| Do..... | 5 00 |

RECEIPTS FOR RECORD UP TO 22ND SEPTEMBER.

VOL. XVI. Mrs. Cannon, Gower Point; M McDiarmid, W Ross, Heupurhay, Wm. Elliot, Spencerville, J Haliday, Winchester; Rev John Black, Red River \$5.00, S Wallace, Chinguacousy; VOL. XV. and previous vols, Mrs McBride, ona; Mrs Cannon Gower Point; R H Davie, Pakonham, Archi McDonald, F Robinson,

Kincardine, M McDiarmid, Harpurhay, Mr Irvine, Scarboro; J David-on, J Scougal, Colborne; D McFailane, Abofoyle \$4.00; W Ross, Heupurhay; W Elliot, Spencerville; J Thom, Williamsburgh; J Koyle, J Johnston, J Halliday, Winchester; A Young, H McKenzie, A Vidal, W Cole, D McKenzie, W B Black, J Cameron, J Robson; J McKeivey, J Blaikie, J Bell, R Gibb, D Gray, Rev. D Waker, J R Gemmill, Mr McNaphton, J Lowrie, W Peffers, Port Sarnia; S Clark, J Rogers, W McCallum, J Spreull, Mr. Hutchinson, G Graig, Rev A Wickson, Rev R Johnston, Toronto; J Campbell Morrisdale; Rev J Black, J Fraser, Red River; R Rennie, Scarboro.

Board and Education.

REV. JOHN B. LOGAN, M. A.

THE Third Session of the Weston County Grammar School will begin on Monday, 8th August, when a few additional boarders can be received.

Mr. Logan prepares students for entrance examinations to the various professions.

To Students looking forward to a Divinity Course, he makes a considerable reduction in his terms.

Inquiries promptly answered. Weston, July, 1859.

THE FAMILY TREASURY OF SABBATH READING.

EDITED BY THE REV. ANDREW CAMERON, (Formerly Editor of "the Christian Treasury.")

RECOMMENDATORY NOTICES.

The following are a few of the Recommendatory Notices which have already been received by the Publishers.

From the Right Rev. The Bishop of Carlisle. I think it eminently suited for its object. Cheerful in its tone, varied in its matter, and sound in its doctrine, it must, I think, interest and improve the reader.

From the Rev. J. C. Ryle, Helmingham, Suffolk

The name of the Editor is a sufficient guarantee for the future character of "THE FAMILY TREASURY." The reading public may confidently expect that in its pages the strict supremacy of Scripture will always be maintained, Christ will have his rightful offices, faith will have its lawful place, the Holy Ghost will be duly honoured, and love towards all who love the Lord Jesus be continually inculcated.

From the Rev. Robert S. Candlish, D. D., Edinburgh.

I thoroughly agree in Dr. Guthrie's recommendation. I have the utmost confidence in Mr. CAMERON's editorship, and I believe that, under the Divine blessing, he will more than realize, in this New Periodical, the expectations naturally raised by his manner of conducting the "Christian Treasury."

From the Rev. Thomas Guthrie, D. D., Edinburgh.

AUTHOR OF "THE GOSPEL IN EZEKIEL," ETC.

From the very remarkable skill and success with which my friend Mr. Cameron conducted for many years the "Christian Treasury," and to which I have often borne testimony, I had no doubt that the work to which his labours have now been transferred would be equally honourable to him, and useful to the public, and would start at once into the high position to which, among popular religious Periodicals, the "Christian Treasury," attained under his management.

From the Rev. John Caird, A. M., Glasgow, AUTHOR OF "RELIGION IN COMMON LIFE," ETC.

"THE FAMILY TREASURY," more than sustains the high character of the well-known "Christian Treasury," formerly conducted by the Editor of the present Periodical.

Testimonials in favour of the "Family Treasury" have been received also from the following clergymen, viz:—

Rev. Dr. Robertson, Professor of Church History, Edinburgh; Rev. Dr. Glover, Edinburgh; Rev. Alexander Raleigh, London; Rev. Dr. R. Buchanan, Glasgow; Rev. Principal Fairbairn, Glasgow; Rev. Dr. Morison, Editor of *Evangelical Magazine*; Rev. Andrew Gray, Perth; Rev. Dr. Goold, Edinburgh; Rev. J. H. Rigg, Stockport; Rev. Dr. Andrew Thompson, Edinburgh; Rev. W. M. Bunting, London, &c. &c.

TERMS FOR THE FAMILY TREASURY, PUBLISHED MONTHLY.

Single Copies delivered in Toronto.....\$1 50 per annum.
Single Copies sent free by post to any part of Canada..... 2 00 "
Quantities of not less than One Dozen, delivered in Toronto at.....16 00 "
Quantities of not less than One Dozen sent free to any part of Canada at.....22 00 "
All orders must be accompanied with a remittance for the amount of copies ordered, and Post Office Order made payable to J. CAMPBELL, OFFICE OF "FAMILY TREASURY," 103, Yonge Street, Toronto.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

Works for Sabbath Schools.

I. SABBATH SCHOOL LIBRARY, amounting to 220 vols., which can be taken in whole or in part, at option; terms liberal.

II. THE SABBATH SCHOOL VISITOR, published monthly, in double numbers, for the 1st and 15th. The circulation of this esteemed paper for the young in Canada is now extensive and increasing. It can be sent in parcels by mail, at a cheap rate. Its price is low.

The Board supplies a variety of Catechisms and Manuals for the Sabbath School and Bible Class; also, S. S. Roll and Minute Books, &c. Tickets with texts of Scripture and Hymns.

Orders for the above, and for any of the Board's publications, will be readily attended to, and all required information given by REV. ANDREW KENNEDY, London, C.W. March, 1859.

PRIZE ESSAYS.

A friend of the College offers two prizes of Five Pounds each to the authors of the best Essays, (to be adjudged by the Professors,) on the following subjects:—

- 1st. "On the permanent and universal obligation of the Day of Rest;" and
 - 2nd. "On revivals of religion."
- The Essays to be given in to Mr. Reid at "the Offices of the Church, Knox College," on or before January 10th, 1860.

Competition open to all Matriculated Students of October, 1859, and previous to that date; and in the departments both literary and theological. Toronto, August 15, 1859.