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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. XI.

TORONTO, MARCH, 1855.

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POETRY.

"Wherefore hidest thou thy face, and holdest
me for thine enemy."—Job 13: 24.

Why dost thou shado thy face? O why
Does that eclipsing hand so long deny
The sunshine of thy soul-enlivening eye?

Without that light, what light remains in me?
Thou art my life, my way, my light; in thee
I live, I move, and by thy means I see.

Thou art my life; if thou but turn away,
My life's a thousand deaths; thou art my way,
Without thee, Lord, I travel not, but stray.

My light thou art, without thy glorious sight,
Mine eyes are darken'd with perpetual night,
My God, thou art my way, my life, my light

Mine eyes are blind and dark, I cannot see;
To whom, or whither should my darkness flee,
But to the light? and who's that light but thee.

My path is lost, my wand'ring steps do stray,
I cannot safely go, nor safely stay,
Whom should I seek but thee, my path, my way.

O, I am dead! to whom shall I, poor I,
Repair? to whom shall my sad ashes fly
For life? And where is life, but in thine eye?

And yet thou turn'st away thy face, and fly'st me;
And yet I sue for grace, and thou deny'st me,
Speak, art thou angry, Lord, or only try'st me?
Disclose thy sunbeams, close thy wings and stay;
See, see how I am blind, and dead, and stray,
O! thou that art my life, my light, my way

QUARLES.

PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery
of Toronto will be held in the usual place, on
the first Wednesday of March, at 11 o'clock, A. M.

The Session Records of the various congrega-
tions will then be called for, in order that they
may be examined by the Presbytery.

T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF PERTH.

An adjourned meeting of this Presbytery will
be held in the city of Ottawa, on the second
Tuesday of March, at 11 o'clock, A. M.

S. C. FRASER, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.

The next ordinary meeting of this Presbytery
will be held at Spencerville, on the first Tuesday
of May, at 11 o'clock, A. M.

JOHN McMURRAY, Pres. Clerk.

PRESBYTERY OF COBOURG.

The next meeting is appointed to be held at
Cobourg, on Tuesday, 6th March, at 12 o'clock
noon.

JOHN SCOTT, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The next meeting of this Presbytery will be
held in Hamilton, on the second Tuesday of
April, at 3 o'clock, P. M.

M. Y. STARK, Pres. Clerk.

PRESBYTERY OF MONTREAL.

This Court held its ordinary quarterly meeting
on the 31st January, and an adjourned meeting
on the 8th February. The principal items of
business transacted were as follows:—

A call from the McNab Street Congregation,
Hamilton, to Mr. Inglis, of St. Gabriel Street
Church, was produced, with other documents in
due form. Those concerned having been duly
cited, parties appeared, and were heard at much
length. Mr. R. Hopkins, on behalf of the con-
gregation in Hamilton, pleaded for the translation.
Messrs. McCallum, Moore, and Sculthorp
strongly opposed it, on behalf of the Session,
Deacons' Court, and Congregation of St. Gabriel
Street Church. Mr. Inglis stated to the Presby-
tery, on the 31st January, reasons which have
led him to feel it is duty, favourably to entertain
the present call, and adhered to the statement at
the adjourned meeting.

Parties having been removed, the Presbytery
proceeded to deliberate. It was moved by Mr.

Milne, seconded by Mr. Brown, "that this trans-
lation be not granted," which motion, being
put, was lost on a division. After long and anx-
ious consultation, it was moved by Mr. Fraser,
seconded by Mr. Scott, and unanimously carried,
"that, in consideration of the complicated diffi-
culties of this case, and in view of the fact, that
no decision can at present be given, in which all
parties will acquiesce, further consideration be
postponed till next ordinary meeting of this Pres-
bytery, on the 16th of May."

A complaint against the Kirk Session of Ling-
wick was lodged by a number of that congrega-
tion. Messrs. Clark and McConehy, Ministers,
and Mr. John McLeod, Elder, were appointed a
Commissioner to visit Lingwick, to hear evi-
dence, and do justice in the case.

Having heard statements in regard to the con-
dition of the congregation of St. Sylvester, the
Presbytery appointed Messrs. Clark and Fraser,
Ministers, to visit that congregation, and report
to next ordinary meeting.

A petition was presented and read, from Pres-
byterian inhabitants of Longueil and its vicinity,
praying for some supply of ordinances. The
Presbytery regretted that they could not grant
any immediate supply, but promised to keep the
petitioners in view.

A petition from Laguerre and Dundee craved
the appointment of the Rev. John Crombie, as
Missionary for twelve months. The Presbytery
pledged themselves no farther, than that, so long
as they can in consistency with other claims,
they will meet in this matter the wishes of the
petitioners.

A petition from Gaelic speaking inhabitants at
Richmond and neighboring stations, craved the
Presbytery to provide a Minister able to preach
in the Gaelic language. Present action in this
matter being impracticable, the petition was
ordered to lie on the table.

The deliverance of the Synod on the subject
of ministerial support, was brought under the
notice of the Presbytery. It was moved by Mr.
Fraser, seconded by Mr. Gordon, and resolved,
"that a Financial Board be constituted in Mon-
treal, to be appointed yearly by the Presbytery,
with a view to obtain frequent and regular re-
turns from Deacons' Courts, correspond with
those that may be in default, and present a
digested statistical report to the Presbytery."

The following gentlemen were appointed to con-
stitute the Board—Messrs. Davidson, Court,
Moir, Lamplough, Plimmsoll, and Lowson; D.
Davidson, Esq., to be convener.

Kirk Sessions were enjoined to produce their
Records for revision at next ordinary meeting.

Mr. Fraser requested to be relieved of the
Presbytery Clerkship. On motion made and se-
conded, it was resolved not to accept the resi-
gnation, but in order to lighten the duties devolv-
ing on Mr. Fraser, appoint Mr. Campbell, of
Cornwall, Co-Clerk, with special charge of
the Records.

With a view to insure a full attendance at
next ordinary meeting, it was appointed to be
held on the third Wednesday, instead of the first
Wednesday, of May.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in Peterboro', on the 30th January, 1855. The previous day being very severe, prevented the attendance of several members. Among other items of business, the following may be noticed:—Mr. Thompson's report of his labours at Norwood and Warsaw, was very satisfactory. Mr. McLeod reported that he had presided at the dispensation of the Lord's Supper, for the first time, in connection with the Presbyterian Church of Canada, at Trenton; that the season was felt to be refreshing to the souls of God's people, and that the prospects of that rising congregation are encouraging. May this people soon have a pastor of God's own choosing settled among them.

Rev. James Bowie, lately arrived from Scotland, was received as a probationer, and appointed to labour at Norwood and its connected stations, until the first of May.

The Presbytery accepted Mr. Bowie's services as the fulfilment of a promise made by the Home Mission Committee, at their last meeting, "that the Presbytery of Cobourg should have the first Missionary at their disposal."

Messrs. Andrews and McKenzie were appointed to hold a missionary meeting at Alwick, on Tuesday, 27th February, at 6 o'clock, P. M., and Messrs. Smith of Grafton, Thompson and Bowie, were appointed to perform a like duty at Percy, on the same evening. Collections to be made at both places for the schemes of the church.

The Clerk was instructed to forward to each congregation a blank Financial Report to be filled up and returned by the last day of February. Ministers visiting the various stations are instructed to enquire how far these stations are doing their duty in assisting the Presbytery in supplying them with the labours of the Missionaries. Other matters of a mere local interest, occupied the attention of Presbytery for a considerable time.

J. W. SMITH, *Pres. Clerk.*

P. S. Deacons' Courts will please remember that the financial returns for the past half year, are also required to be in the hands of the Clerk before next meeting of Presbytery. The answers to the questions on the state of religion in the respective congregations, and to those ancient Sabbath schools, are to be sent to Rev. D. McLeod, by the last day of March. The attention of the Ministers of Presbytery is specially invited to the above intimations from the Presbytery.

PRESBYTERY OF BROCKVILLE.

The following are among the items of business before this Presbytery, at its last meeting, held in Prescott, on the 6th inst.:—

Committees were appointed for the examination of the Records of Session, to report at next meeting.

Reports were given regarding the collection for the Jewish and Foreign Missions. It appeared that in some of the congregations collections had also been taken for the Colonial Scheme of the Free Church of Scotland.

The Presbytery called for a statement from the Deacons' Courts, or managers, in the several congregations of the Presbytery, as required by resolution at last meeting, relative to the amount of stipend annually paid each congregation to its minister.

The accounts of the Treasurer of the Presbytery were audited by a committee and found correct. As there was no definite account of the sums realized for the Presbytery's Mission, by the collections taken at the meetings held up to this date, the Clerk was instructed to attend to this matter, and request that collectors return to the Treasurer all moneys on hand, before the first of March. Mr. Chambers, Missionary in the Presbytery, handed to the Treasurer the sum

of £9 17 10½, on account of subscriptions and collections from Bedford, Westport, and adjacent stations.

Mr. Geggie tendered the resignation of his pastoral charge to the Presbytery, accompanied by several reasons which induced him to take this step. The members of Presbytery regretted that Mr. Geggie, whom they so highly esteemed as a brother and fellow-laborer, should be compelled, for the reasons assigned, to offer his resignation. After solemn deliberation on the subject, the Presbytery agreed to loose Mr. Geggie from his charge, at the same time requesting that he would supply the congregations hitherto under his charge, until the second Sabbath in April. The Clerk was instructed to give Mr. Geggie a Presbyterial certificate. Mr. Boyd was appointed to preach at Spencerville, on the third Sabbath in April, and declare the congregation and its adjunct stations vacant.

Mr. Chambers was allowed leave of absence for two weeks, the Kingston Presbytery having made a request for his services for that space of time.

Mr. McMurray was appointed to visit Newboro', Bedford, &c., and administer the ordinances of Baptism and Lord's Supper, at the request of the Church, at those places; Mr. Chambers having stated that arrangements had been made for preaching at two of the stations, and also for the dispensation of the Lord's Supper, on the 11th instant, at Newboro'. The attention of the Presbytery was drawn to the subject of having steps taken in all the congregations and stations in the bounds, to raise funds for Knox's College at the earliest convenience.

A committee was appointed to prepare a report on the state of religion, and also to apply to the Home Mission Committee for a Missionary for the summer.

JONES McMURRAY, *Clerk.*

ANNIVERSARY MEETING OF THE SABBATH SCHOOL, IN CONNECTION WITH THE GEORGE STREET PRESBYTERIAN CHURCH, TORONTO.

REV. AND DEAR SIR:—

It will no doubt be gratifying to many of your readers to know, that the Sabbath school in connection with this congregation, is still in existence, and doing well.

The annual meeting of this Sabbath school was held last evening, (Jan. 16th), the Rev. Dr. Willis in the chair.

After the opening exercises, the Rev. Dr. addressed the meeting in a few words, expressing his delight in seeing so many present—children, parents, and friends.

The report was then read by the superintendent.

It was moved by N. Gatchell, Esq., and seconded by Alexander McDonald, Esq., and carried unanimously, that the report be adopted.

The Rev. Mr. Marling supported the motion. After singing a few verses of a Psalm, the Rev. chairman called upon Mr. McMillan, student, to address the meeting on the subject of the duty of children to parents. His address was listened to with much attention.

Refreshments having been distributed, Mr. Strath next addressed the meeting, on the duty of children to their teachers and associates.

Mr. Scarth was next called upon to address the children, on the advantage which children in christian countries possess over those in heathen lands. Mr. Scarth brought forward a number of idols which had been worshipped in heathen lands, the sight of which excited much interest.

Mr. Johnston, city missionary, next addressed the children, who listened to his happy address with much interest. A collection was taken up, amounting to £4 15s., which with several private subscriptions received, makes the amount £7, to purchase Bibles, &c., for the use of the school.

After a short address by the Rev. chairman to the children, in his usual happy manner, the proceedings of the evening was closed by praise and prayer.

JOHN M. CAMPBELL, *Sup.*

ANNUAL REPORT OF THE SABBATH SCHOOL, IN CONNECTION WITH THE SECOND FREE PRESBYTERIAN CHURCH, TORONTO, FOR THE YEAR ENDING 1854.

The Teachers of this Sabbath School, in presenting their Report for the year now past, beg to state, that on account of many unfavourable changes having taken place during the past year, more especially in the Sabbath School, the report now submitted does not contain so much of the happy and interesting details, as such reports generally, are expected to do. Yet notwithstanding, the teachers would accord their gratitude to God, for that measure of success, which may have attended their unworthy labours, amid many imperfections, and much apathy in so honourable and glorious a work.

We have to acknowledge the gracious hand of our Heavenly Father, in leading and strengthening us, in our duties in making rough places smooth, and crooked paths straight, and we trust, that all of us feel and understand, that while Paul may plant, and Apollos water, it is God that giveth the increase. It is our duty to sow the seed in the spring time of youth; in the morning to sow the seed, and in the evening to withhold not our hand, looking for, and expecting that the Lord of the Harvest will prosper his own work in our hands. It is not for us in this advanced age of Gospel institutions, to bring forward arguments demonstrating the value of Sabbath Schools. Yet we feel called upon to express our regret at the apathy and indifference still existing on the part of parents and guardians to the spiritual wants of their children.

We need hardly say that Sabbath School teaching is a glorious work; those who have a heart in it feel it to be so. It has the seal of the Lord's approbation stamped upon it; it has, under him, been instrumental in raising many valuable men for the pulpit, and the mission-field. It has done much as an auxiliary to aid the gospel messenger in his arduous and honorable task. It has supplied with the sincere milk of the word many that must have perished for want of spiritual nourishment. What has the Sabbath School not done in connection with the preached gospel? And may we not look forward, with high hopes, for much which it will yet accomplish, while it wields the same spiritual weapon—the Bible—the sword of the spirit? We would, therefore, go forward in the work confiding in the promise of an ascended Saviour—King and Head over all things to his Church—who said "Lo! I am with you always, even unto the end of the world."

We have also to acknowledge God's Fatherly care over us, during the past year, that, while the pestilence raged in our midst, cutting down its thousands, young and old, making many hearths desolate and many hearts sad, we have not missed one from among our small band, as its victim. While we rejoice at this manifestation of God's goodness in delivering from death, we have had to deplore the withdrawal of many of our teachers from the work; still, under all these, and other trying circumstances, we have good cause to rejoice in the goodness and mercy of God, to whom we would ascribe all the praise, honor and glory.

The attendance during the first six months of the past year was encouraging, viz., boys 52, girls 63—115; teachers 16—grand total 131. From July 16, to December, boys 35, girls 36—71; teachers 9—grand total 80; showing a falling off in pupils of 44, and in teachers of 7. We have much cause of thankfulness, when we

understand that those have not been removed by death, and that several may yet return. We would here remember with gratitude, the liberal and timely assistance given us by the Students of Knox's College, especially in our time of need.

In our financial department we have had a fair measure of success, having collected for the Bible Jubilee Fund, over £15; Sabbath day Collections for Missionary purposes £6 2 6, which is laid aside; to be given to the City of Toronto Mission £2 1 3, to the French Canadian Mission, £2 1 3; and to the Indian Mission, £2. By this it will be seen that the children of this Sabbath School have not been wanting in zeal for the spread of the gospel at home and abroad. May their zeal be increased—may it be accompanied with a blessing—and may their be the blessing that maketh rich, and addeth no sorrow. A large addition has been made to our Library of over 500 volumes, the cost of which amounted to £25, but by the aid of the Rev. John Black, of the Philadelphia Presbyterian Board of Publication (for whose interest this school will ever feel grateful) we got a reduction of 50 per cent.—the 500 volumes, with two large maps, costing us only £12 10. Along with this we have distributed among the pupils, 40 Bibles, 40 New Testaments, 30 Psalm Books, 200 Shorter Catechisms, and over 200 religious Tracts. To meet this, we raised by loan £12 10, received a few pounds, part of proceeds of Soiree, got up by the Ladies, teachers in this school, about two years ago for the Sabbath School, also a few pounds subscribed by several of the teachers, leaving us yet in debt over £10. Our stock of Bibles, &c., is exhausted, and the demand increasing. We have therefore to throw ourselves once more on our friends for aid, hoping that they may find that it is more blessed to give than to receive.

There are also forty of the pupils subscribers to the *Child's Paper*, and ten to the *American Messenger*, two useful and interesting monthly publications, published by the American Tract Society.

In bringing this Report to a close, we would earnestly call upon all those connected with, or interested in the welfare of this congregation, to give us your countenance and co-operation, especially in gathering into the fold many of those young ones, who may be seen, Sabbath after Sabbath, wandering in our streets and lanes, on the broad way to destruction, and no one having a care for their souls.

OPENING OF THE PRESBYTERIAN CHURCH IN EAST PUSLINC.

Divine Service was held in this Church, for the first time, on Sabbath the 11th ultimo. The Rev. Dr. Willis was expected to open the church, and I was requested to accompany him, so as to address a few words to the Highlanders in their native language. The Doctor, however, was prevented from going to Puslinch, on account of the inclemency of the weather, which was no less a disappointment to himself, than to the immense crowd which expected him on that day. The disappointment will be so far lessened, as Dr. Willis has kindly promised to give them a day at his earliest convenience. The church is a good stone building, intended to accommodate 600 people when the gallery is put in. The completion of the building will take no less than £700, and it is very creditable to them that they have never applied for the least assistance beyond their own congregation, more especially as they are prepared to pay the last farthing before this year closes.

It is due to the Trustees, viz., Messrs. Cockburn, Marshall, McRobie, Morrison, and McKenzie, to mention here, that the congregation is much indebted to them for their liberality, taste, and unwearied exertions in bringing this edifice to completion.

The Collection on this occasion amounted to the handsome sum of £32, and it would have been far more had the church been large enough to accommodate many who had to return home without getting as much as to the door of the church, but it is to be hoped that as soon as the gallery is put in, the house will be large enough for the present demand. It is believed that no less than 600 people came to the church on this occasion. It is to be remarked that another Presbyterian Church, a frame building, was erected in Puslinch this season, and the distance between the two is only three miles. This is also a very large and commodious house. It will take near £300 to cover all the expenses in connection with it. The Presbyterians are a strong body in Puslinch. Perhaps there is no other Township in Upper Canada in which they are more numerous. Not only are they Presbyterians, but they are Presbyterians in connection with our church. They are to build a Manse, also, at the earliest convenience. I might enlarge on the great pleasure I had in laboring in the Missionary work amongst this people last summer, as well as on their unmerited liberality and kindness to me then and since, but I forbear for the present.

I cannot forbear stating, that the Presbyterians in Puslinch are under great obligations to the Rev. Mr. Young, of Guelph, who has kindly visited them and supplied them, so far as he was able, with the means of grace.

Yours, respectfully,
A. McLEAN.

KNOX'S COLLEGE.

OPENING OF BLUE MOUNTAIN FREE CHURCH, NOVA SCOTIA.

On the first Sabbath of November, the 5th inst., the Free Church at the Blue Mountain was opened for public worship. The inside work is not yet completed, but the congregation resolved to occupy it even as it is, because it is much more comfortable than the old place of worship. The old house is now sold and taken down. The new church is capable of holding about 440 or 450 sitters, and when finished will be a neat, comfortable, and substantial building. It is agreed that it should be called "Welsh Church." The name of Welsh is intimately associated with the history of the Church of Scotland. In the early period of its history we have the name of the celebrated John Welsh of Ayr, the son-in-law of Knox and John Welsh of Iron-Gray, grandson of the former, and one of the four hundred ministers who were ejected from their charges by Middleton's *drunken* Parliament in 1662. Latterly we have the name of the venerable Dr. David Welsh who laid the Protest of the Free Church of Scotland on the table of the General Assembly in 1843, and withdrew from the Erastianized Establishment with 470 of his brethren, the flower of the evangelical ministers of the Church of Scotland. The people of Blue Mountain, who were the first congregation in Pieton to cast in their lot with the Protestant Church of Scotland, are desirous of holding in remembrance the name of him who laid down the unanswerable and still unanswered Protest.

It may be noticed likewise that the Blue Mountain Missionary Association held a meeting lately, at which they disposed of the Sheep set apart for Missionary purposes about two years ago.—The price of these sheep is in the funds of the association, and will be applied as the association determine. The members of the Association are understood to mark off another sheep or lamb as soon as one is sold or lost, and in this manner they have always funds in reserve. It would be desirable that other country congregations should adopt a similar plan for raising Missionary Funds. It often happens in the rural districts that people have not money on hand to bestow on the cause of Missions but they have

what is equivalent, and can easily be converted into money, if they had the will, the skill and the ingenuity, to devise some such scheme as that adopted by the Blue Mountain people, for raising funds.—Where there is a will there is a way. A willing heart makes an active hand.—*Eccles. Record.*

SOCIAL MEETING AT BUNXTON.

As the 20th instant was the anniversary of the formation of the Sabbath School in connexion with the Presbyterian congregation at Buxton, a social meeting was held for the encouragement of the young attending the School, to which all were freely invited. According to previous announcement the meeting was opened at 10 o'clock, A. M., and notwithstanding that the hour was early and the weather somewhat severe, the attendance of scholars, parents and persons interested in the success of Religious Education, was unusually large. After the opening exercises, the Rev. William King, Pastor of the congregation, upon being called to the chair, gave in a highly interesting speech, an historical detail of the rise and progress of the School during the past five years. In 1840, under the most discouraging circumstances, it was opened with only two pupils, and, during each succeeding year, under the superintendance of the different day-school teachers, whose services had been obtained, it continued steadily to increase, until in 1854, under an efficient staff of teachers it numbered 130 pupils. He went on further to notice its present position, and spoke of its future prospects in a manner which must have been not only very encouraging to those connected with the mission, but also most cheering to all present. He was succeeded by the Rev. George Jamieson, of the Grammar School, Chatham, who in the course of an able and appropriate address spoke of the privileges enjoyed in receiving Sabbath tuition, and mentioned several sources of encouragement to those engaged in giving such instruction. Next came refreshments, the supply of which was abundant, and of such a character as to reflect great credit on the ladies who had volunteered their services for the occasion. After ample justice had been done the good things provided, Mr. McSweeney, the late Superintendent of the School, addressed the meeting on the privileges of Gospel day, the spread of Gospel light, taken in connexion with duty to Missions, and the condemnation of those who hate the Light. Mr. G. Wilson, the Teacher, followed in a humorous and pithy speech, interspersed with anecdotes calculated to stir the young to diligence and to animate them with the laudable desire to become great and good. Mr. D. Bain, the Superintendent of the School, spoke, shortly, of God's preserving care, the duty to love and serve Him, and the required sincerity of such service. The Missionary Box containing the offerings of the scholars during the last year was then opened, and the amount of contributions, as stated by Mr. Campbell, the Treasurer of the Society, was upwards of \$9, which sum it was unanimously agreed should be given in behalf of the Calabar Mission, South Africa. The meeting broke up about 2 o'clock, P. M., every one highly gratified with the day's proceedings.

UNION WITH THE UNITED PRESBYTERIAN CHURCH.

At the last Meeting of the English Presbyterian Synod, a Committee of six ministers and as many Elders, was appointed "to communicate with Presbyteries or ministers of the United Presbyterian Church, or to take such other steps as are calculated, by the Divine blessing, and without any compromise of sound doctrine, to effect a union between them and this Synod." At a meeting held last October, this Committee

agreed to invite the different presbyteries in England of the United Presbyterian Church, to send delegates to confer with the Committee on the subject of union, at a Meeting to be held in Manchester on the 10th of January. To this invitation four of the five Presbyteries cordially responded, and influential members were appointed to attend the Conference. The presbytery of Barwick, many members of which have their charges on the Scottish side of the border, whilst expressing its gratification at the proposal, appointed no delegate.

The Conference took place on the appointed day in St. Andrew's Presbyterian Church, Manchester. The Rev. W. Trail, M. A., and the Rev. R. S. Scott, M. A., of that city, were appointed conjoint secretaries, and at the morning adjournment the Rev. Dr. Hamilton presided and at the adjourned Meeting in the evening the chair was occupied by the Rev. James Pringle, of Newcastle. The various points of real or supposed difference between the two bodies were discussed with the greatest freedom, and, at the same time, with the utmost cordiality and brotherly kindness; and it seemed to be the impression of all present, that there existed no obstacle to ultimate union, which ought to be insuperable, whilst amongst those assembled, the desire for that union was evidently much increased by this opportunity of mutual intercourse.

The following Resolutions, unanimously adopted at the evening Meeting, will show the spirit in which the Conference was conducted and the results at which it arrived:—

1. On the Motion of the Rev. Robert Redpath, M. A., of London, seconded by the Rev. John Weir, of London, "That this Conference, recognising the obligation resting on all the friends of the Redeemer to cultivate the spirit of brotherly love, is further impressed with the duty which devolves on all denominations substantially the same in doctrine and discipline, to unite in one Church organization for the promotion of the great work committed to them by their Head and Lord."

2. On the Motion of the Rev. Dr. McKerrow, seconded by Robert Barbour Esq., "That after full and explicit conversation on various points of difference, this Conference rejoices in the large and substantial union which exists between the two bodies represented in the Conference, and in the prospect which is thus afforded of an eventual union without any surrender of principle."

3. On the Motion of the Rev. Dr. Paterson, of Sunderland, seconded by the Rev. Dr. Crichton, of Liverpool, "That, with a view to exhibit the existing harmony, as well as to expedite the desired issue, the Conference would affectionately suggest to ministers and congregations of the two Churches, the desirableness of cultivating meanwhile fraternal intercourse in the way of ministerial exchanges, and such other good offices as may bring the two bodies more frequently and more closely together."

4. On the Motion of the Rev. Peter Carruthers, of Longton, seconded by Alex. Gillespie, Esq., of London, "That the following members of the Conference be requested to follow up the consideration of the whole case, and to communicate before the 1st of April next, to the two Chairmen of the Conference, any information and suggestions which they may think conducive to the attainment of their desired union, viz., the Rev. Drs. Hamilton, McKerrow and Paterson, the Rev. Messrs. Pringle, Redpath and Trail, John Collingwood Bruce, Esq., LL. D., and Robert Barbour, John Geekie, and Alexander Gillespie, Esqs."

5. On the Motion of the Rev. Dr. Hamilton, seconded by the Rev. R. S. Drummond, M. A., of Carlisle, "That the Conference cannot part without recording the delightful intercourse which the members have enjoyed with one another, gratefully acknowledging the good hand of their God upon them, and the grace of his Spirit in the

vouchsafement of so much candour, forbearance, and brotherly love, which they would devoutly hail as happy earnest for the farther progress of the present movement.—*Presb. Mess.*

OBITUARY NOTICE.

MRS. M'DIARMID, OF WOODSTOCK.

Died at Woodstock, C. W., on the 28th of January last, in the 18th year of her age, Mrs. McDiarmid, wife of the Rev. Duncan McDiarmid, Pastor of the Gaelic congregation there. The early death of this young and amiable christian, has filled a large circle of friends and religious acquaintances with deep sorrow, but they sorrow not as those who have no hope, for both in health and in sickness, the deceased gave full evidence of her union with her Saviour. There was a ripeness of christian experience and attainments exhibited by her, rarely to be met with in a person so young. She possessed no ordinary knowledge of the power and deceitfulness of sin in her own heart, where, at the same time, her faith and hope in God remained firm and unshaken. Those who had the privilege of being intimately acquainted with her, will remember how often and earnestly she expressed the wish "to be with Jesus." Indeed, Christ and his work, were the great and all-absorbing subjects of her thoughts and meditations. That she both leaned upon and unto Christ, was abundantly manifest, from the combination of heavenly graces which she exhibited, especially deep humility, a calm and meek temper, which seemed almost incapable of being ruffled, great candour and singleness of purpose, with a constant aim and endeavour to promote the glory of God. Although in her last sickness she suffered much bodily pain, and knew that she was to leave behind her a most affectionate husband and a motherless infant, yet her resignation to the Divine will was entire, and at no time did the least murmur or complaint escape her dying lips.

Although, in the adorable Providence of God, the sojourn of the late Mrs. McDiarmid was not long in Woodstock, she secured, in an uncommon degree, the esteem and affection of the religious community there, especially the esteem and affection of the members of her own denomination, both old and young, and her early departure is felt by them as an irreparable loss. She loved them sincerely and intensely, and prayed and laboured for their spiritual welfare. May we "be followers of them, who, through faith and patience, are now inheriting the promises."—*Communicated.*

ORDER OF THE IMMACULATE CONCEPTION.—A new religious order, under the above title, has just been instituted. It is to be confined to the noblesse, and the members, it is said, will be permitted to marry. We observe it stated, that the Dominicans in Tuscany, protest against the recent edict of the Vatican. Austria, it is said, has forbidden the publication of the Bull in Lombardy, and has prohibited the priests from preaching on the subject.

BURNER PRIZES.—The decision of the two prizes, to the authors of the two best treatises on "The Being and Attributes of God," has just been announced. The first prize of £1,800, has just been adjudged to the Rev. R. A. Thompson, A. M., Louth, Lincolnshire; and the second, £600, to the Rev. John Tulloch, Principal of St. Mary's College, St. Andrews.

IRISH HOME MISSION.—A Deputation from Ireland lately visited Scotland, in behalf of the Irish Home Mission. In Edinburgh, the collections were liberal.

THE RECORD.—All possible care is taken in addressing and mailing the Record. Should any irregularity occur in any quarter, in the receipt of the Record, intimation should be sent at once to this office, in order that the irregularity may be remedied.

All communications connected with the Record and the Secretal Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," Toronto.

TO CORRESPONDENTS.

Communications intended for the Record should be in the Editor's hands by the 15th of the month.

The Record.

TORONTO, MARCH, 1855.

THE ACCUMULATION OF RICHES FOR CHILDREN.

One of the most frequent excuses which men give for their undivided attention to their secular pursuits, and their stinted contributions for the cause of Christ, is their concern for the worldly comfort and welfare of their families. They plead the obligation of the duty which rests upon them, to promote the interests of those dependent upon them, quoting frequently the text, "if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." We suspect that in many cases, this professed regard for the welfare of their children, is a mere blind to conceal even from themselves, that covetousness which the word of God declares to be idolatry. They profess to be influenced by the amiable desire to promote the interests of those near and dear to them, and they persuade themselves that they are really influenced by such a desire, when in reality they have their hearts set on riches, and are lured to destruction by the god of this world. They try to persuade themselves and others, that they are merely doing their duty, as affectionate parents, when in reality they are idolaters. They persuade themselves that it is love to those who are dependent upon them that influences them, when it is really the love of gold and worldly substance which is with them the reigning and influencing principle. But still there may be some cases in which well-disposed and conscientious parents, who are altogether different in spirit from those to whom we have just referred, really think that it is a duty which they owe to their children to lay up for them a store of worldly substance. Now, we think, it may be fairly asked whether in pursuing such a course they are really consulting the best interests of their children. Our own decided opinion is, that parents who act in this way and toil from day to day to lay up a large amount of worldly substance for those who are to come after them, are not taking the best course to secure their comfort and welfare. We admit, of course, that it is not only lawful, but even the duty of parents, according to their means and opportunities to make a necessary provision for those whom they may leave behind them, that they may not be

east on the cold charity of the world, nor tempted to betake themselves to sinful and unlawful courses. Yea, we hold that those who have it in their power, but neglect to make such provision, are chargeable with moral blame. This is perfectly consistent with that trust in the gracious care and goodness of our Heavenly Father which it is our duty and privilege to cherish. True faith and trust will, indeed ever prompt us to use the appropriate means. But then we still say, that when men go beyond this, and seek to lay up *wealth* for their children, they are doing them an injury and not a benefit. They are leaving them destitute of one chief stimulus to industry, and perseverance, and self-reliance. They are laying before them a temptation to extravagance, luxury and vanity? They are providing what is more likely to prove a curse than a blessing. Let two young men start in life, the one having nothing but a good education and principles, and the other an heir to a fortune, it will be found in nineteen cases out of twenty, that the former will, by the blessing of God, turn out the more useful, successful, and happy man. Indeed, we could point to numbers of young men, who have, humanly speaking, been absolutely ruined by the wealth which their parents, during years of toil and anxiety, strove to accumulate; while on the other hand it will be found, that the most useful and successful men have been those who have had nothing to rely on but the pious instructions of their parents, and their own zealous efforts, and the blessing of God on both.

Wealth is very uncertain. Riches may take wings and pass away from their possessors. The man who reckons his wealth by thousands, may be, by some reverse, in the Providence of God, reduced to destitution. In what position is the son of such a person who has been taught to look forward to his splendid prospects? He is like a wall-tree, when the sheltering wall has been thrown down. He is dependent on his own resources, and yet from previous habits and ideas, is destitute of self-reliance and incapable of helping himself. And even should such a reverse not happen, should the accumulated wealth descend to the heir, he is not very likely to know the value of it. He knows not how slowly and painfully it has been gathered, and is not very likely to make the best or most prudent use of it, for it is a true saying that what comes lightly goes lightly.

What then, it may be asked, are parents to do with the means which, by the blessing of God, they are procuring in the pursuit of their worldly associations? Let them lay out their means as God's steward. Let them freely bestow their means in obtaining the best education for their children;—we do not mean the most expensive education, for the most expensive is not always the best. But let them not grudge expence in obtaining a thorough, sound, scriptural education for their children. Let them strive, in humble dependence on the blessing of God, to inculcate correct religious principles. Let them seek to teach them to fear God, and stand in awe of sinning against him. Let them seek to show by precept and example, that man has something

nobler to live for, than merely to buy and sell and make gain. Thus they may warrantably leave them to make their own way in the world, trusting that they will enjoy the blessing of God that maketh rich and addeth no sorrow. Let them farther remember, hat- in consecrating to the Lord an ample portion of their substance from year to year, they have the full assurance, that they are thereby turning it to the best and highest account, and acting in accordance with the great and gracious purposes of God, whom it is the duty and privilege of his intelligent creatures to honour and glorify in their bodies and spirits—with all that they have and all that they are.

There is an admirable and interesting book, which, writing on this subject, we would take the opportunity of recommending both to parents and to young men. The book we refer to is entitled "The Successful Merchant," being a memoir of the late Samuel Budgett of Bristol, who by his own exertions, and God's blessing upon them, raised himself from a small beginning to be the head of one of the largest establishments in the country, and who gave large sums for purposes of benevolence and christian enterprise. Both young and old might learn useful lessons from it. The young might learn the importance of well-directed and persevering effort, combined with the fear of God. And the old might learn the true use of wealth, viz., to spend it in advancing the glory of God and the temporal and spiritual welfare of their fellow-creatures.

THE EXTENSION OF OUR BORDERS.

Our readers will have observed that, especially in the west, the cords of our Zion are being lengthened, and that several settlements have just taken place in the Presbytery of London. The places where settlements have just taken place are, Port Sarnia, which has been vacant since the translation to Metis, of the Rev. W. McAlister, Saugeen, and Port Stanley, the last two being new congregations. All these may be regarded as outposts of the Presbytery of London, and we may anticipate that much good will result from these settlements, not merely to the particular congregations over which pastors have now been settled, but also to the country around. Each of them will be the centre of influence and of spiritual good to a large territory around.—While there is a large amount of spiritual destitution throughout all our country and church, from Canada East upwards, there is no section where there is such extensive and clamant destitution as within the wide bounds of the Presbytery of London. Whole counties, which, a very few years ago, were ranges of unbroken forest, are now being most rapidly filled up with settlers from the Old Country, as well as from various parts of Canada. We sympathise deeply with our brethren in the West, in the demands that are made upon them. We rejoice to see their zeal and devotedness, and the system which they have introduced into all their home missionary operations. In the absence of a sufficient number of labourers, they require regular missionary

services from all the brethren. One effect of this plan must be, to train the settled congregations to feel a deeper and more direct interest in the home missions of the church, called upon, as they are, to part from time to time, with their pastors, for a Sabbath or two.

We have seen comparatively little of the wide field in the west. But from what we have seen, and learned from others, we firmly believe that it alone would require all the ministers we are likely to obtain from any quarter for some time to come. While we think of these numerous and widely spreading fields, white to the harvest, let us earnestly pray the Lord of the harvest to send forth labourers, and let us look around for young men of a right spirit, who after passing through our training institution, may be sent forth to scatter abroad the good seed of the kingdom, to water those who are athirst, and to gather the fruit which may be produced to the praise and glory of God.

CLERGY RESERVES.

It is with feelings of pain and regret that we revert to this vexed question. We were in hopes that it would have been for ever settled. We fear however, it is to be a vexed question still. Not long ago our government undertook to settle the question. The promise however, in our opinion, was kept only to the ear. By the introduction into the scheme of settlement, of the principle of commutation, the measure was radically vitiated. As it is, so far from viewing the settlement as a boon, which some represent it to be, we regard it as a perpetuation of the evils, the removal of which was long earnestly sought by a large proportion of the people. It is rumoured that, both in the church of England and in the Synod of the Presbyterian Church, in connexion with the Church of Scotland, there is the purpose of commuting, and forming a central fund, which will be invested as a perpetual endowment for these churches. The consequence of such an arrangement would be, that these churches would have in perpetuity a large endowment obtained from the Clergy Reserves, which the bill professed to for ever and utterly to terminate, and would, moreover, enjoy this endowment without any control on the part of the Legislature. We regard the arrangement, made by the bill lately passed, as most objectionable, and we are amazed when we think of so many being blinded as to its real character and effects. Our only fear is, that the evil now done may not be easily undone. A memorial has been drawn up by the Anti-clergy Reserve Association of Toronto, for transmission to His Excellency the Governor General, praying that no scheme of commutation shall be sanctioned, until full details shall have been submitted to Parliament, and until provision shall have been made to render the measure more complete and satisfactory. This reasonable petition we trust will be granted. If it is not, and if the ruinous arrangements are made, we anticipate nothing but a renewal of contention, and dissatisfaction, and heart-burning.

AMERICAN FEELING IN REGARD TO THE EASTERN CONFLICT.

We regret to observe that, amongst our neighbours on the other side of the line, there is such a strong feeling of opposition to Britain, and of sympathy with Russia. No doubt many of the best and most pious feel otherwise, and are watching with deep interest the present struggle, and are praying for the success of that cause which Britain has espoused. But it is true that many influential newspapers, such as the *New York Tribune*, scruple not to express distinctly their sympathy with Russia, and they wish that that despotic power may be victorious, just that Britain may be humbled, and her progress checked. There is in this something very unworthy, and something very inconsistent with the spirit of freedom which Americans profess to cherish. Most certainly the institutions of Britain, municipal and social, approach far nearer to those of America, than do the institutions of Russia. Britain seeks to encourage and promote free institutions, while Russia is the determined foe of every form of freedom. We would have expected then that America would more universally have sympathized with Britain in the present conflict.

This view of the matter is confirmed, when we reflect that Britain is both indirectly and directly aiding a great work in the East, which has been begun and carried on hitherto auspiciously by American Christians, and supported by American means. It is generally known that the churches of America have been for some years carrying on Missions in Turkey. These Missions have been, by the blessing of God, eminently successful. They have been carried on without molestation, and have been instrumental in introducing the heaven of christianity in a degree of which, few, perhaps, are aware. Now we hold that christian missions like those are the only means, under God's blessing, of regenerating Turkey. And we hold farther that the success of the allies is essential even to the continued existence of these missions, for unquestionably the success of Russia would be fatal to such institutions. This no one can doubt who has, in any degree, watched the present policy of Russia. The missionaries themselves declare that Russia, if it had the power, would crush these interesting missions, and would seek to introduce the faith and worship of the Greek Church, which is scarcely better, indeed, in some respects, worse than the Church of Rome. In this view, then, Britain is, indirectly at least, assisting in carrying on a great work in which many American Christians profess to be interested.

But farther, we learn from an article in the *Free Church Record*, entitled "The Sword and the Bible, or, the Missionary Movement in Turkey," that a Society has been formed in Britain for the very purpose of contributing funds for the support of American Missions in Turkey. The writer of the article in question, points out how the present movement has led, on the one side, to a friendly union with France—a union likely to produce important and beneficial results—and on the other side, to an alliance between Britain and

America, for the evangelization of those lands for whose independence and liberty the conflict now going on has been commenced. This circumstance, at least, shows, on the part of British Christians, a desire to cultivate the friendship of Protestant America, and to co-operate in great and glorious enterprises. Would it not be noble to see these two great Protestant nations laying aside petty jealousies, and feelings of ill-will, and sustaining one another in danger and in duty; and fulfilling their high mission in giving a pure christianity, which is really the fountain and guarantee of all true liberty, to those nations of the earth which are at present either in gross darkness, or in deadly error.

In the present struggle, Britain, we believe, seeks no selfish or contracted object, but the establishment of justice, and the checking of an ambition and a despotism, which, if not checked, might arrest or turn back the tide of christianity and of civilization. So far as these ends are sought, we may hope and pray that God may prosper the cause which she has espoused, and cause the contest to result in hastening on the glory of the latter day.

RED RIVER—REV. JOHN BLACK.

We are glad to say, that we had a letter a short time ago, from our respected friend, the Rev. John Black. The letter was dated 25th December. The settlement has been visited with severe sickness, which had not entirely disappeared when the letter was written. As we know many of our readers are much interested in Mr Black, and his work in the northwest, we insert the following extracts from his letter.

"There has been very much sickness in our settlement this fall. First a sort of typhus fever, which dealt very severely with a number of families; and latterly hooping-cough, which is more severe still. It is twelve years since this latter disease was in the colony before, and so there were hundreds of children who had not had it, and they almost all have it now. There is scarcely a house where it is not, and it seems to be of a severe type. Many infants and elder children are dying. There is, along with it, a very severe cold or rather influenza, which aggravates it much, and attack also those that have not hooping-cough. I have had a slight attack, affecting principally the throat, and rendering the act of speaking both difficult and ineffective, nor does it seem to leave me though I have had it for five weeks. By reason of the sickness our week school is entirely broken up—Sabbath school reduced one-half—and church attendance very thin. Sabbath before last was our communion; there were six new communicants, and upon the whole we had a pleasant season. You ask how things are going in the congregation. I have to reply that externally, everything is going well. We are living in peace and harmony, and minister and people do not seem to get wearied of each other in their continuance of connection. I have also to say, to the credit of the latter, that they have punctually, and to a penny, again paid me the half year's stipend, £50 sterling. Spiritually, however, I have been much discouraged, and sometimes disposed to feel that my labors here are all in vain. There seemed little or no good doing, although there was nothing to complain of in the way of church attendance. Latterly things seem a little brighter, but upon the whole I am not satisfied with results—perhaps I am too im-

patient. Again, you ask how things are going on in the settlement? The settlement is, to all appearance, slowly improving. But the Hex. Co. have loosed the chain of the great demon, and let him out of the pit, which is going to work much evil. I mean they have, in a great measure, relaxed their regulation for the sale of rum. Every family can now have a quart every second Thursday, and on Thursday last, in view of the holiday at one of the forts, no less than 100 gallons were sold, and sold to a people whose minister and schoolmaster are both paid from England. In order to defend ourselves we are now making an effort to get up a temperance society, which hitherto we have not thought necessary."

Mr Black states that Roderick Mackenzie, Esq., had kindly presented him with the sum of £20 for the purchase of a horse, and that he was now provided with horse, harness, and carriage.

Mr Black farther states that it is the purpose of the congregation to make a contribution in aid of our College Buildings.

Let our friends in Canada pray for Mr Black and the interesting work in which he is engaged; that, far as he is from brethren in the ministry, he may be cheered and sustained by a sense of his Master's presence, and may have the satisfaction of knowing that he is not labouring in vain and spending his strength for nought.

THE NEW YORK INDEPENDENT, AND THE AMERICAN TRACT SOCIETY.

The *New York Independent* has published several articles on the position of the Tract Society in relation to Slavery. After adverting to what the Society had done in regard to slavery, it took up the question, what has it refused to do? It answers the question by stating, "The American Tract Society has refused to take any notice of slavery, or the slave trade in this country, as a form of organized wickedness, as a fountain of hideous vices, as a hindrance to that influence of the Gospel and the salvation of men, or as an evil which the christian religion in its progress must ultimately abolish."

In seeking for an explanation of this state of things, the *Independent* says:—

1. It cannot be pretended that this policy has been adopted, because those who control the Society do not believe that American Slavery "as it exists," including the American slave-trade, is intrinsically wrong, an unfailling fountain of vices and crimes, a hindrance to the conversion of sinners and to all the influence of the Gospel, and every way one of the most offensive and mischievous of those evils which the progress of the Christian religion is to abolish.

2. The reason of this policy cannot be found in the argument that slavery is a political institution, and that the Society must not meddle with political questions, for the Society, as managed from the beginning to this hour, does meddle with at least one great political question—a most agitating question—a most disputed question—a question involving immense pecuniary interests—the question of the traffic in intoxicating liquors.

3. Nor can the reason of this policy be found in the argument that the Society is pledged to the one object and pursuit of promoting the conversion and salvation of sinners, for this may be promoted just as directly, and just as effectively, by tracts against the Java trade, or by tracts to show the duty of teaching slaves to read, as by tracts against dancing and the moderate use of intoxicating liquors.

The *Independent* afterwards proceeds to show that neither can a regard to the great principle of union and co-operation among Evangelical Christians be viewed as a sufficient reason for silence on the subject of slavery, and concludes by saying—

We are constrained to say, that the policy of the Society in relation to slavery cannot be plausibly defended on any of the grounds which we have indicated. So far as any of these arguments are used they are mere shams by which the defenders of that policy impose upon themselves, and try to satisfy the public. None of these considerations, nor all of them, are the reason or the motive of the policy.

The *Independent* has not yet finished its dealing with the Tract Society.

PORTRAIT OF REV. A. GALE.—We call attention to the advertisement in regard to the Portrait of the late Mr. Gale. The portrait is an excellent likeness. It may be had from Mr. Scarth, Librarian, Knox's College, as well as from Booksellers both in Hamilton and Toronto.

TOKENS OF ESTEEM.

BROCKVILLE.—The Rev. John McMurray lately received from the female members of his congregation, a purse containing the sum of twenty-six pounds, as a token of their esteem and attachment.

BARRIE, &c.—The Rev. R. McKenzie was lately presented by the members of the united congregations of Barrie, Lunenburg and Es-sa, and other friends, with a horse, harness, cutter, and Buffalo robes, in token of their esteem for him personally, and of their appreciation of his ministerial services.

REV. A. CAMERON.—We observe that the Rev. A. Cameron, formerly of Lochiel, Glengary, now of Ardersier, Scotland, has been presented by his congregation with a purse containing twenty sovereigns, in token of their esteem for him as their pastor.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

NEW PROTESTANT NEWSPAPER.—A new Protestant newspaper, under the editorial management of the Rev. Dr. Begg, has been commenced in Edinburgh. Its title is, "*The Rock*."

THEOLOGICAL HALLS IN THE FREE CHURCH. Warm discussions have been taking place in several Presbyteries of the Free Church, especially of those in Edinburgh and Glasgow, on the subject of Theological Education and Divinity Halls.

PRAYER FOR THE DOWNFALL OF POPERY.—A general union for prayer has been proposed in Britain, with special reference to the Downfall of Popery, to continue for ten days, from the morning of the 5th, till the evening of the 10th of March; some portion of the hours from seven to ten in the morning, and from eight to eleven in the evening, to be set apart for private prayer. The following are suggested as subjects for prayer: 1.—For Monday 5th and Tuesday 6th, the overthrow of Popery on the Continent of Europe. 2.—For Wednesday 7th and Thursday 8th, the

overthrow of Popery in India, Australia, and China. 3.—For Friday 9th and Saturday 10th, the overthrow of Popery in Africa, America, and the South Sea Islands. 4.—For Sabbath 11th and Monday 12th, the overthrow of Popery in Great Britain and Ireland; and 5.—for Tuesday 13th and Wednesday 14th, the speedy and complete triumph of the Gospel of Christ over the whole world.

POPERY AND PROTESTANTISM.—A Priest in Toronto lately announced his purpose of giving a course of Lectures on the articles of the Romish Faith, for the special information and benefit of his "separated brethren," offering to answer questions and reply to objections. The valour of the Priest soon gave place, however, to discretion. Finding himself pretty sorely pressed by some Protestants, he intimated that no discussion would be allowed. The consequence was, that Mr. McLean, a member of the Protestant Association, undertook to reply to the Priest in the St. Lawrence Hall. The hall was crowded, and the address of Mr. McLean was received with warm approbation.

We are decidedly of opinion, that means should be adopted for bringing the peculiar differences between Popery and Protestantism more prominently before the public.

RELIGIOUS ANNIVERSARIES.—We rejoice to understand that the religious anniversaries in Montreal and Kingston, have been more than usually interesting and successful.

OPEN-AIR PREACHING IN SCOTLAND.—Last autumn several ministers were sent out as Evangelists in the more destitute parts of Scotland. Household visitation and open-air preaching were the chief means employed. The success which has attended the use of these means has, by the blessing of God, been very marked.

RESIGNATION OF THE ABERDEEN MINISTRY.—Most of our readers will have heard of the resignation of the Aberdeen Administration. A new ministry has been formed, with Lord Palmerston as Premier, and Lord Panmure as Minister of War.

DEATH OF THE REV. JOHN SYM OF EDINBURGH.—The Rev. John Sym, of Free Grey Friars, Edinburgh, has been lately removed by death. He was Convener of the Home Mission Committee of the Free Church. He was a most useful and devoted minister, and his sudden death is generally regretted.

DEATH OF JOHN CAMPBELL, ESQ., W. S.—John Campbell, Esq., W. S., formerly of Carbrook, lately died at an advanced age. Mr. Campbell was for about 60 years, intimately connected with the various institutions which have for their object the circulation of the Bible, and the extension of Christ's Kingdom. His interest in these objects continued strong to the very last.

DEATH OF THE REV. MR. LAMB, OF KIRKMAIDEN.—The Rev. J. Lamb, minister of the Free Church of Kirkmaiden, died lately at Stranraer. Mr. Lamb, who was highly esteemed as a faithful minister, has for some time been in very delicate health.

THE EASTERN WAR.—Things appear to remain much in the same condition as for some

time past. The soldiers have suffered great hardships and privations, chiefly from defective arrangements for the transport of stores, &c., from Balaklava. It is to be hoped, however, that things are now beginning to improve.

REV. DR. DUFF.—In the *Presbyterian* of the 7th of February, we find an extract from a letter written by a son of Dr. Duff, at present with his father in the South of France. Dr. Duff is at present with part of his family, at Biarrotte, a watering-place in the extreme south-west of France. There is still hope of Dr. Duff's recovery. His intellectual powers are unimpaired, and the substance of the brain is unaffected. We earnestly trust and pray that his health may yet be restored.

DECEASE OF EMINENT MINISTERS.—In the *News of the Churches*, we observe mention of the decease of several ministers of eminence, in different sections of the church. Among these are the Rev. Chancellor Raikes, of Chester, a devoted minister of the Church of England, and a brother of Mr. Raikes, the well-known founder of Sabbath Schools; the Rev. John Rogers, of Glasgow, one of the fathers of the Presbyterian Church in Ireland; the Rev. Benjamin Parsons, of Ebley, Gloucestershire; the Rev. Alphonse La Harpe, of Bordeaux; and the Rev. Dr. Beaumont, a popular and useful minister of the Wesleyan Church, who died suddenly, while conducting public worship at Hull.

NOTICES OF RECENT PUBLICATIONS.

MEMOIR OF THE REV. JOSIAH PRATT, B. D. By his Sons, the Rev. Josiah Pratt, A. M., and the Rev. John Henry Pratt, A. M. New York: Robert Carter & Brothers, 1855. Sold by D. McLellan, Hamilton.

Few ministers of any denomination have done more in their day and generation for the spiritual good of their fellow-creatures, and the advancement of the Redeemer's Kingdom, than Josiah Pratt. Few also have exhibited in their own characters, so fully as he, the sanctifying influences of the grace of God. Comparatively few incidents of a remarkable or striking nature occurred in the ministry or life of Josiah Pratt. But yet his life was not destitute of interest. He was one of the excellent and devoted Ministers who, under God, originated the British and Foreign Bible Society. The Church Missionary Society was also indebted to him as one of its originators and unwearied supporters, he having been for upwards of twenty years its Secretary. He was an uncompromising opponent of the Puseyite developments which have for a number of years been spreading in the English Church. The Memoir is well written, and contains much information in regard to the Missionary operations of the Evangelical portion of the Church of England.

ISRAEL AND THE GENTILES; Contributions to the History of the Jews from the earliest times to the present day. By Dr. Isaac da Costa. New York: R. Carter & Brothers, 1855. Sold by D. McLellan, Hamilton.

The name of Dr. da Costa is known to most of those who feel an interest in the spiritual state of God's ancient people. He has long proved him-

self a consistent disciple of Jesus Christ, and a warm-hearted friend to Israel, his brethren according to the flesh. He has for many years studied the subject on which he has now written, and has had peculiar advantages in the collection of his materials, and information. The work which he has produced on the history of the children of Israel is full of interest. The subject is divided into four parts, each of them occupying a book. The first book treats of the history of the Jews before the destruction of Jerusalem. The second brings down the history to the close of the middle ages. The third book contains a history of the Jewish Exiles in Spain and Portugal. The fourth and last views the Jews in their connexion with the Reformation of the 16th century, the Revolution of the 18th, and the great social and political movements of the present day. In reading the history, one cannot but be deeply affected by seeing the unchanging attachment of the Jews to the country and city and temple of their fathers. A poet of their own, of the 12th century, expresses the feelings of his brethren as well as of himself:

"In the West is my body, while my heart is in the East,

What has long been the joy of my hope, now becomes a gloomy torment.

Ah, shall I never obtain what my soul has so long desired?

I who live among Ishmael, while Edom possesses Zion!

What is Spain to me with her blue sky and her bright fame

In comparison with a little dust of that temple which is trodden under foot by the Gentiles!"

May they soon be enabled to look to Him who is greater than the temple. May the set time to favour Zion soon come.

BROWN'S EXPLICATION OF THE ASSEMBLY'S SHORTER CATECHISM, with the Scripture Proofs referred to, and inserted at large. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

This little work is admirably adapted for the religious instruction of the young, and we most cordially recommend it to parents and Sabbath School teachers. The questions of the Shorter Catechism are broken up and explained in simple questions and answers, which children can readily understand. We should rejoice to know that this little book had an extensive circulation, believing, as we do, that the Shorter Catechism is calculated more than any other book we know, always excepting the Bible, to impart sound and scriptural views of divine truth.

TRUTH AND DUTY. A Letter addressed to the non-established Communion of Scotland. By Sir George Sinclair, of Ulster, Bart. Toronto: Robert Dick. Sold by J. C. Geikie and other Booksellers.

This is a reprint of a letter which was extensively circulated in Scotland. Its object is to point out the desirableness and importance of union, especially between the Free Church, United Presbyterian Church, and Reformed Presbyterian Church. The esteemed author has been for many years known in connexion with ecclesiastical and religious movements in Scotland. He bore a conspicuous part in the non-

intrusion and anti-patronage discussions, although when the disruption actually took place, he did not see it to be his duty to abandon the established church. Some years after, however, he abandoned a position in which he did not feel much at home, and united himself with the Free Church, with the leading members of which he had in other years acted in concert. One leading object which he has prosecuted of late, has been the accomplishment of an honorable union between the Free Church and the other non-established churches of Scotland. The letter which he has lately written, has brought the subject under the notice not only of the Ministers and Elders, but also of the members of the various churches referred to; and we doubt not many will be led to give their attention to a subject confessedly of great importance. Our readers are, of course, aware that attempts have been making amongst us in Canada, to attain to union with the United Presbyterian Church. We rejoice in all honest attempts to secure this desirable object. And we trust that by the leadings of Divine Providence, we may, ere long, be enabled to exhibit even outward union. We are fully aware of the benefits which might be expected to flow from such a consummation; and it is our wish and prayer that misunderstandings may be removed,—that feelings may be mollified and subdued, and, when we are ripe for it, that a cordial and lasting union may be effected.

We do not at present enter into any minute examination of Sir George's plan. Many we apprehend will commend his object, who cannot so fully approve of his plan.

COMING TO CHRIST; or, the Doctrine of Man's Moral Inability to Believe, as taught by our Saviour. By Robert Brydon. Galt: James Young & Co. Sold by D. McLellan, Hamilton.

This tract, as is indicated in the title, discusses the important question, whether a man can of himself, and by the mere exercise of his own faculties, truly embrace Christ and rest upon him for Salvation, a question of the highest importance to every individual. It vindicates the doctrine of Scripture on this point, guarding it at the same time from abuse by those who would make their own moral inability a plea for continuing in unbelief.

THE SCHOOLS OF DOUBT, AND THE SCHOOL OF FAITH. By Count Agenor de Gasparin Translated by R. B. Watson, B. A. Edinburgh: T. Constable & Co. Sold by J. C. Geikie, Toronto.

The design of this volume is to vindicate the paramount authority of the Word of God, as contained in the Scriptures of the Old and New Testaments, aliko from the dogmas of the Church of Rome, which, in proportion as she has exalted the authority of tradition and of the Church, has lowered that of God's Word; and from the various attempts of Rationalism, to deny the authority of the Canon of Scripture, and to explain away the inspiration which is claimed for it. The writer takes the highest ground, which we believe to be also the safest, asserting the certainty of the Canon, and contending, like

Gausson, for plenary or verbal inspiration. The volume consists of five chapters; the first containing a statement of the question; the second describes the first School of Doubt—Rome; the third, refers to the second School of Doubt—Rationalism, the fourth brings us to the School of Faith; the fifth is entitled the Reformation, a return to the School of Faith. The work is written in a spirited and lively style, and exhibits a holy zeal for the authority of the Holy Scriptures. Such a work must be of great service to the cause of truth, especially on the continent, where very lax views as to the authority of Scripture prevail even in Evangelical Churches.

SPIRITUAL SONGS. A new Selection for Families and Sabbath Schools, with music. Chosen and arranged by the Rev. D. Fraser, A. M., Minister of Free Church, Colo Street, Montreal. Montreal: J. C. Becket. Sold by D. McLellan, Hamilton; and J. C. Geikie, Toronto.

It is not a very easy task to make a really good collection of hymns, especially for the young. In attempting such a task, however, Mr. Fraser, in our opinion, has succeeded admirably. The selection is judicious, and shows good taste. It is decidedly superior to most of the collections of hymns for Sabbath schools which are in common use. The music is a most important addition. We heartily recommend the hymn book to parents and Sabbath school teachers.

MISSIONARY INTELLIGENCE.—INDIA.

In our last number we referred to the conversion of another high-caste Brahman, and also to another Brahmani at Calcutta. At Bombay, too, the work is prospering. Dr. Wilson mentions three interesting cases of conversion and baptism. The first was that of a young man, who was met with by Dr. Wilson, when on a tour upwards of two years ago. The second was the case of a young girl, to whom the young man already referred to, was, according to Hindu custom, espoused. The third case was that of Mr. Baba Padmanji, the most distinguished Hindu pupil of late years in the institution. Dr. Wilson thus writes regarding him:—

This excellent and able young man, now twenty-three years old, who received his elementary English education at the mission-school at Bilgum, was taken into one of the higher classes of the school division of our Institution in Aug. 1849. In May 1850, he entered our college division, where he has continued for four years, ultimately attaining its highest honours in most of its classes. His religious experience, however, has been of a varied character, and his mental and spiritual exercises of no ordinary kind. After his faith in Pauranic Hinduism—to which he had devoted much attention studying its most popular poetical works—was completely destroyed, he was disposed to take refuge in the systems of the ancient Vedas and philosophical Vedanta. On his becoming really acquainted with these authorities, principally through translations of them and other discussions of their merits, he could find in them no relief to his anxieties as a conscious sinner in the sight of God. He joined a Hindu reformation society, founded for the destruction of caste and other social evils; but his convictions carried him far beyond its as-

purations. Though naturally modest, even to the extreme of bashfulness, he exposed many of the native superstitions and customs, in communications addressed to native periodicals. He wrote two excellent pamphlets in Marathi—one on Female Education, and the other on the Hindu Festivals—for our Tract and Book Society, for which he obtained prizes of a hundred rupees each. He also published a work in the same language against licentiousness, which has obtained a large circulation among the natives.—Upwards of a year ago he joined the Grant Medical College, going through the preliminary examinations with much approbation; but his inclination being more in the direction of the moral enlightenment than medical healing of his countrymen, he soon returned, as he expressed it in a note written at the time, to his "own institution, and its beloved professors and teachers."

During the last two years Mr. Baba became very anxious about the spiritual well-being of the members of his own family; and his anxiety to bring them with him into the Christian Church, led him, on his own interpretation of his obligations, to deny seeking baptism for himself. He addressed a series of very important letters to his father, an educated native gentleman, employed as an engineering surveyor in the service of Government in Belgaum and the neighbourhood. He privately instructed a brother, suffering under the deprivation of sight, and brought him to attend several of our vernacular services. He got his own wife—now, I think, about fourteen years of age—taught to read Christian publications. His father came to Bombay in May last, and on his professing to be much interested in the subject-matter of the letters addressed to him, he got him to consent to accompany him for a season to the southern Marathi country, to act as his instructor.

During his absence from us for the last four months, Mr. Baba's case came to a crisis. Our highly esteemed and aged friend the Rev. Joseph Taylor of Belgaum, forwarded to me, on the 4th of August, a packet of papers illustrative of his position at that time. In the letter which accompanied that packet he thus writes:—"My dear Dr. Wilson, the perusal of these papers will put you in possession of all that has transpired with reference to the dear young man who is the subject of them, and which I send for your and Mr. Nisbet's information and advice, which he is very anxious to obtain. As he has been brought to the knowledge of the truth under the instructions he received in your Institution, he wishes to be guided and act according to your directions. I am sure your hearts will rejoice at this result of your labours of love. Praising the Lord for what he has done through your instrumentality, take encouragement, and proceed in your work with increasing vigour and delight. He particularly mentioned to me, also, the great benefit he derived from the instructions and advice afforded to him by our dear brother Narayan Sheshadri; and I am sure he will be glad and thankful to receive a letter from him just now.—Yours and affectionately,

JOSEPH TAYLOR."

After holding a consultation at the institution, the missionaries individually, wrote to Baba, encouraging him to follow out his intention of making a public profession of Christianity. And after enduring much mental suffering, chiefly arising from the strong appeals made to his love and duty as a son, this young man was enabled to forsake father and mother, take up his cross and follow Christ. The result is thus stated by Dr Wilson:—

Writing to me on the 4th of September, Mr. Taylor says, "You will, I am sure, rejoice to learn that our dear young friend Baba Padmanji, was last evening baptized with another young man, a convert from Romanism, in our mission chapel, before our usual English congregation,

and a large concourse of natives, learned and unlearned, from Belgaum and Shalpur. There were not enough of seats for the accommodation of all. The rest stood at the doors and windows, and witnessed our proceedings. Mr. Boyon conducted the first part of the service, and preached a very appropriate discourse from 1 Peter iv. 16. The rest of the service devolved upon me. The account of his experience, in English, which he gave me to read for him, was very satisfactory, and listened to with great attention by all who could understand it. He afterwards addressed the native part of the assembly in Marathi, in a very earnest and appropriate manner, which fixed the attention of all."

PROGRESS OF BABA PADMANJI.

Baba himself holds on his way with humbled joy. Not a word has been said against him, but the contrary, by any of the native periodicals, which have all noticed his embracement of Christianity. His addresses to his countrymen are most appropriate in feeling, thought, and language. He himself is a written epistle of Christ A pious Christian friend in noting him to Mr Nesbit says—"I can assure you that our brother Baba is the first convert on whom I have looked with unalloyed satisfaction, not that others had not their merits, and were not to be looked on as brethren; but still I never met with a native yet whom God had blessed with such a thorough and delicate sense of his whole truth as Baba.—His letters, and those of the two young men with you in Bombay, speak for themselves.—Baba by the calm boldness with which he came out from amongst his heathen brethren, and by the calm, dignified manner in which he addressed them at his baptism, presented to my mind one whom the Son had made free."

LATEST MISSIONARY INTELLIGENCE.

We have received the February number of the *Home and Foreign Record*. Its contents are interesting. After five years labour, during which no fruits were reaped, the missionaries have at last been cheered by the conversion of one of the scholars at Chinsurah. At Calna also first fruits begin to appear. Both of these are branches of the Calcutta mission. At Calcutta there have been in all eight baptisms since the 16th of August.

The following letter from Puna is deeply interesting:—

Puna, 13th Nov 1854.

MY DEAR MR TWEEDIE.—I write so soon again chiefly for the purpose of referring to a very interesting case of baptism that has recently taken place amongst us. You are aware that a Persian gentleman, called Aga Mahammad Khan, has for a considerable time past been receiving instructions from us. He and his wife were first brought to us by a much valued Christian friend, Brigadier Mackenzie, about four years ago. I intimated the fact of the Aga's baptism, which took place about this time last year; but a detailed account of the circumstances connected with this interesting man's profession of Christianity, which I intended to supply, has, I perceive, not been sent you—my preparations for leaving Bombay for Puna having prevented me from drawing it up at the proper time.

I am now most thankful to announce that, on the 9th inst., his wife followed his example, and was united to the visible Church of Christ by the ordinance of baptism.

You are aware how exceedingly few have been the conversions from Mohammedanism.—Among certain Mohammedan countries missions have been energetically carried on, but the objects of the missionary's labour have been Jews or Christians,—not the followers of the false

prophet. Preaching to Mussulmans is rigidly forbidden, and apostasy from Islam is an offence punishable with death throughout all Mussulman countries; nor (d I mistake not) has even Turkey, amid all her obligations to the Western Powers, as yet dared to repeal the terrible statute.* This unrelenting fanaticism of the Moslem is a fearful hindrance to the progress of the gospel over many of the fairest regions of the globe—Turkey, Egypt, Morocco, and even away into the heart of Africa—and again, Arabia, Persia, Bokhara, and the surrounding tracts of central Asia. May not the contests now going on in Eastern Europe exert, in the good providence of God, an important influence on this melancholy state of things?

In the mean time, Mohammedans are at all events accessible to the preaching of the cross in one favoured land. We, missionaries in British India, can preach to the deluded followers of him of Mecca with the shield of our country's protection over us and our converts. Still, such is the tameless pride of the Moslem, that comparatively few of them, even in India, have taken upon them the yoke of Christ. In connection with our missions in Western India, the baptism of the Aga was, I believe, the third instance, and now that of his wife is the fourth.

Females in the East are at all times difficult of access—Mussulman females pre-eminently so—and most of all those in the high ranks of society. Mussulman females, converted to Christ, might be reckoned by units rather than by tens, even if we included the whole of India. The light of salvation will indeed require to shine with noon-day brightness before it can penetrate in the recesses of the Zenna.

Considerations of this kind lead us to pour out our hearts in the warmest thanksgiving, on account of the gracious interposition of the Lord in rescuing another Mussulman female, and bringing her into the liberty wherewith Christ maketh his people free.

When Aga Mahammad Khan began to manifest a deep interest in the Gospel of Christ, his wife remained bitterly opposed to the truth. At the hand of Brigadier and Mrs. Mackenzie, she and her husband had experienced the greatest kindness before they came to us, and thus it was impossible for her to retain to the full her original dislike of Christians; but her dislike of Christianity seemed inveterate. In those days it was hardly possible for me to get access to her; but Mrs. Mitchell availed herself of every opportunity to present the truth to her mind, in which work she was afterwards assisted by Maina, when, on her marriage, Maina came to reside in our house. Her chief instruction, however, was communicated by the husband, himself then an inquirer. At first she did everything in her power to detach him from Christianity, and being a woman of remarkable strength of character, she succeeded, not in shaking his convictions, but in deepening his sufferings. But the Lord had purposes of mercy regarding her. There was a gradual but remarkable softening in her character. She first allowed, without remonstrance, her husband to attend on Christian instruction—especially on family evening worship—next, she became herself a listener, and ere long she avowed herself a deeply interested learner. For upwards of a year we have had every reason to regard her as under a far higher than more earthly teaching—even that of the Holy Ghost. Her baptism has been delayed for some time, not from any doubt of her fitness for the solemn ordinance, but on account of her own desire to finish a careful perusal of the whole New Testament, and a portion of the Old, before she publicly professed Christ. She deemed it her

* The law decreeing that a Christian, converted to Mohammedanism, and afterwards returning to Christianity, should be put to death, has been repealed or mitigated.

duity, she said, before baptism, to be able to give to every one that asked her, a reason of the hope that was in her. She reads her own language, Persian, with ease. For a Mussulman lady she may be called well-educated, being acquainted to some extent with the most distinguished Persian writers.

She and her husband were both natives of Afghanistan. They belong to the Kuzzilbash tribe, who originally accompanied the celebrated conqueror, Nadhir, Shah, from Persia into India. The ancestors of both the Aga and his wife were high in the service of Nadir Shah.

Among our Christian friends in Puna the baptism excited deep interest. For the sake of the Aga's wife, we were anxious not to have too many present; but friends wrote, asking permission to come, and the number of spectators became considerable. I conducted the service in English and Hindustani,—and seldom have I taken part in a baptism the whole circumstances of which were more solemn.

May these two disciples be enabled to live so as greatly to honour Christ in the midst of a people who know him not, and blaspheme him. May they be blessed to lead not a few of those who now serve the false prophet of Mecca, to recognise in Jesus of Nazareth a prophet who can reveal all mysteries—even God himself; and who is also what Mohammed never claimed to be, a priest who atones for sin, and ever lives to make intercession at the right hand of God.—
I am, &c., J. M. MITCHELL.

The February Record mentions also the baptism of ten persons in Caffraria.

CONSTANTINOPLE.—The following extracts, with reference to Constantinople, will be read with peculiar interest at the present time:—

Our schools are in full operation and prospering, and despite the constant emigrating of the whole families to the vicinity of the seat of war, our fine case has exceeded the decrease, and our teachers have every encouragement to pursue their labours and to sow the seed of the eternal word in faith. In our two Galata schools we have an average number of one hundred scholars. Our two Sabbath services, and the Wednesday evening meeting, are sustained as usual, though with very few Jewish hearers, the attendance of our church members is as regular and steady as in former years. Sabbath before last we had our semi-annual communion season. I felt this season doubly precious, not only on account of the character of the people congregated, once the haters of the Lord Jesus Christ, and now celebrating the death of a beloved Saviour, but also because the privilege of entering with the Lord into the holiest of all is greatly enhanced from our being so immediately surrounded by all the horrors of warfare, and the tumult of angry nations. I may mention that one of our converts, who had been five years in the Malta college to prepare himself for missionary usefulness, sat down once more with us at the table of the Lord. He was originally one of the numerous class of Jews in Constantinople who, when first brought in contact with us, pass through the most elementary course of instruction, and now he is a very respectable young man, labouring in connexion with our American brethren in their Jewish work in Salonica, as teacher and Bible reader. Another who commemorated the death of our Lord at this time with us, was the Dutch ambassador, Count Zuylen de Nevent, a most excellent Christian man, for many years a member and elder of the English Presbyterian Church in London, whose accession to the diplomatic circles of Pera we regard as one of the important influences for good so wonderfully accumulating, and concentrating in our city. Count Zuylen attends our Jewish mission service every Sabbath afternoon.

RELIGIOUS INSTRUCTION OF OUR TROOPS.

In addition to my communication of the 9th

inst., respecting affording divine service to our soldiers, I have now to mention that I received on the 16th a letter from Mr. Duncan Matheson, from Balakava, intimating his safe arrival, and that the Rev. James Campbell, chaplain to the Highland Brigade, to whom I had furnished him with a letter, had received him very kindly, and expressed his readiness that he should labour under his superintendence, and had further written to the Rev. Mr. Wright, the senior chaplain, to sanction that arrangement. Mr. Wright's reply, however, had not then been received, and I fear the result is at least doubtful. Allow me to add, that we were greatly interested in Mr. Matheson, and earnestly desire that many such pious active men could find access to our troops. But, alas! while permission can be acquired without the least difficulty by very questionable character for the sale of groceries, spirits, &c., there is felt a strong reluctance to sanction the unobtrusive labours of those who would seek to turn men's hearts to the most important of all objects.

A NEW CHURCH IN CHINA.

Many of the readers of the Journal will remember that in January, 1854, Mr. Burns, an excellent missionary of the English Presbyterian church, started from Amoy, on a preaching tour, accompanied by two native members of the church connected with the mission of the Board of that place. At Peh-eri-ia, the first town at which they stopped, so much interest was at once awakened that they were detained for two months, day and night, holding forth the word of life in circumstances of great interest. A preaching place was soon secured, and public worship was held on the Sabbath and every evening. As Mr. Burns did not wish to confine his labours to any one place, he early gave notice to Messrs. Day and Talmage that he thought the time was near when a church should be formed in that town, and requested them to examine candidates for baptism and assume the care of the little flock which might be gathered. A letter from Mr. Talmage dated August 18, communicates the gratifying intelligence that the work of the Spirit has been continued, and a church has actually been gathered. It was organized on the 17th of May, with five members, after which the Lord's Supper was duly administered. On the first Sabbath in July, four others were admitted to Christian ordinances. "There are still a few at Peh-chui-ia," Mr. Talmage says, "of whom we think well, and whom we hope soon to receive into the fellowship of the church." In speaking of the little band of disciples in this place he writes as follows:

"We have been especially interested in their lively faith, their praying spirit, their earnestness in the study of the Holy Scriptures, and as a consequence of all this, their joy in the Holy Ghost. The house first rented was found too small and uncomfortable for our work. The adjoining house, of about the same size, and the upper part of the next house have since been rented, and doors opened through the walls. Thus we have several rooms for lodging and conversation, and also for holding more private meetings than we could in the chapel. The members and inquirers spend the greater part of the Sabbath at the mission premises in studying the Scriptures; listening to the preaching of the Word; and in religious conversation and prayer. They go home only for their meals, and some not even for that. A part of them spend much of their time there in similar employments on other days of the week. When we have been with them, we have been much gratified by seeing their earnestness in the study of the Scriptures. They are continually coming to us for explanation of passages which they cannot understand. Often the voice of prayer will be heard from all parts of the house at once. They are but babes in Christ, yet their knowledge of the Scriptures is very remarkable.

We feel it good for our own souls to be among them."

The friends of missions will naturally wish to know something of the place where this gracious work, emphatically the Lord's work, has been commenced, of its relations to other cities and villages, &c. Mr. Talmage has given the following information in respect to it. "Peh-chui-ia contains, probably, some five or six thousand inhabitants. It is situated in the midst of a very lovely and fertile valley, on the south branch of the Chang chiu river, about twenty miles south-west of Amoy. It is about half way from Amoy to Chiang-chiu, a few miles off from the direct route. It is a market town, at which, on twelve days of every month, there is a large concourse of people from the surrounding region. There is water communication to the city of Chang-chiu, and to the large towns of Hai-teng, some seven or eight miles distant, and Chioh-ho, some ten or twelve miles distant; also to many populous towns and villages still nearer. The place was not selected by ourselves, but by our Master, who has thrust us into it. Yet, if we had desired a central position, where we could operate to the best advantage in the country between this and Chiang-chiu, perhaps no better one could have been selected."

On the 30th of August, Mr. Talmage wrote again, enclosing the subjoined affecting appeal of this infant church for a missionary. It is addressed to the American Board, which these brethren call the "Public Society." "They tell us," says Mr. Talmage, "that every sentence has been prayed over. According to their own statement, they would write a sentence, and then pray, and then write another sentence, and then pray again."

"By the mercy and grace of God, called to his little children of the Saviour Jesus, we send this letter to the Public Society, desiring that God our Father and the Lord Jesus Christ, may bestow grace on all the saints connected with the Public Society.

"We desire you to know the boundless grace and favour of God towards us, and in behalf of us, little children, heartily to thank God because that the announcement of God's grace has been conveyed by your nation to our nation, and to our province, even to Amoy, and to our market town, Peh-chui-ia. We desire the Public Society to be thoroughly informed, so that they may very heartily thank God and the Lord Jesus Christ; for we at Peh-chui-ia originally dwelt in the region of death and gloomy darkness, a place under the curse of God, and were exposed to God's righteous punishment. But many thanks to God's compassion and mercy! the Holy Spirit influenced the pastors of your nation to send holy brethren, [Amoy native Christians,] in company with the English pastor, the teacher, William Burns, unto our market town, to unfold the holy announcement of grace, and preach the gospel. Many thanks to God, whose grace called several brethren, by day and by night, to listen to the preaching of the gospel for the space of four months. Many thanks to the Holy Spirit, who opened our darkened hearts, and led us unto the Saviour Jesus, whose precious blood delivers from sin. By the grace of God five persons were received into the church and baptized. Again, two months afterwards four persons were received into the church and baptized. There are still some ten persons and more, from different quarters not yet baptized, who have been operated on, so that they listen to the preaching with gladness of heart.

"By the will of God, the English pastor has been called to return to his own nation. Our place is distant from Amoy by water, several tens of *lis*, so that it is difficult to come and go. The two pastors of your nation at Amoy have not a moment to spare from labor; for the holy brethren [native converts] there are many; and it is difficult for them to leave home.

"We, the brethren of the church at our market

town, with united heart pray, earnestly beseeching God again graciously to compassionate us, and send a pastor from the Public Society of your nation, that he may quickly come, and instruct us plainly in the gospel.

"It is to be deplored—the brethren having heard the teacher William Burns preach the word a few months, their spiritual nature only just born again, not yet having obtained firmness in the faith—that just at this time, in the seventh month, the pastor should be separated from us it is like the mother's milk failing her child. The Word to us, who are little children, is like milk. Day and night our tears flow; and with united heart we pray, earnestly beseeching God graciously to grant that of the disciples of the Lord Jesus a pastor hastily come, and preach to us the gospel, this food of grace with its savoriness of grace, in order to nourish and strengthen the faith of us, little children.

"Moreover, we pray God to influence the saints of your nation that they may always keep us, little children, in remembrance. Therefore, on the 23th day of the 7th month, [August 21, 1854] the brethren with united heart have prayed, earnestly beseeching God that this our general letter may be conveyed to the great Public Society, that you may certainly know these our affairs, and pray God in behalf of us, that this our request may be granted. Please give our salutation to the brethren.

"KONG-CHAU, TEK-IAN, TER-LIAN,
U-JU, SI-RU, JIT-SOM,
KI-AN, LLM-SAN, KIM-KOA,

The Disciples of Jesus at Peh-chui-ia.

"Presented to the Public Society, that all the disciples may read it."

What answer shall be made to this petition? Are there no young men prepared to say, "Here am I, send me." Has not the time come, indeed, for a large reinforcement? Messrs. Doty and Tainage have been long pleading for additional laborers; and in this very communication there are other facts which strongly sustain and enforce their appeals. As may be seen in the "Summary of Intelligence" in this number of the Journal, it is not at Peh-chui-ia only that they are meeting with encouragement, and find an open door for labour. Will not others be ready to "enter into their labours?" Has not the Lord uttered his voice? This rich blessing, which he has bestowed upon the brethren at Amoy,—is it not from the God of Missions?—*Journal of Missions.*

LONDON MISSIONARY SOCIETY—VOYAGE OF THE MISSIONARY SHIP "JOHN WILLIAMS."

The Missionary ship "John Williams" lately visited the New Hebrides and New Caledonia. The following account is given of a visit to Nene, or Savage Island. We may see from it the blessed effects of the Gospel of Jesus Christ, and the necessity of providing more abundantly for those who are perishing for lack of knowledge:—

After a tedious passage of nearly seven weeks, we reached this island on Sabbath morning, January 1st, 1854, and found the teachers all well. The old station, where Paulo is located, is in a promising state. All the people there have cast off heathenism, and profess Christianity. They refuse to join in war and other customs contrary to the *lotu*. They behave very kindly to the teacher, and supply him gratuitously with food. We were unable to land at his station, owing to the weather.

Laumahina, the chief who had been under instruction in Samoa, and was taken back to his own land last voyage, has been of considerable service. He has acted very consistently, and

done all in his power to assist the teacher, and induce the people to embrace the truth.

We held intercourse with the people of Alofie, the new station at which Mose was settled. Here something has been accomplished during the interval of our last visit. Most of the people had on some article of clothing, which was a public avowal of their reception of the *lotu*. On our last visit there was only one native who was not in a state of nudity, so that our attention was at once arrested by this outward change. The teacher has built a house, and they have erected a temporary chapel, in which they conduct services and schools. The attendance on the Sabbath-day averages one hundred, and twenty attend the day schools. They are making preparations for a new chapel.

The teachers have prepared a spelling-book and hymn-book, which they put into our hands to get printed at Samoa. The teachers say the work is very difficult, owing to political circumstances. There are no chiefs who can exert any great influence amongst them. The strongest man is the greatest chief; but notwithstanding all their trials, the teachers are evidently doing good, and have a hold upon the confidence and respect of the natives. We had no teacher to leave with them, but they urged upon us the necessity of obtaining as soon as possible three more. Those districts which have no teachers are very anxious to obtain them, and now feel jealous of their neighbours who have them, and there is no doubt that if the island is well occupied by suitable men, it will tend to put an end to their petty quarrels.

The teachers have had great difficulties thrown in their way, and have been exposed to great personal danger, owing to the proceedings of J. B. M. Ship "Calliopo," Sir E. Horne. The principal facts are these.—This ship of war visited the island in November last, to make inquiries respecting a ship-wrecked party which had been drifted there on a raft and in boats. They lost most of their property, but the whole party left the island having received no personal injury.

It seems that when the "Calliopo" was off Alofie, the natives went off in their canoes to barter with her. Some of the natives stole some hatchets, knives, &c. The natives who were on board were made prisoners, and boats were lowered, which scattered the Savage island fleet, broke some of their canoes, took one canoe on board, and fired upon the people and wounded two men. One of the wounded party swam on shore; the other being unable to do so, was drowned. The vessel then stood off shore, having on board only a dozen natives, who were kept as prisoners. Considerable excitement was felt by the people on shore. They said the ship had come to visit the teachers, and begged with tears that they would go and intercede with the people on board to give up their fellow countrymen. The teachers replied that they had no connexion whatever with the vessel, and refused to go off. The missionary ship, they said was the only vessel connected with them as teachers. They were for some time in suspense as to their own safety. War was threatened against them and the people of the land in which they were residing, on account of the proceedings of the "Calliopo." Their own people entreated them to seek refuge inland, but they refused to move. The next day they watched the movements of the vessel and went off in a canoe, but they did not reach the ship. They met, however, with a chief and his son, who had been released and put overboard out at sea; he informed them that the rest of his countrymen were prisoners on board the ship, and that they would be set at liberty the next day. They all went ashore. Early next morning they met with three persons who had been put overboard the preceding afternoon. They had been swimming all night, and came on shore early in the morning, very much exhausted, narrowly escaping a watery grave. There were nine natives remaining, and they

must either have been drowned or killed by the people opposite whose beach they landed. They were put overboard when the vessel was some distance out at sea, and they would not have been able to make their own village. Two opinions are entertained by the natives as to the cause of their death. The first is, that they were exhausted and drowned at sea; the other is, that they swam on shore at a place called Avatele, the people of which place are hostile to the Alofie, and that they killed them as they came on shore. Be that as it may, the Alofie people made war upon Avatele, and killed three of their people, and wounded others. The man who commenced the stealing had escaped the men of war, but fell a victim to the anger of those on shore, he was sent out to sea in a canoe to perish there, a mode of punishment common amongst them. They did this because they were so angry that through his conduct their chief had been killed.

The wife of Togie (the chief who received the teacher last voyage), as soon as she heard that her husband had either been drowned or murdered, committed suicide by throwing herself from a precipice into the sea. Thus by the conduct and mismanagement of those on board the ship of war, fifteen individuals have lost their lives, the people have been aroused to war, and great difficulties have been thrown in the way of the teachers in the accomplishment of their benevolent work amongst this people. The natives of Savage Island, we well know, are a most troublesome people on board ship, but surely to fire upon them, scatter and break their canoes and act in such a way as the "Calliopo" is reported to have done, will meet with public reprobation. We hope the teachers by their prudent counsels will be able in some measure to restrain the people from further war, but when once the evil passions of an ignorant and heathen people have been excited, and blood shed, it is most difficult to restrain the contending parties.

We landed the teachers' supplies and the four natives who had been at Samoa under instruction for some time. They were highly delighted to meet their friends. We left the island on Monday afternoon with a fair wind for our home, Samoa.

We reached Apia harbour, Upolu, on the 7th of January, 1854. We have cause for devout gratitude to God for what our eyes have seen and our ears have heard of the goodness and mercy of our heavenly Father to our stations in the west, and the favour the Missionaries and teachers have experienced in their arduous work.

The cry from the west is, "Come over and help us." We leave that call with the Christian church; the responsibility is with her, and surely the call will be heard and responded to, and a band of faithful men sent out to reap the fields which are white unto the harvest.

OPEN AIR PREACHING.

A considerable number of the Presbyterian ministers of Ireland have engaged in the work of open air preaching, all of whom bear testimony to its beneficial effects. We quote from the January number of the *Irish Presbyterian*, a few of these testimonies. In the summer season we have no doubt the work might be successfully prosecuted in our own cities and towns.

The Rev. Wm. Johnston, of Belfast, writes.—"During the past summer it has been again my happy privilege to take an active part in the system of out-door preaching. The longer I practice it the better I like it, and the more I reflect upon it, the more strongly can I trace its accordance with the spirit of Christianity, and its adaptation to the existing necessities of the community. The work carries with it its own commendation and its own reward. My first efforts were in my own locality in Belfast. The points

selected were the centres of thickly populated districts, such as Brown's-Square, Sandy-Row, Smith field, and New Lodge Road, in all of which I have preached to congregations of from two to five hundred people. I have seen the drunkard, the prostitute, and the profane of all ages, sexes, and sexes, listening with the most fixed attention, and some of the most abandoned characters in town have followed me in tears into my house. Satan has sometimes stirred up his slaves to intimidate or disturb, but God has ever been present to preserve, and hundreds have heard the gospel gladly thus who never would have heard it otherwise. It is ours to sow and God's to bless."

The Rev. W. Henderson, of Armagh, writes:—

"It would seem, indeed, as if all parties were agreed as to the propriety and efficacy of street preaching. May it be an omen for good; an indication of blessing yet in store for our poor country. So well satisfied am I in my own heart that it is a good work in which we are engaged, that I shall look forward with pleasure to another season, when I shall be able to go out to the streets and the lanes with the Gospel message. It has left a good impression on my own mind, which, I have no doubt, will be beneficial to me in my regular labours."

The Rev. A. Ross, Market-hill, writes:—

"An audience of about 250 persons, great numbers of them of the very poorest of the poor. The greatest attention was given throughout, some of the hearers waited upon me after the service, and expressed their determination to lay aside their drunkenness, and to confide their lives to the minds and will of God. May the Lord strengthen their resolutions."

The Rev. Matthew Kerr, Dromoro West, writes:—

"Went on towards Killybegs. Stopped at Duncaney, a large village on the way to Killybegs. The Methodist Preacher stood at my side, and we had not less than 150 very attentive, and some of them deeply impressed hearers, many of them Romanists. A weighty shower of rain was falling, but I believe none of them moved.—I did not know of this place till the car drove into it, and as many idlers were in the streets it struck me there might be an opening for making known the truth. Got on to Killybegs somewhat late in the evening not knowing any one. Got permission to stand upon the steps of the hotel, fronting the beautiful bay. The scenery in the neighbourhood is remarkably wild. At first some boys tried to get up a cheer, but they did not succeed, and I was allowed to go on quietly for a considerable time. Again they made an effort, and some of the children joined in. There was considerable interruption until I had done, but I was permitted to conclude, and a large number of the poor at my right hand seemed eager to catch every word. From the appearance of the crowd there might have been few, if any, Protestants in it, and there could not have been less than 200 before I had done. The country around is inhabited chiefly by Roman Catholics."

The Rev. Johnathan Simpson, Portrush, writes:—

"Sth of Aug, Stewartstown—Preached in the square; began with about a half a dozen hearers, but before closing had about 150, and never addressed a more attentive or respectable audience. Understood some Roman Catholics were among the number, although the Priest walked out from a house opposite just as we commenced, probably to see if any of his flock were there."

The Rev. F. Buick, Ahoghill, writes:—

"Auchnacloy—In this place there are a few very earnest, zealous Christians, who take a warm interest in the cause. In the evening I preached, at the upper end of the town, which is mostly inhabited by Roman Catholics. I took my stand on the steps of a house occupied by an aged Presbyterian and his wife. On the oppo-

site side of the street were a great number of women and girls, very busy engaged at needle-work. We had not long commenced, when the whole street, with all its many occupants, as far as the voice could reach were deeply solemnised. One and another, and another, dropped her work, and sat with profound attention as I proceeded to unfold the truth of the gospel. I had a large audience before me, many of them seemingly poor creatures that seldom heard the Word, together with a large number that remained in front of the houses. If ever I felt my heart drawn out with the persuasion of love, it was on this occasion. Not a move was heard, and, as one after another joined the audience, they remained until the close. On retiring I met with a melting scene. It was the receiving of the old patriarch's benediction, at whose door I stood, and who regarded it as an honour that his door should have been selected as the place from which the gospel was proclaimed. I left him with some degree of emotion, imploring a thousand blessings on my head, and wishing me God speed in my work."

CHRISTIAN WITNESS-BEARING AGAINST THE SIN OF INTEMPERANCE.

But you think that we draw too exclusive attention to one special sin, thereby leading men to infer that other sins are not so heinous or so fatal.

Here, again, you do us grievous wrong. When one particular sin rises to a towering height among us, or like a river overflows its banks, may we not single it out as the object of special attack? When Sabbath-breaking prevails, is it wrong to single it out, and bring all available forces to bear against it? Or do we thereby lead men to suppose there are no other sins save Sabbath-breaking? Just so it is with intemperance. We single out this sin because it is rampant in the midst of us, because, like a pestilence, it is mowing down thousands. In so doing we do not overlook any sin. Nor do we lead the poor drunkard to make light of any sin, or to suppose that because one of the main streams of evil may be stopped, therefore the fountain head within has been changed or dried up.

In that most solemn and arousing book, "Alien's Alarm to the Unconverted," the author, in seeking to convince his reader of sin, tells him to fix his eye upon his "master-sin,"—that by means of it conviction as to *all sin* may penetrate his conscience. Just so do we act as did this venerable man of God two hundred years ago. We point the drunkard to his "master-sin,"—just that he may be convinced of *all sin*. Through the insight which that towering sin gives him into the depravity of his fallen nature, he may learn how truly he was shapen in iniquity and conceived in sin. Ah, yes, *sin* is a *real* thing. Sin is no trifle. Sin is no shadow. Sin is no surface disease. It is infinitely real and terrible and deadly,—containing within itself the very fuel for the fire of hell. And what a view of *sin* do we get from you poor staggering drunkard? What an idea of the evil that lies hidden in every human heart do we obtain from the blasphemies, the obscenities, the abominable impieties that are pouring from those lips which strong drink has opened to let out something of the hell that was within?

But you think that we lead the drunkard to imagine that his reformation will be his passport to heaven, instead of the blood and righteousness of the Son of God.

Here, again, you wrong us. We are not guilty of any such denial of the gospel of the grace of God, or any such frustration of Immanuel's finished work upon the Cross. Our hope is built on his one sacrifice and mediation. We have heard the record which the Father has sent us concerning his beloved Son, and having received that testimony, we have peace with God through

our Lord Jesus Christ. It is the *completed propitiation* of the Son of God on Calvary that affords to us the resting-place on which our weary and guilty souls find rest. It is not that we have merited pardon by doing good works or abstaining from bad ones. This is not our peace. It is not that our good works outnumber or outweigh our bad ones, so that the balance or surplus is placed to our credit for the payment of our debt. It is not this that has given the assurance of forgiveness or reconciliation with God. It is simply that Jesus died the just for the unjust, that he might bring us to God; and that He, his own self, bare our sins in his own body, on the tree. It is, that He has borne our griefs and carried our sorrows; that the chastisement of our peace was upon him; and that by his stripes we are healed.

This is our own ground of hope towards God. We know no other. "Not by works of righteousness which we have done, but by his mercy he saved us." And that which is our own hope for eternity we hold out to others. I is with this in our hands that we approach the drunkard, far gone in sin as he may be. This is the message we bring to him. This is the remedy we present,—the true healing for all his wounds. "THE BLOOD OF CHRIST CLEANSETH FROM ALL SIN." We do not say to him, "Reform, and your reformation will secure your pardon and recommend you to God." We say, "Reform, return, wash in the fountain opened for sin and for uncleanness; there is pardon for thee through the death of the great Substitute; there is cleansing for thee through the blood of the Lamb; there is covering for thee in the spotless righteousness of Jesus."

We do not say to him "abstain and your abstinence will save you, or at least will go a long way to merit salvation for you." No. We say explicitly to him, it is true that your intemperance will ruin you, but remember it is not your temperance that will save you. You can ruin, but you cannot deliver your soul. Your sin will cast you out of God's sight and favor; but your goodness will not secure that favour for you, or buy forgiveness, or introduce you into heaven. You must have some other goodness than your own to obtain God's favor for you,—even the goodness of Him who was delivered for our offences, and raised again for our justification. You must have better merit than your own,—the merit of the Son of God. Your abstinence cannot atone for sin; Christ none can do that. Your good life in time to come cannot make up for your bad life in time past; Christ alone can, by his one offering, wipe off all past iniquity. It is on this one offering of the Incarnate Son of God that you are to lay your sins that they may be borne away. Bring your guilt to him; he will bear it. Bring your debts to him; he will pay them. Bring your stains to him; he will cleanse them. Bring all your bitter memories of past deeds of shame to him; he will take out their sting, and seal to your conscience the sure and blessed promise, "Their sins and iniquities will I remember no more." In short, we point the poor drunkard to the cross of Christ, that in simply looking to that cross, and learning the holy love which that cross reveals, he may not only obtain immediate and sure forgiveness, but may he made a holy man, a hater of all iniquity.

And now, Christian brethren, we ask, do you find anything *unscriptural* in our movement? If you are not prepared to condemn us, will you not join us? The more numerously that we are strengthened by the co-operation of sound Christian friends, the more certain we are of having these principles carried out. Your joining us will help to keep up the *tone* of the movement, and prevent it from sinking into a mere philanthropical device for whitewashing men, so as to make them whitened sepulchres, while inwardly they are full of dead men's bones and all uncleanness. Our desire is that this should be a *Christian* movement,—not merely for better-

ing men's bodies and ameliorating their outward condition, but for saving their souls and acting upon their eternal state.

We are lifting up a testimony; and we are desirous that it should be truly a Christian testimony. Anything less than this would fall short of our real aim. Our testimony is against an enormous evil. We would lam unite the Christians of the land in one strong, bold, energetic protest, both against the evil itself, and against everything that would foster the evil. We want it to be such a protest as shall lay the axe to the very root of the tree.

The conspiracy of evil is wide-spread and mighty. It is a conspiracy of the evil one to drown men's souls in perdition. It numbers its millions; and they are firmly banded together to countenance each other in sin, and to enlist others under this flag of hell.

Against this conspiracy of Satan we are forming a confederacy of Christian men, that we may meet the banded evil effectively, and by God's help, break up this horrid league of darkness. Is it too much to ask all who love the Lord Jesus, and yearn over the souls of perishing men, to unite with us? We may be blest in plucking brands from the burning; and, oh! is it worth our while to try?—*Bonar.*

KERRY.—CONNAUGHT.

The following very interesting account of the progress of the Kerry Mission, is, from the last number of the *Missionary Herald*, of the Presbyterian Church of Ireland:—

KILLORGLIN, Co. KERRY, Dec. 20, 1854.

MY DEAR SIR,—I send the following facts and figures, that the readers of the *Herald* may know the present workings of the Kerry Mission:—

Your readers are already aware that the Assembly's Missionaries, both in the South and West, devote much of their time to the Scriptural and Industrial Schools, and not without cause; for it is now generally admitted that these are the best—because the readiest and most successful—assistants in carrying on the work of evangelization. When the confidence and affections of the children are once gained, a way for the missionary is soon opened to the hearth and the heart of the parent. Many a welcome and many a blessing have we received, because of our attention to Bridget, or Katty, or Mary, or Nora.

On the southern shore of the Dingle Bay, about ten miles from the sea, and six from Killorglin, is a village, named Ciomane. The village is inhabited by about sixty families, seven of which are connected with the coast-guard service. When your readers are informed that the nearest Protestant church and school are six miles off, they can easily imagine the spiritual state and religious attainments of the inhabitants in a country where ignorance and irreligion so abundantly prevail. A coast-guard told me that, when he first came to the place, he was shocked at the manner in which Protestants observed the Sabbath; but that now, being so much accustomed to, and familiarized with it, Sabbath desecration appeared far less heinous than before.—How true, "Evil communications corrupt good manners." I have been informed that the rector of the parish is in the habit of visiting this place once a year. To try and improve the spiritual condition of the village to snatch the young from the pernicious and soul-destroying influences with which they have been surrounded, and put the glorious Gospel, with its gracious rewards and righteous judgments, with its holy Saviour and happy heaven, before the minds and hearts of old and young, we, at the solicitation of some of the inhabitants, opened a school and preaching-station there on the 1st November.—The devoted and successful teacher of the Milltown Industrial School volunteered to go to this

difficult field, and a successor to her having been at once provided, she entered upon her work on the day already mentioned. Fourteen Protestants and five Roman Catholics attended the school during the week. But the priest of the parish—Father George O'Sullivan, of Killorglin, heard of this, and the school and all connected with it were denounced at the altar on the following Sabbath, in neither measured nor delicate terms. The fool-hardy Catholics who had sent their children were advised to withdraw them at once, or he would go down with his whip. This they well knew to be no empty "advice." This is that Father George, who, at the last Tralee Assizes, was fined £25 and costs for beating a young man in Killorglin street on a Sabbath evening a few weeks previous. His hearers took his advice, and the children were removed. I embraced an early opportunity of going down and explaining to several of the Roman Catholics the nature and advantages of our Scriptural and industrial education. The scholars returned, and six other Roman Catholics have since entered and regularly attend the school. How long they may be continued is yet unknown; but we hope that, so soon as they begin to reap the fruits of their own industry, and imbibe a taste for knowledge the threats of the priest fall powerless, the more especially as the children are beyond the reach of his daily supervisions. Upwards of thirty attended public worship in the school on last Sabbath, notwithstanding the severity of the day.

I have been thus particular in narrating the difficulties and oppositions, the necessity for, and prospects of this new school, because what has been said of it is, in many respects and to a great extent, true of all our other schools, with this exception, that their success is now not problematic. We see much to encourage us, in the persevering attention of the scholars to the Scriptural and industrial instructions of their teachers, in their improvement in knowledge and in comfort, and in the regularity with which they attend on all the religious ordinances brought within their reach. In forming a proper estimate, however, of the value and usefulness of these institutions, we ought to take into account the influence they exert on the surrounding community, as well as on the families more immediately connected with them. To many of these they have brought order and affluence, cleanliness and comfort; at many a hearth and many a circle, where formerly nothing but the absurd tradition or foolish legend was narrated, they have published the story of the great salvation, and described the wonders of redeeming love. Time has already shown how successful they have been in removing prejudices, but the great day alone will fully reveal the extent and amount of their beneficial influence.

Forty-four subscribers are now connected with the Killorglin library. We are therefore enabled to take in the principal *Monthly* religious publications. These are much prized by all. On an average, we distribute about 150 tracts weekly. This week I have sold nine Bibles, and given away two. Some of the tracts found their way last week into Father Bat's hands. He brought them to the altar on the Sabbath; and as the Caliph Omar, directed his general, Amree, to deal with the Alexandrian library, so did the worthy priest bid his hearers to treat the tracts. "There's nothing offensive in these," says he "but you will find the substance of what's in them in Butler's Catechism. These are, therefore, useless, and you may and ought to burn them wherever you get them."

Before concluding, I wish to say that I have at last obtained a greatly-desired and much-needed agent—a Scripture-reader. I intended to have given your readers an account of this man's life and conversation, but having already made such demands on your space, I must reserve my observations for another occasion. He is a convert from Romanism. For several years in a distant parish, he taught the chapel school

and discharged the duties of priest's clerk. With persecutions awaiting him, and poverty staring him in the face, without any prospect of employment, he threw up his situation in last June, and left the church of Rome. Turned out of society at the instigation of the priest, he has told me that for many days he was without almost a particle of food, and certainly his countenance appeared, when he was brought first under my notice, did not give his speech the lie. He is a good mathematical and English scholar, and thoroughly understands the Irish language and the Romish controversy. His knowledge of the Scriptures is surprising, when it is considered that he commenced to study them not more than nine months ago. He has the highest recommendations as to character from a Protestant gentleman who has known him for many years. It is now a month since he commenced operations, and for so far his conduct and labours are satisfactory. His instructions are, to read and expound selected portions of Scripture wherever he is permitted, and to avoid controversy, unless it is forced upon him. During the past month he has, as I find from his journal, visited upwards of 100 Roman Catholic families, in the majority of which he was permitted to read the Word of God, and in some to leave a tract. I hope and expect that he will prove a valuable auxiliary, in finding out for us where our visits will be most acceptable, and in disseminating that Word which is able to save the soul. Much as Mr. Dobbin and I desired it, we latterly found it impossible to overtake much new ground. The schools and stations being so far separated, and needing so much of our time and attention, hence our great need for a Scripture-reader. Besides, such an agent, who has a perfect acquaintance with the Irish, will be freely and cordially admitted, where the Sassanach would not be allowed to set his foot. I have engaged this man on my own responsibility, and have hitherto paid him out of my own pocket. My friends, Messrs Macdonell and Canning, of Coleraine, kindly promised me assistance last July, should I succeed in procuring such an agent. I intend to write to them immediately, and remind them of their promise.—Their expected assistance, with a collection which a Free Church minister in Scotland has promised me, will I doubt not, pay the Scripture-reader for at least six, and perhaps for twelve months.

Fully convinced that it is God alone who can give the increase, and make to prosper either this or that, let me solicit the prayers of the Lord's remembrancers, that He would make His work appear unto His servants, and His glory unto their children, that He would establish the work of our hands upon us, yea, the work of our hands, that he would establish it.—I remain, yours very sincerely,
W. IRVING.

P.S.—Since writing the above, the Cromane teacher has informed me "that the Roman Catholic children continue to attend the school, notwithstanding the violence of the priest on last Sabbath;" and adds, "Miss S—was with me last evening, when, with tears she said, 'What a blessing it was to be permitted to hear the Gospel in Cromane.'" The poor girl for many years went to mass. But His word will not return unto Him void.—*Missionary Herald.*

PROGRESS OF THE GOSPEL IN BELGIUM.

In the sixteenth century, Belgium, like Holland, showed herself much disposed to embrace the Reformed doctrines. She had been in some degree prepared for Protestantism by the large municipal rights enjoyed during the middle ages. A large portion of the Belgians, therefore, became Protestants. But this country was then subject to the Spanish dominion. Philip II sent thither the ferocious Duke of Alva, who, by

fire, sword, and the most horrible cruelties, succeeded in extirpating the Reform from Belgium. More than a hundred thousand citizens perished, and Romanism was restored over heaps of corpses. Since then, the Belgians remained servilely subject to the pontifical yoke. Even the name of Protestant became a despised and proscribed title.

In 1789, of a population of from four to five million inhabitants, there remained but one obscure Reformed congregation, and consisted of only from 100 to 150 persons. A venerable pastor, Mr. Devissies, had the courage to go and preach to them the Word of God. He was seized, cast into prison, and threatened with death, when political events changed the aspect of affairs. Belgium was annexed to France, and the first consul, Bonaparte, introduced religious liberty. Under the reign of Napoleon I., however, Protestants were few in number, and no attempts were made at evangelising, for the general attention was turned entirely in another direction.

In 1815, after the battle of Waterloo, Belgium was re-unioned to Holland. It would have seemed natural that, under the government of William of Nassau, a Protestant prince, the Reformation would be called upon to make great progress. But the king, especially, feared to irritate the priests and the Popish laymen of his new territory. He expressly recommended to the Protestant pastors to perform no act of proselytism. The distinguished Dr. Merlo D'Aubigné was at that time pastor at Brussels, and chaplain of the king. He could not act with full liberty; but his preaching was blessed, and Protestantism began to be more respected.

In 1830, a revolution broke out in this country, under the double influence of the liberal party, which claimed national independence, and the Romish clergy, who detested the authority of the Protestant monarch. Belgium violently separated herself from Holland, and the European powers sanctioned this change. The Dutch pastors were expelled. Five or six feeble congregations, of which the majority were foreigners, were the only representatives of Protestantism in Belgium. Mr. Merlo D'Aubigné left Brussels, and accepted the place of professor in the theological school of Geneva.

The cause of the Reformation then appeared compromised and almost lost among the Belgians. But there is an English proverb, "Man's extremity is God's opportunity," and these words were here fulfilled. As the revolutionary movement had succeeded with the aid of the liberal party, the new constitution proclaimed liberty of conscience, liberty of the press, liberty of association, and, consequently, liberty of worship. This was a precious means of action for the friends of the gospel. The British and Foreign Bible Society stationed at Brussels a zealous agent, Mr. Tiddy, who, aided by a few pious auxiliaries, employed himself in spreading the Holy Scriptures through the country. About 10,000 copies of the Bible have been distributed in Belgium during the last twenty years,—divine seed which has fallen here and there upon good and fertile ground.

In 1837, a small number of devoted Christians resolved to establish a "Belgian Evangelical Society." They had but little credit or money, and all human appearances were unfavourable. Was there even a possibility that a handful of unknown men would succeed in propagating the knowledge of the gospel in a country where Popery exercised such tyrannical dominion?—Must they not meet with formidable obstacles at every step? They were not, however, discouraged; and, placing their confidence in God, who employs the most feeble instruments for the advancement of his kingdom, they courageously went forward. Religious tracts were distributed. Colporteurs, teachers, evangelists, pastors, every one put his hand to the work in his special sphere; and although the progress of the truth

may not have been very rapid in Belgium, the harvest has been greater than could have been hoped for in the beginning.

This country now possesses two general Protestant churches, the one salaried by the state, the other sustained by voluntary subscriptions. The Protestant National Church numbers fourteen pastors, at the head of flourishing congregations. The Free Church supports thirty agents, and has fifteen stations dispersed through the most populous districts in Belgium. Every year some new station is founded. It is worthy of remark, that the pastors salaried by the public treasury and the Independents live in perfect harmony. Far from exhausting resources in barren disputations, as is often the case in other countries, they walk hand in hand, understanding that their fraternal union is for them one of the best guarantees of success.

The principal cities in Belgium,—Brussels, Liege, Louvain, Antwerp, &c.,—have at the present day evangelical chapels. At Brussels, the Independent congregation was first formed by the Rev. Philip Boucher. This congregation is, at present, entrusted to the pastor Panchaud, who exhibits as much capacity as fidelity in his ministry. The majority of the Belgian Protestants are new converts. Among them figured, until recently, the Marquis of Aoust.—Roman Catholic by birth, he had served in the navy, and obtained the rank of captain. Having retired from service, he devoted himself to his religion, and was eighty years old when he received the knowledge of the Christian truth.—Conversions are very rare at so advanced an age, and it is still more rare that an aged man has energy enough to acknowledge boldly his opposition to the faith of his family and friends.—The Marquis of Aoust was, in this respect, an honourable exception. Vainly did the priests importune him, and use all possible means to retain him under the tyranny of the Papal church. He frankly followed the way which his God and his conscience pointed out. The Marquis built a chapel at his own expense, beside his chateau. He called a pastor, and expended annually £120 for the maintenance of regular public worship. His efforts were not in vain. Many inhabitants of the neighbourhood followed his example in ranging themselves under the banner of Jesus Christ. This venerable old man died recently, aged 94 years, and his last moments were highly edifying.

Thus the gospel advances in Belgium, and we should rejoice the more in it, as the majority of the inhabitants are so grossly superstitious. Nowhere except, perhaps, in Spain and the more retired districts of Italy, have the priests taught more extravagant fables. You shall judge of it by a few examples.

There is, near Brussels, a place much renowned for its pilgrimages. At certain appointed seasons, thousands of poor people, go thither from all the provinces of Belgium. They walk upon their knees around the altar, and so numerous that the marble pavement is worn hollow. What has been placed in this much frequented chapel? Enter, and you see upon the altar an iron coffin. And what is in this coffin? A distaff with a few bits of thread wound around it. Well! this distaff and thread belonged, according to the declaration of the priests, to the Virgin Mary! The Virgin spun with this distaff, while the infant Jesus slept in her arms! These sacred relics, therefore, work wonderful miracles! What imposture and profanation!

In the city of Liege there is a black virgin who also works astonishing miracles. This black virgin, who seems to belong to the African race, rather than to a European people, in her turn draws innumerable pilgrims. The priests relate that this virgin miraculously protected the city of Liege during a bloody siege, and that she received all the enemy's bombs into her apron!

There is also a saint who cures all horse dis-

eases. Sick horses by hundreds and thousands, are annually led thither from all parts of Belgium. A solemn mass is first celebrated; then the relics of the saints are successively placed on the head of each horse, and their cure is effected. The only truth in this shameful farce is that the Popish ecclesiastics receive much money. Nothing in the world is more lucrative than popular superstitions, to those who possess the art of taking advantage of them.

It is evident that these absurd legends, in cherishing, on the one hand, the credulity of the ignorant, must provoke, on the other, the disdain and scepticism of thinking men who know not the inspired Word. This is precisely what takes place in Belgium. The members of the middle classes are generally unbelievers. They despise the impostures announced by the priests; and as they confound religion with the clergy, they live without God in the world. Unhappy people, who fall into the extreme of superstition, or that of infidelity!

How necessary, therefore, it is to kindle the torch of the gospel in Belgium, and to bear it from place to place, in order to enlighten those who sit in the shadow of death! Thanks to God this work is begun and carried on with persevering zeal! The converted laymen, especially, improve all their leisure moments in exhorting their friends to embrace the Christian faith. Mr. Panchaud has repeated some touching examples of this. Thus, poor labourers, who work in the coal mines, carry with them religious tracts or the Bible, and at the hour of repast call together their companions. There, two or three thousand feet beneath the light of the sun, by a small swinging lamp, they read religious books, and announce the Sun of Righteousness who brings healing on his wings! There is also a merchant who, on Sabbath, performing the benevolent office of colporteur, and provided with a collection of Bibles and religious books, travels along the high roads, visiting villages and striving to benefit souls. This excellent man was ill-treated at the instigation of the priests. Some misguided peasants assaulted him; but scarcely were his wounds healed before he resumed his missionary labours.

I shall close my letter with the account of a conversion. An old soldier, Roman Catholic by birth, fell dangerously ill. His parents called the parish priest, who at his entrance asked the soldier to make his confession. "But why must I confess to you?" asked the sick man. "It is the ordinance of the church," replied the priest. "That may be, but tell me the reasons of this ordinance." "How! you dare to dispute with me. Not so many words; confess immediately." "But I desire to know what I must confess to you," said the soldier. "Ah?" cried the irritated priest, "you raise objections because you have too many disgraceful sins to confess. Well! if you do not confess you shall be eternally damned that is all!" The old soldier was offended by his arrogant tone, and his refusal to explain the rules of the Romish Church. He ordered the priest to leave his room immediately. Soon after, a pastor arrived, who had himself carried arms in a French regiment. Their interview was affecting. The pastor spoke the language of sincerity and faith. The soldier understood that the truth was there. Without needing to confess to a man, he humbly confessed his sins to God and received the grace which is in Christ and him crucified. From that moment he has faithfully walked in the way of salvation.—*Cor. of N. Y. Observer.*

FAMILY READING.

In these long winter evenings, what stores of useful and entertaining knowledge may be laid up in the home circle! The many hours which elapse between night-fall and the period for rest, may be turned to most important account for the mental improvement of the household. Gossip

about the fashions or the visitors of the day, the discussion of domestic affairs, talking of hard times, should not be allowed to engross all the precious moments. It is an excellent plan for the head of the household to select such work as will be both interesting and instructive, and to have them read aloud by members of the family in rotation. Reading may be a slower process by this method, than where pages can be hastily run over with a glance; but it will be more thorough. What is read will suggest topics for conversation; the youthful mind will be aroused to digest what has been received; it will thus be more deeply impressed, and more thoroughly remembered. The older members of the household can call attention to such things as require special notice, and thus the exercise will be prevented from becoming monotonous or tedious.

We would specially commend this practice for Sabbath evenings, or other portions of that day when the household may be usually at home. This was the habit of Christian families in former times, when there were fewer public services on the Sabbath, and more household instructions than at present; and we venture to say that none who were accustomed to such instructions in their youth ever have forgotten them in their after years. The sermons of Jay, Davies, and the Villages series; the writings of Leigh Richmond, and others, which occupied the evenings of our childhood's home, have made an impression on our mind which no lapse of time can obliterate. Parents little think how deep and lasting the results which may ensue from thus connecting the teachings of the good and wise and great with the hallowed associations of the homestead. Long after that little band has been scattered, and those who presided over it have gone to their graves, are the precious truths thus inscribed upon the heart, recalled and pondered.—They become lessons powerful, eloquent, and affecting to the prodigal son, and the volatile daughter, and are, doubtless, not unfrequently the means of bringing them to the feet of the Saviour, henceforth to be faithful followers of the God of their fathers.—*Presbyterian.*

A LITTLE GERMAN STORY.

A countryman one day returning from the city, took home with him five of the finest peaches one could possibly desire to see, and as his children had never beheld the fruit before, they rejoiced over them exceedingly, calling them the fine apples with the rosy cheeks, soft, plum-like skins. The father divided them among his four children, and retained one for their Mother. In the evening, ere the children retired to their chamber, the father questioned them by asking—

"How did you like the soft rosy apples?"
 "Very much, indeed, dear father," said the eldest boy; "it is a beautiful fruit—so acid and yet so nice and soft to the taste; I have carefully preserved the stone, that I may cultivate a tree."

"Bright and bravely done," said the father, "that speaks well for regarding the future with care, and is becoming in a young husbandman."

"I have eaten mine and thrown the stone away," said the youngest, "beside which mother gave me half of her's. O! it tasted so sweet, and so melting in my mouth."

"Indeed," answered the father, "thou hast not been prudent. However, it was very natural and childlike, and displays wisdom enough for your years."

"I have picked up the stone," said the second one, "which my little brother throw away, cracked it, and eat the kernel—it was as sweet as a nut to the taste—but my peach I have sold for so much money, that when I go to the city, I can buy twelve of them."

The parent shook his head reprovingly, saying, "Beware my boy, of avarice. Prudence is all very well, but such conduct as yours is unchild-

like and unnatural. Heaven guard thee, my child, from the fate of a miser. And you, Edmund!" asked the father, turning to his third son who frankly and openly replied,

"I have given my peach to the son of our neighbor—the sick George, who has had the fever. He would not take it, so I left it on his bed, and I have just come away."

"Now," said the father, "who has done the best with his peach?"

"Brother Edmund!" the three exclaimed aloud "Brother Edmund!" Edmund was still and silent, and the mother kissed him with tears of joy in her eyes.

THE LITTLE BOY'S FAITH.

It is very important that every little boy and girl should understand what faith or trust in God means. It is important, because they may be called to die at any time, and then they ought to hear the voice of Jesus, the blessed Saviour, calling to them, though they cannot see him.—The following story will help each one to understand what it is to trust in God and believe in Jesus.

It was a dark night; a high wind was blowing without, while all the family of Mr. H.—were lying quietly in their beds, breathing calmly in the soundest slumber.

All at once Mr. H. was aroused by the terrible cry of fire. He was not sufficiently waked at first, to understand the cause; but the sound grew nearer and nearer, and soon many were gathering under his window, "Fire! fire! your house is on fire!" they shouted, as they pounded heavily upon the doors. Throwing a few clothes around him, Mr. H. rushed to the door; and what was his surprise and fear to see his own dwelling was in flames! He hastily returned, called up his terrified wife, and taking the babe and the next older child, they quickly sought a shelter in an adjoining house. His oldest son, about ten years of age, slept in a chamber in another part of the house, near the room of the servant-maid who lived in the family.

Immediately the father hastened to rescue him, feeling but little anxiety for his property, if his family only might be saved. On his way, he met the maid. "Where is Charles?" said Mr. H., surprised to see her alone.

"Crying in his room," answered the frightened girl. "I but just escaped, and the stairs are now all in flames."

The fire had broken out in that part of the house, and the flames were now spreading with fearful rapidity. Almost distracted, Mr. H. rushed out, and hastened to the part of the house beneath the window of his son's sleeping-room.

The window was thrown up. The terrified boy was standing there, crying out in agony, "Father! father! how shall I get out?"

He could be seen by the glare of the fire in the room; but he could see no one beneath him—it was so dark—although he heard many voices.

"Here I am, my son," cried out the deeply-moved father. "Hero I am; fear not. Lay hold of the sill of the window, and drop yourself down. I will certainly catch you."

Charles crept out of the window, and clinging with the grasp of a drowning person, he hung trembling, and afraid to let go.

"Let go, my son," cried the father.

"I can't see you, father."

"But I am here, my son."

"I'm afraid, father, that I shall fall."

"Let go; you need not fear," again shouted the father. The flames began to approach the window—the casement grew hot—if he stayed there, he would be burned. He recollected that his father was strong; that he loved him, and would not tell him to do any thing that would injure him. He drew in his breath, unclasped his finger, and in a moment was in his father's arms overpowered, and weeping for joy at his wonderful escape.

N. w., notice, little friend, that Charles first

felt his hopeless situation. He could not escape any other way save by the window. He could not see his father, but he heard his voice. In the second place, he thought with his mind that his father was strong, and able to catch him.—And thirdly, he believed, or trusted, with his heart, that his father would save him, and then dropped, trembling, into his arms.

So, when we feel that we are sinners, there is one way to escape the punishment. We can not save ourselves. We do not see Jesus, but we hear his voice in the Bible, and know he is here. We believe his Word, we fear no longer; Jesus will not deceive us, and we fall into his arms.—*Exchange Paper.*

SUBSCRIPTIONS TO COLLEGE FUND, FROM KNOX'S CONGREGATION, TORONTO.

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John McBean	1 5 0
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Cobourg, St. Andrew's Church..... £2 10 0
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 Rev. S. C. Fraser, Rev. R. F. Burns, Rev. D. Allen, Rev. A. Melville, Rev. L. McPherson.

PRESBYTERY OF TORONTO'S HOME MISSION FUND.

Knox's Church Toronto.....	£4	13	1
Oro, English.....	0	15	0
Oro, Gaelic.....	2	3	0
Barrie.....	2	3	1 1/2
Innisfil.....	1	16	4 1/2
West Gwillimbury.....	2	1	4
Bradford.....	2	2	10
George Street Congregation, Toronto	6	1	6
Markham, Brown's Corners.....	1	0	0
Scarboro', Melville Church.....	1	7	0
— Knox's Church.....	2	5	0
King, English.....	2	0	10 1/2
Vaughan, English.....	1	7	1 1/2

FOREIGN AND JEWISH MISSIONS.

Oakville, £2, Dundas Street, 15s. 3d.	£2	15	3
York Mills, £2 12s. Fisherville, £2 16s 3d.....	5	8	3
Anonymous per Rev. J. B. Duncan, Perth.....	2	10	0
Galt, Knox's Church.....	14	7	11
— Sabbath School.....	2	17	9
Egmondville.....	1	10	0
Ayr.....	6	10	0
Woodstock, Knox's Church.....	3	10	0
Baltimore.....	2	15	0
Paris.....	1	3	11
Corwall.....	3	10	0
St. Therese de Blainville.....	1	5	0
Brantford.....	3	16	3
Scarboro', Knox's Church £3 6s. 3d.	4	7	6
— Melville Church 1s. 3d.....	1	15	0
Wakefield.....	1	5	0
Penbroke, Calvin Church.....	1	5	0
Cru'ange.....	1	16	3
Sattloet and Binbrook.....	2	3	2
Knox's Church, Bockwith £4 10 0	1	1	7
Carlton Place.....	1	6	6
Ashton.....	0	1	11
Additional (A. McA.).....	7	0	0

KNOX'S COLLEGE.

Grafton (formerly omitted).....	£3	10	9
Cobourg, St. Andrews Church.....	25	0	0
R. Johnston, Vaughan.....	0	10	0
Scarboro', Knox's Church £9 5 0	3	7	6
— Melville Church 3 7 6.....	12	12	6
Dundas.....	13	0	0
Peterboro' Female Association.....	10	0	0
Knox's Church, Toronto.....	107	10	0

BUXTON MISSION AND SYNOD FUND.

London, St. Andrews Church.....	£12	0	0
— Sab. School.....	3	0	0
Cobourg.....	12	10	0
Baltimore.....	2	5	0
Leeds.....	2	10	0
Peterboro'.....	7	8	6
— Sabbath School.....	1	0	10
North Cayan.....	2	10	0

COLONIAL SCHEME OF FREE CHURCH.

Peterboro'.....	£7	8	6
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LIBRARY AND BURSARY FUND KNOX'S COLLEGE.

The following additional sums have been collected by Mrs. Esson:—

Allan Stevenson, Esq.....	£0	5	0
Miss Anderson, Gilmore Place Edin.	0	5	0
Miss Mayne, Drummond Place Edin.	0	2	6
Mrs. Esson.....	0	10	0
W Bonar, Esq., of Warriston, for Buxton Mission.....	0	10	0

FRENCH CANADIAN MISSIONARY SOCIETY.

Grafton.....	£2	17	6
Perth.....	8	0	0

BURSARY FUND.

Female Association, Knox's Church, Galt, £25	£25		
Collected by Mrs. Esson, in Scotland.....	20		

STUDENTS' MISSIONARY SOCIETY, KNOX'S COLLEGE.

Gaelic Meeting, Toronto, per Mr. Campbell.....	£0	10	0
Do. per Archibald McDiarmid, studt.....	2	12	7 1/2
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North Gower, per W. McKay, studt.....	2	5	0
Port Neuf, per A. Young, student.....	2	6	6

JAS. ROSS, Treasurer.

CORRECTIONS.

In the January No., instead of "Caledon East, Sabbath School, and Erin;" (J. Milloy's acct.) read "Caledon West, Congregational Collection, and Erin," &c.

The sum previously acknowledged as having been received from J. McLean, Student, was collected as follows:

East Puslinch.....	£3	15	0
West Puslinch Congregation.....	2	12	6
Nairn Congregation, Flamboro'.....	2	12	5
	£9	0	0

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

Per Hugh Miller, Esq.—
A Rattlesnake, found within the bounds of the Presbytery of London.

Moneys received up to 22nd February.

RECEIPTS FOR THE RECORD.

VOL. IX.—W Bigham, Darlington; A McGregor, Stratford; W Shand, Port Dover.

VOL. X.—Rev W Bethune, H Fleming, Walpole; A Cruickshank, Esq., Streetsville; W Brichtan, for arrears, £1; W Vance, Picton; W Bigham, Darlington; Mrs Cameron, Gower Point, P O; J Adam, K Urquhart, R Adam, Chatham; D McLean, Toronto; A Angus, Saugeen; Mrs Carr, Toronto; J Colvillo, Miss Turner, Mr Ramsay, Stoney Creek; J Horn, R Bailey, D McKinlay, Orillia; Simon Fraser, Bradford; J Jaffray, D M Cutcheon, W Kinnor, D McFadyen, Nobleton; M Nelson, Stratford, 2 copies; A McGregor, Stratford; H Glendennan, Brock; Rev J McMurray, Brockville; W Shand, Port Dover.

VOL. XI.—Wm White, T Noble, Esq., Rev J Adams, N Irvin, Nobleton; J Grier, Lloyd-town; A Douglas, Stratford; S Marshall, Toronto; J McDonald, Esq., Newboro'; W Shand, Port Dover; Mrs McDonald, York Mills; Miss Moffit, Newmarket; P Barclay, Ennis P O; J Barclay, M Barclay, Oakville; Rev D Black, St. Therese de Blainville, £1 10s; A Kerr, D McColl, Miss M Fraser, J McDonald, C Wangle, Miss F McNeil, D Lister, J Haldane, A Beatie, A McKay, Mrs Michie, London; Angus Fraser Williams; Rev J Harris, Toronto; Mr Flett, Mrs McLean, Ayr; Rev W Doak, B Thomson, Port Stanley; J Douglas, Woodstock; A Hunter, Scarboro'; J Reid, J Saunders, F Milne, Clairville; R Hamilton, Onondoga; H M Finlayson, Brantford; D Brownlee, Dalhousie; Miss J Bryce, Perth; R. Turnbull, Toronto; W Vance, Picton; W Bigham, Darlington; J Grant, J McKerral, R Adam, Chatham; J Waters, Rev L McPherson, Williams; J Ferguson, D McLean, Toronto; A Angus, Saugeen; T Taylor, Cheltenham; J O Frazer, Glenwilliams; Mrs Carr, Toronto; P McDiarmid, Student, Mr Aiken, Binbrook; T. Dallas, Esq., 2 copies, J Strachern, M Thomson, A Paterson, Esq., G Wilson, Esq., R N., Orillia; S. Fraser, Brndford; A Nelson, Scarboro'.

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