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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. XV.

TORONTO. MARCH, 1859.

No. 5.

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PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place in London, on the first Tuesday of April.
 W. DOAK, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on the second Tuesday of April, at two o'clock P. M. Session Clerk & hereby reminded that Session Records will, by appointment of Presbytery, be called for at this meeting.
 J. MIDDLEMISS, Pres. Clerk.

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Knox's Church Toronto, on the first Tuesday of April.
 W. GREGG, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held at Kingston, on the 2nd Tuesday of April, at 4 P. M.
 A. McMASTER, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.

The next quarterly meeting of the Presbytery of Brockville will be held at Kemptville, on the first Tuesday of May at 10 o'clock A. M.

PRESBYTERY OF OTTAWA.

The next meeting of the Presbytery of Ottawa, will be held at Perth, on the 5th March (second Tuesday.)

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Montreal, on the 2nd Tuesday of May.

A. F. KEMP, Pres. Clerk.

KNOX COLLEGE—CLOSING OF SESSION.

The Session of Knox College will close on Wednesday 6th April. The closing exercises will take place in the College Hall at half-past eleven o'clock.

COLLEGE COMMITTEE.

The College Committee will meet in Professor Young's class room, on Wednesday 6th April, at 1 o'clock P. M.

W. GREGG, Convener.

HOME MISSION COMMITTEE.

The Home Mission Committee will meet in Knox College in Professor Young's class room on Wednesday 6th April at 4 o'clock.

W. REID, Convener.

COMMITTEE ON SABBATH SCHOOLS.

The Committee on Sabbath Schools will meet in Knox College on Wednesday 6th April, in Professor Young's class room at six o'clock P. M.

The names of the Committee will be found in page 516 of the Printed Minutes.

J. GRAY, Convener.

AGED AND INFIRM MINISTERS' FUND.

The members of the Committee on this Fund are requested to meet in Knox College, on Wednesday the 6th April, at 11 o'clock A. M.

W. GREGG, Convener.

Notices of Recent Publications.

THE GIANT JUDGE, or, The Story of Samson. By Rev. W. A. Scott, D.D., of San Francisco. Philadelphia: Presbyterian Board of Publication.

Dr. Scott, the author of this volume is well known as a leading minister of the Presbyterian Church in the United States, who, since his removal to California, has done much to give a christian tone to society around him. He has appeared before the public as an

author with success on several previous occasions. His object in the present volume is to take the history of Samson as contained in the Sacred Volume—explain its meaning, and practically apply its principles. This task is performed with vigor and freshness, both in thought and expression. We should add, that besides the lectures on the history of Samson, there are several dissertations, of great value and showing no ordinary ability. We might specify particularly the chapter on "The Heroic Judges and their times," and that on "Christ in the Theophanies in the Old Testament." This and other volumes of a like stamp will, we doubt not, produce many good results, and one, which we deem of importance, is, to direct attention to the Old Testament history which is, at present, too much overlooked.

Now By Newman Hall, L. L. B., author of "Come to Jesus," &c., &c. New York: Carter & Brothers. Sold by D. McLellan, Hamilton.

This is a little work of a practical value, well fitted to impress the procrastinating and undecided, and to lead them to attend now to the things which belong to their peace. It is a suitable accompaniment to his other treatises, "Come to Jesus," and "Follow Jesus."

OBEDIENCE: THE LIFE OF MISSIONS. By Thos. Snyth, D. D. Philadelphia: Presbyterian Board of Publication.

The able writer of this treatise has been for some years Chairman of the Committee on Foreign Missions in the Synod of South Carolina, and in that capacity prepared and read before the Synod two papers, the first entitled "How is the world to be converted? or Christians Christ's Representatives and Agents for the conversion of the world," and the second, "Fifth the Principle of missions." The treatise before us is a sequel to the other two. We have just to say, that we have been so favorably impressed with it on a perusal that we have ordered the preceding volumes. It is clear, earnest, and impressive.

THE CHILDREN OF THE CHURCH, AND SEALING ORDINANCES. Philadelphia: Presbyterian Board of Publication.

This is a re-publication of an article which appeared some time ago in the *Princeton Review*. It gives a clear exposition of the views entertained by the Presbyterian Church on the subject of the relation which the children of christian parents bear to the Church, and points out, in an impressive manner, the duty of parents and of church officers. It is a little work which we heartily recommend to members of the church, and especially to parents.

THE BIBLICAL REFER ORY AND PRINCETON REVIEW, for January 1859; edited by Rev. Charles Hodge, D. D. Philadelphia: P.

Walker, 821 Chestnut Street. Sold by Rev. C. Kennedy, London, C. W.

The January number of this excellent Review contains various interesting and able articles. It commences with an article on "Praying and Preaching," well worthy of the perusal of ministers and students. Then there follows an interesting and encouraging article on "Religion in Colleges." The third article is on "Sawyer's New Testament," a specimen of new translation, which certainly does not appear to be an improvement on our old standard translation. We have afterwards an able article on the Book of Hosea, and in conclusion an article on "The Unity of Manhood," an able review of the work which we noticed in our last number by Dr. Cabell of Virginia. We regard this as, on the whole, a most excellent number.

OUR NEW RELIGIONS.—RALPH WALDO EMERSON: His Writings and Opinions. A lecture by John C. Geikie. Toronto: J. C. Geikie, 1859.

In our last number we adverted to Mr. Emerson's visit to Toronto, the views which he expressed, and the lecture delivered by Mr. Geikie with reference to Mr. Emerson's views and opinions. We have now before us Mr. Geikie's Lecture, which has been published, in accordance with the request of many of those who heard it delivered. After giving a brief account of Emerson himself, Mr. Geikie proceeds to consider his views as set forth in his writings. He traces Emerson's views to the philosophy of Kant and his followers, who teach that our knowledge is from within, and not from without, and thus striketh the foundation of an objective revelation. He gives specimens of Emerson's teachings on various important subjects, which, we should suppose, would somewhat startle his admirers—those at any rate not fully committed to his system. The Lecturer concludes with a contrast between the old religion of the Scriptures, and this new religion of Emerson's. We subjoin a few of the concluding paragraphs of the lecture. We might have given a more full analysis of it, but we trust that it will be procured and perused by many of our readers. Mr. Geikie certainly deserves well of the Christian public, both for the object he had in view, and the manner in which he has executed his task.

"At the risk of repetition, let us recapitulate briefly the characteristics of both (Emerson's philosophy and the Religion of the Scriptures):

If, then, we turn to the scope of their teaching, they differ at once. Mr. Emerson and his school do not preach to the mass, but rather affect to despise their rudeness and their blunt ignorance which requires proof as a condition of belief. Culture, with him, is to bring about the reign of the good and true. It is to quicken the sensibilities, and fit them for that intuitive insight which perceives the highest truths by a glance and by those who do not possess it, he does not hope to be understood. Christianity addresses itself to man as a whole, and claims his acceptance by the strength of its proofs. Philosophy never raised either a nation or a tribe, Christianity has clothed the naked savage given his language form and system, exchanged his war-club for a spade, sent his child to school, and led himself from ferocity and degradation to a life of gentleness, honour and love. Mr. Emerson's God is a vast dreamy abstraction, unknown—incapable of definition—a mere apotheosis of collective man, for he tells us that "Man is God in distribution"—with no bond of sympathy with His creatures so as to direct their will, or form their love. Christianity discloses a Father in the Heavens, the Great Archetype of all Fatherhood—with open

hand, and benignant eye, and loving voice, and a care which is over all our ways. Mr. Emerson never thinks of directing us to his conception of God, for comfort, or hope, or confidence in trial; Christianity tells us that Jehovah is the shadow of a great rock in a weary land, the Father of mercies and the God of all consolation. And, indeed, in the craving of the soul in all countries after a Personal God—a craving so intense that even in India, the native home of Pantheism, Rajah Rammohun Roy declared that Polytheism, which gives every man a Personal God of his own, was a deep and sincere belief—and in the perfect counterpart to every want of the spirit presented in the Revelation of Jehovah, lie a sufficient refutation of Pantheism, and vindication of the Scriptures. Voltaire's saying is right—

"Si Dieu n'existait pas, il faudrait l'inventer." Pantheism tells us that in sounding the depths of one man's thoughts, we sound the depths of the Universe—that if we know ourselves, we know all the secrets of Being, but our instinctive sense recoils from the assertion. Christianity, on the other hand, chords with our innate conviction in asking, who can, by searching, find out God; who can find out the Almighty to perfection? Mr. Emerson's theory is opposed throughout to the moral sentiment of the race. The one ceaseless hum of his theology is, that man is all to himself, Law, Lord, Saviour, God, the Universe, and thus at a sweep he destroys all the relations we should bear to a Personal God. He preaches Fate—Christianity whispers Providence. He abolishes all moral government confounds the qualities of actions, obliterates the phraseology of right and wrong, obedience and sin, from the vocabulary—dismisses all responsibility from human acts, since they are inevitable from the laws of our constitution, and since man, having no separate personality, can be under no sanctions of individual obligation. The best and the worst in his eyes are one and same. The deceived and the deceiver are alike divine. We recoil from such a shocking thought. Christianity, on the other hand, speaks the conviction of the heart, in its high morality, its demand for holiness as the condition of seeing God. And it has the response of our bosoms in warning the sinner from the evil of his ways, and in hanging up a deathless crown before him who seeks after righteousness. Pantheism scoffs at the idea of mediation. Humanity, by the fire on ten thousand altars, craves it, and Christianity offers it. Pantheism offers no code, no rules for our guidance towards God and our neighbour, condemns the practical, honours rhapsodies, vagaries, and impulses; or if it, preaches work, inspires it with no living principle to direct it. Christianity is sober and practical, and turns to whatever can alleviate our sorrows, or elevate and bless us, while her precepts embrace the whole circle of human relationship. Mr. Emerson has no future to which to invite us, or, by the prospect of which, to cheer us. Absorption, as when a rain drop falls on the ocean—is the fate of all alike. Christianity speaks to the innermost soul of the race in opening the gates of immortality and letting the light from beyond stream down on our footsteps. There is no better test of a system than its fitness to our need when a spiritual power alone can sustain us. In life we may dream our theories, but death is the experiment that proves their worth. If any one wish to see Mr. Emerson's philosophy in the hour of trial, let him read the last letter of John Sterling to Mr. Carlyle, who had led him from his early faith to the dreams of Pantheism. "Certainty," he tells us, "he has none, and has nothing for it but to keep shut the lid of those secrets, with all the iron weights in his power." But as Mr. Carlyle's Pantheism is

much milder than Mr. Emerson's, even this dreary letter would not be dark enough for one of his disciples in the hour of death. Contrast with this agonizing uncertainty, with the poor human bravery that tries to keep down the lid of the future, the triumph of having death swallowed up in victory, and all tears wiped off from all faces. Compare its darkness and unspeakable sadness with the Christian vision of the future to Bunyan, fractured by no philosophy, with his bad spelling, his life in Jail, and his homespun trust in the word of God. Remember the legend he saw glittering over the gate of the Celestial City. "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City." Listen to his sight of its glories—"Now just as the gates were opened to let in the men, I looked in after them, and behold, the City shone like the Sun, the streets also were paved with gold; and in them walked many men, with crowns on their heads, palms in their hands and golden harps to sing praises withal." To shoot out into infinite darkness, and keep as brave a heart as may be, as its unknown possibilities approach, is all that Mr. Emerson's creed gives to soften a dying pillow. Christianity sheds on that of a dying saint the splendours of an inheritance incorruptible, undefiled, and that fadeth not away, fills his soul with the fall of immortal music, and makes dissolution only a death-like sleep, a gentle wafting to immortal life. Which of the two speaks most truly to our wants and our longings? Let us us pay our regards to that which adds another world to this, and weaves roses and amaranths for our brows when we reach it."

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Witness Office.

December, 1858.

Montreal.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW.

THIS able Periodical has now completed the 29th volume,—thus its course has not been a short one: nor does it show any symptoms of falling off, but promises to be still a rich quarterly feast of instruction and literary enjoyment for many years to come. We do not know a better—we might say an equal—work for Ministers and Theological Students; indeed for all intelligent and inquiring Christians. It can be got through the Rev. Andrew Kennedy London, C. W., at the reduced price of \$2 50c., which includes the charges of United States postage, and there is only 2d. of Canadian postage to pay on each number. By sending the names of new subscribers, with that sum to Mr. Kennedy, the work will be regularly forwarded per mail, from Philadelphia, in January, April, July, and October.

The Record.

TORONTO, N. C., 1859.

ANNUAL COLLECTION FOR MINISTERS' WIDOWS AND ORPHAN'S FUND.

By appointment of Synod this collection, the last for the Ecclesiastical year, should be made on the third Sabbath of the current month. It is desirable that the time fixed by the Synod should be observed, and due notice given to the several congregations on the preceding Sabbath. In some cases it may be impracticable to take up the collection on the day specified, but in such cases any other suitable day may be chosen.

It is unnecessary to urge the duty of liberality with reference to this collection. The object is one that will commend itself to the judgment and feelings of every considerate and reflecting member of the Church. We have reason to thank God for the success which has attended the efforts of the Church to institute a fund for the widows and orphan children of her ministers. The accumulated fund has now reached £6000, but when we take into account the rapidly increasing number of ministers, the claims on the fund now existing, and the greatly augmented claims which may be looked for in coming years, this amount cannot be regarded as constituting a sufficient and safe basis. The burden, it should also be remembered, is not borne alone by the congregations. There is a yearly payment due by each Minister.

We trust then that the collection appointed by the Synod for the third Sabbath of this month will be attended to in all the congregations of the Church, and that, as in former years, it may be a liberal one.

INVITATION TO PRAYER—SEASONABLE SUGGESTION.

The importance of the following remarks justifies us in giving them this prominent place. We regard the subject as peculiarly deserving of attention, and doubt not the remarks of the writer will commend themselves to the approval of our readers.

MR. EDITOR,—Permit me, through your pages, very respectfully to call attention, especially on the part of ministers of the Gospel, to what seems a duty of the time. We are now approaching the season peculiarly interesting, not to the agricultural laborer alone, but to the country generally. "Even the king himself lives by the field." And always dependent as we are on the Almighty Giver, it must have been remarked, that in all quarters a greater importance than usual is attached to the prospective ingathering of the present year. From the speech of His Excellency the Governor, at the opening of Parliament, downward, every hope of returning prosperity to the community, expressed in word or writing, turns largely on the issue of the next harvest. While politicians may vary as to the causes of the distress so generally felt, all will agree that the issues of prosperity and adversity are ultimately in the hands of the Supreme Disposer. And

I would respectfully suggest the query, whether the temporal interests of the Province, and in particular our industrial and agricultural interest, should not occupy now, or forth with, a larger share in the prayers of the sanctuary? The chief place being always given, as it ought to be, to what immediately concerns the kingdom of God and the righteousness thereof, we, however, do not honor God the less, but only the more, when we ask of Him also, as he has bidden us do, the former and the latter rains; and they who do not acknowledge Him in reference to their temporal concerns, forget a part of the beautiful prayer which our Saviour has taught us to use: "Give us this day our daily bread."

I am aware that the subject is not altogether neglected. Some churches have held special meetings months ago, both for humiliation and thanksgiving, and on such occasions the judgments of the Almighty have been deprecated, sins acknowledged, and mercies—both spiritual and temporal—invoked. But I submit that, in the present crisis, more is called for. And I feel assured, that they who have already been regarding most devoutly the hand of God, will not be behind others in responding affirmatively to the invitation: "Come, let us pray before the Lord!" Permit us, then, to suggest, that particular and fervent supplication should yet be made, in the country's behalf, to Him who teacheth the husbandman discretion, and who reserveth for us the appointed weeks of the harvest. I shrink from presuming to name one Sabbath, on which all might be asked to join simultaneously with heart and lip in special pleadings, having the object I refer to in view. Some have spoken of the last Sabbath of the approaching month of March as most seasonable, though I need not say that, none would dream of suggesting that intercessions of this kind should be restricted to any particular day. But, no doubt, united and, as far as possible, simultaneous prayer, touching a common interest, has a tendency to evoke (when one is conscious of such sympathy) deeper feeling than prayer detached and occasional. My object, however, will be substantially gained, if, whether on the same day, or on diverse days, the matter have due attention given to it.

I regretted that the proposal of a day of special humiliation and prayer, under sanction of a recommendation of the Government, was not gone into. Nor is the present suggestion made as any substitute for what, I think, should have been so recommended and observed. What is now proposed would still have appeared a duty additional at this season, and is only the more incumbent in the absence of such an appointment.

Finally, I need not say how full the Holy Scriptures are of encouragement to such exercises. One can hardly open the Book of God, especially those parts which exhibit the dealings of Divine Providence and Grace with communities of men, without seeing that it is acceptable to the Almighty to acknowledge His supreme government over all our affairs and interests, and that He has promised His gracious interpositions and copious blessing to those who prayerfully "prove Him, and put Him, in remembrance," and stir one another up to seek His face.

I am, respectfully yours,

M. WILLIS.

Toronto, 19th Feb., 1859.

TWO CRYING EVILS—THE OPIUM TRAFFIC AND THE LIQUOR TRAFFIC.

At the present moment the attention of the Christian Church, on both sides of the Atlantic, is intensely fixed on the present circumstances

and future prospects of India and China. In the one country the dreadful storm which swept so suddenly across it, bearing sad ravages in its train, has had the effect, now that the atmosphere is again becoming clearer, and the tempest has spent itself, of directing Christian attention and drawing forth far deeper sympathy, and far more powerful missionary efforts, than were witnessed in time past. Already several of the Churches and Missionary Societies have made preparations for re-enforcing their missionary staff, and thus out of present evil great spiritual good will, in the providence of God, be educed. In the other country to which we refer, facilities for missionary effort, and openings for commercial intercourse are now found where formerly all was exclusiveness and jealousy. We thank God for these changes. We own his hand in the accomplishment of them. He maketh the wrath and the covetousness of men to praise Him, and maketh all things to work together for good.

There is, however, one thing which is occasioning uneasiness and anxiety to many Christians who are deeply interested in the elevation and the spiritual progress of these nations. We refer to the opium trade. Disastrous will be the consequences, if Britain takes advantage of the opportunities which, in the providence of God, she now enjoys for pushing her commerce in China, for the purpose of introducing opium, which, according to the testimony of well informed missionaries and residents, has wrought and is still working such fatal effects among the people. According to the statement of a writer apparently well informed, which lately appeared in the columns of the *Edinburgh Witness*, or rather according to the statement of the special correspondent of the *Times*, which is quoted by the writer referred to, Indian opium to the amount of \$24,000,000 had been smuggled into China during the year, while not more than \$4,000,000 worth of British manufactures had been sold. The same writer states that the victims of opium-smoking are now counted by millions in the southern states of China, while the trade has not yet reached these districts in which ports are to be, for the first time, opened to our commerce. If, when these new ports are opened, British merchants shall introduce the deadly drug, the consequences will be most calamitous. No wonder that there is jealousy on the part of the Chinese Emperor. No wonder that there is anxiety on the part of Christians who take a right view of this matter, and who are earnestly seeking the destruction of this crying evil. We trust the matter will be taken up more strongly than ever, and that the Government will be induced sincerely and effectually to interfere. There is reason to believe that the opium trade is a curse, not only to the Chinese who are the consumers, but to the Hindus who raise it. Long ago it was declared to be highly prejudicial to the foreign trade of Bengal. For the sake of India then, and for the sake of China,

we do trust that the demoralizing trade in opium may be effectively put down.

But have we nothing analogous to the opium traffic? Is our land blighted by no similar curse? Is there no demoralizing traffic within our borders—a traffic which is spreading ruin and death through the community? We really see but little difference between the opium traffic abroad, and the liquor traffic at home. Both are pernicious and fatal in their effects on their victims. Both are tolerated or sanctioned on the ground of the revenue, which the manufacture and traffic produce. We have just been expressing a hope that, through the influence of the Christian community the government of Britain may be led to suppress the traffic. We should equally rejoice at any prospect of the suppression of the liquor traffic. The truth is, the evil has reached a magnitude which cannot be overlooked by the most careless and unobserving. Even within the last two or three years the increase in our cities and towns of the places called "saloons" is fearful. They were, until lately, unknown, and now they meet us wherever we go. In the city of Toronto the increase of taverns and saloons has been astounding. From less than 100 in 1848, with a population of 30,000, the number rose to 400 in 1858, the population at this latter period being 50,000, or at most 55,000. The sole object of these saloons is the sale of intoxicating drinks. Few of them pretend to have any accommodation for travellers or strangers. They are nets spread for the unwary—traps to allure the thoughtless youth to drinking, gambling, and profligacy. Their fruits are becoming apparent. Crime is on the increase, especially murder and bloodshed. While we write, three miserable beings are lying in Toronto jail under sentence of death. Of these, two committed the crimes for which they are condemned to suffer the severest penalty of the law, under the influence of intoxicating drink. One, a mere youth, committed the crime of which he has been convicted, at the door of a saloon where he had been drinking with abandoned females. The other, now bordering on old age, committed the crime in his own house, but under the influence of strong drink. Examples might be multiplied. Deaf must be the ear which regards not these crying evils, and cold and careless the man who is not impressed with the necessity of doing something to stem the torrent which threatens to overspread our land.

What is the remedy to be applied? Our Synod has more than once petitioned the Legislature for the enactment of a Prohibitory Law. We have more than once advocated such a measure, believing, as we do, that it would be the only effectual remedy. But we would willingly see anything done effectively to check the evil complained of. We observe that one or two measures, bearing on the subject, have been introduced into Parliament. These are good, so far as they go. Our object

is to direct attention to the matter, and to urge on all who have influence in the community to exert that influence against the social evil to which we refer. If some effectual check is not soon given, the torrent must become stronger, and we may well tremble for the consequences. Let means be used to give a healthy tone to public feeling on this subject. Let public meetings be held. Let the influence of the religious and respectable portion of the community be brought to bear on all intrusted with the framing and carrying out of regulations for the control of the license system, and let earnest prayer be offered up that now, when the enemy is coming in like a flood, the Spirit of the Lord may lift up a standard against him.

RELIGIOUS REVIVAL—MEANS TO BE USED FOR PROMOTING IT.

The first of the means we would mention is, that every Christian should first drink deep of the Spirit of our common christianity, and then filled with this Spirit, let him go forth treading in the steps of his Lord who went about "continually doing good." Let the Church first feel the love of Christ, restraining her to live not to herself, but to Christ who died for her and rose again for her justification. Let this main spring of action ever be in full play. Let her habitually wear this garment of love, and influenced by this Spirit, let her persevere in beseeching sinners to be reconciled to God. Let every Christian make it the chief business of his life to live for God. Let him engage in his daily labour for this very end. God recognizes and uses the existing Church as the medium of communication between him and the unregenerate portion of his chosen ones, for conveying to them his salvation. Let the church, that is, every individual Christian, faithfully discharge this duty, then, of communicating to others a knowledge of salvation. Let there be a personal dedication of all the faculties and capacities of the whole man to this work. Let there be a revived church in minister and people, then we may expect a revival in her other members, who though in visible connection with her, are as yet not of her. Nor will revival stop here, it will spread itself into the length and breadth of the land, for the spirit of pure Christianity is self-diffusive. Nor will this spirit brook any rival. Let not then the advocates of 'pure and undefiled religion,' brook any rival. Let them not be content to possess a share of the field. Let them occupy the whole field, which is the world.

But let us go a little more into detail on the means to be used for the revival of religion in our land. Of course it is difficult to specify any particular set of means as the best. The grand matter is that the church, still meaning by that, every true christian, be made alive to the fact, that it is by her instrumentality that any revival can reasonably be expected. Let her believe this. Let her feel her responsibility in this matter. Let her be stimulated by the

thought of being so highly honoured of God, as thus to be privileged to be a fellow worker with him.

How then is the church, as a church to discharge her duty, and enjoy her high privilege? By every individual, every family, every prayer meeting, every Sabbath School, every congregation, every minister, discharging respectively their responsible duty, by every individual Christian doing his duty with whatever means he is endowed, and in whatever station he is placed.

In the history of special or local revival it will be found, that generally there were preparatory steps. In the Cambuslang revival (1742) Mr. McCulloch, minister of the parish, had in his ordinary course of sermons for nearly a year previous to the revival, dwelt chiefly upon those subjects which tend most directly to explain the nature, and prove the necessity of regeneration. We read too of several prayer meetings that were held throughout the parish. These were the simple means which by God's blessing led many to a deep concern about their eternal state, which resulted in bringing many to the "knowledge of the truth as it is in Jesus."

Other or better means I know not of, to excite an interest in religion, in localities where no such interest exists. Where are our ministers that will dwell so long on one subject, bearing so directly on the state of the heart and probing so closely the conscience, and dwelling upon it till it be indelibly fixed in the understanding, if not also on the heart? It may be objected, that the people would ill bear such kind of preaching now. True, but the diseased are not allowed to prescribe for themselves. The physician best knows what regimen is most suited to his patient. The minister ought not to consult the fastidious tastes of his people in his preaching, but their spiritual wants. Let him avoid by all means giving needless offence, but let him not on the other hand be led astray from being faithful to God, to his flock, and to his own soul, by trying to please the tastes or flatter the prejudices of his people.

And where are our prayer meetings, striving for a blessing on the word? We think that these fellowship meetings give pretty true indications how the thermometer stands in regard to the coldness, lukewarmness, or fervency in religion, in any given district. Where there are no such meetings in a district, we cannot conceive how religion can be flourishing there. Where there is but one such meeting, once a month on a Sabbath evening, it is to be feared the district is but lukewarm about the matter. But where there is such a meeting weekly on Sabbath evening, or better still I would say, on week day evenings, there are indications of a spirit of earnestness in the matter of religion. But of course the attendance at such meetings, and the devotion felt and evinced must be taken into account, in determining the state of matters in any given district. We mean not in pleading that these meetings be multiplied

tenfold that they are to supersede family worship. Quite the reverse. They are to act and react on each other. They are mutually to assist each other. The family altar is to prepare for the fellowship meeting, and this again for the family altar.

But in order to bring about, by God's blessing, a general revival throughout the land there must be more earnest and close dealing with the young. When the church has fallen into a state of deadness and decrepitude the most hopeful way of recovering, is by anxiously looking after the religious training of the young. Youth has been well called the winning or losing time of life. In nine cases out of ten we believe death finds a man, as youth left him, in regard to his state in the sight of God. If youth leaves a man "holy, he will be holy still, if filthy, he will be filthy still." For the general accuracy of this we have historical evidence in the case of the Israelites in the wilderness. The grown up among them were so hardened that they would not be impressed by any means. Their gaining time of life had passed, with heavy loss, which could not be repaired in old age, humanly speaking. But the young among them, being trained up in the ways of the Lord, were obedient, and served the Lord, saying "God forbid that we should forsake the Lord, to serve other gods." Josh. 24. 16, "And the people served the Lord all the days of Joshua and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel." Jud. 2. 7. But the next generation that arose during the short interval that elapsed between the death of Joshua, and that of the elders, and the raising up of judges, "did evil in the sight of the Lord, and served Baalim," because they "knew not the Lord, nor yet the works he had done for Israel." Jud. 2. 10. 11. This reads us a most instructive lesson with regard to the importance of a thorough training of the young in the knowledge of divine things, and close dealing with them on these things. Such being the case the question comes, "How may this training and dealing be best secured?" Ministers ought to take the lead in this important matter. Of course there are various methods by which they may indoctrinate the young of their congregations in the truths of religion, preaching frequently to them, holding sabbath, or week day classes with them. Each may have his own method but each should in one way or another have close and earnest dealing with the young. And we are confident that every godly minister in our land, who is anxious to discharge his duty and to save the souls of those committed to his charge, will be careful in watching for the conversion of the young, and especially for those who have arrived at that time, in life when they are said to be entering on the world, when the world's temptations are most enticing, because youth is then most easily enticed.

But they ought to see that other means be used besides their own efforts. That their

parents do their duty in this matter, and sabbath school teachers, and as far as possible week-day teachers also. Parents are the constituted guardians of the interests of their children. By virtue of their relation to them they are morally bound to instruct them or cause them to be instructed, not only in the knowledge which is necessary for the successful pursuit of some avocation in this life, but also in the knowledge necessary to salvation. That this duty is binding upon them, may be evinced better and more convincingly by fact than argument. A young lady on her death bed blessed her parents to this effect. "You have been the means of bringing me into the world, you taught me to be gay, to dress in the most fashionable style, to spend all my time in adorning my body, while you never told me I had a soul to be saved or lost eternally, and now I am dying without God, and having no hope." Such an incident as this will go far with many a parent to persuade him that necessity is laid upon him to instruct his children in matters pertaining to godliness and that a woe is lying upon him if he neglect it. Parents to a very great extent determine the characters of their children. According as they have been well or ill trained both by precept and example in the ways of piety and virtue so is their character in the great majority of cases.

Ask a Christian what means, under God, were most beneficial to his soul in bringing him to the knowledge and love of God, and in four cases out of five, perhaps, the answer will be, "The godly training and exemplary lives of my parents." Ask the profligate and abandoned what first led them astray, and in the same proportion you may get the answer: "My parents cared not for me when young. I was allowed to a great extent, to do what I pleased, I learned bad habits, which I have now neither the power nor the will to break off."

Unless parents can be prevailed on to do their duty in this awfully responsible matter we cannot reasonably expect a general revival of anxious and thoroughly earnest enquirers after the way of salvation, and a steadfast walking therein. Where they cannot be rendered faithful to their duty, or where it is apparent that they themselves are ignorant of the value of the great salvation, and not living under the constraining love of Christ, the next best means would be, to see that they are in regular attendance on the Sabbath school, which, blessed be God, is everywhere throughout the land, we believe, to be found.

And here we wish to caution every Christian parent, while he takes the advantage of so valuable a means as the Sabbath school assuredly is, to get his children indoctrinated in the truths of Christianity, that he should by no means allow this to supersede his own labour. If he make it a plea, why he may dispense with his own catechising and training of his children, he is abusing and not using the means that the sabbath school affords. If he be tempted

to make this a substitute for his own effort, it is to be feared his children will be losers by the substitution. "Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" Eph. 6. 4. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" Deut. 6. 5. 7. The scripture is full and plain on the duty of parents to instruct their children in the doctrines and duties of religion, and we have said this much on it, as we fear it is a want of the times. Sabbath schools being more plentiful, and popular now than formerly, parents, even Christian parents are under a temptation either to dispense with this duty altogether or to be more remiss in its discharge. Other means there are for producing and keeping a live interest in religion, but we cannot dwell longer in the detail.

We conclude by entreating every Christian to strive with God, in the spirit, for the blessing on the means used, for the revival and promotion of religion. "For this I will be inquired of by the house of Israel to do it for them." Let all the Israel of God arise, and wrestle with the Angel of the Covenant and they shall prevail. Let them individually and collectively wrestle with God. Let secret, social, and public prayer be made unto God without ceasing for a general, universal revival of concern about the things which belong to the soul's peace. Were the church so importunate as to resolve to give Jehovah "no rest until he would make Jerusalem a praise in the earth," were all her members to strive together for this very thing, who can tell how speedily it would come? "It would surely come, it would not tarry," for it would but be the Spirit making earnest request within them, according to the will of God. "It shall come to pass afterwards that I shall pour out my Spirit upon all flesh. Also upon the servants and upon the handmaids in those days will I pour out my Spirit."—McA.

THE PRESBYTERIAN HISTORICAL ALMANAC.

Sometime ago we referred to the prospects of a Presbyterian Historical Almanac, to be published by J. M. Wilson of Philadelphia. The work is now published, and a copy lies before us. It is certainly the most important and comprehensive work of the kind which has ever been published. In other almanacs, as in Oliver & Boyd's, and in McComb's, we have accurate lists of particular Churches. But in Wilson's Historical Almanac, we have accurate and reliable lists of all the Presbyterian bodies in America, Europe, Australia, and wherever Presbyterianism has been planted; and not lists

of Ministers merely, but every thing of interest, connected with the Church, including sketches of Moderators' sermons, and abstract of proceedings of Supreme Court. The work must have required great perseverance and immense labour, and we most sincerely trust that the enterprise of the energetic and spirited publisher may be duly appreciated. The wide circulation of such a work would, we conceive lead to many important benefits. It would not only tend to make the various members of the Presbyterian family better acquainted with each other, but, by showing what each is doing, would stir up the indolent, encourage the weak, and promote all to love and to good works.

The work has well executed engravings of the portraits of the Moderators of the General Assemblies, Synods, &c. including that of our own excellent Moderator, and it has also views of not a few of the Churches, where the meetings of the several supreme courts took place.

We observe that Mr. McLellan of Hamilton and Mr. Durie of Ottawa, are agents for the publication in Canada. We trust that throughout our own Church, the work will be liberally encouraged. A copy should find its way into the hands of every minister, or at least of every Kirk Session. The Historical Almanac makes a royal octavo volume of 316 pages, and the price is not more than one dollar.

Editorial Items.

KNOX COLLEGE—CLOSE OF SESSION.—We direct attention to the various Committee meetings announced on the first page of the *Record*. As on former occasions, Members of Committee will have refreshments provided, so that it will not be necessary for them to leave the College until the business of the various Committees is concluded.

CLOSING OF CHURCH ACCOUNTS FOR THE YEAR 1858-9.—We would remind ministers, and sessions that, by appointment of Synod, the accounts for all the schemes of the Church will close on 30th April. We trust that all collections will be taken up and remitted previously to that day. Blank schedules will be sent in due time with a view to the annual returns.

OVERTURES SENT DOWN TO PRESBYTERIES.—We beg to remind Presbyteries of the overtures sent down by the Synod. They are the following:

1. Overture anent Baptism of converts from Romish Church.
2. Overture anent the Licensing of Students.
3. Overture anent the calling and induction of Ministers.

The overtures will be found at length in the Printed Minutes of Synod.

THE EVANGELIZER.—We have received the first number of "the Evangelizer." It is published at "Inchestr C. W. and conducted by Mr. Robert Kennedy. Is intended to be of the same character as the "British Messenger." The object is good, and we heartily

wish the Editor and Publisher success in disseminating truth.

THE PRESBYTER.—We direct attention to our advertisement announcing the discontinuance of the *Presbyter*. We regret that the remaining Editor has seen it to be necessary to discontinue the publication of this spirited Magazine. During the period of its publication the *Presbyter* has, we are persuaded, done good service to the cause of truth and of Presbyterianism.

Items of Intelligence.

REV. MR. SPURGEON.—It is now understood to be definitely arranged that Mr. Spurgeon shall visit the united states of America in the course of the spring or early part of summer.

MCGEE COLLEGE AT LONDONDERRY.—The late Rev. Mr. Dill of Dublin has, by will, left the sum of £8500 to the furtherance of the interest of the College founded by Mrs. McGee.

DEATH OF REV. H. GRAY D. D.—The death of this eminent and venerated Minister took place on the 17th of January. His funeral on the 20th, was numerously attended. Ministers of various denominations took part in the religious exercise. A sketch of his life was prepared for our pages, but want of space obliged us to lay it aside for next number.

DEATH OF REV. JONATHAN R. ANDERSON.—The Rev. Jonathan R. Anderson, who a few years ago separated from the communion of the Free Church, died lately in Glasgow, at the age of 55 years. Of late Mr. Anderson has ministered to a congregation in Laurieston, Glasgow.

THE ROMANISTS AND LONDON UNIVERSITY.—The Roman Catholics have for some time been objecting to Mental Philosophy being added to the course of study by the authorities of the London University. They allege that danger will arise to the Church, from the introduction of Metaphysics into the examinations. The University Committee however will not yield.

THE BISHOP OF ADELAIDE AND THE REV. MR. BINNEY.—The Rev. Mr. Binney's visit to Australia appears to have produced a great sensation. All classes have received him and attended on his preaching. He was entertained at a public breakfast in Adelaide, on which occasion the Governor of the Colony was present. The most extraordinary thing, connected with Mr. Binney's visit, is a letter written by the English Church Bishop of Adelaide. While according to the rules and customs of the Church of England, he could not ask Mr. Binney to preach in his Church, he expresses a desire for evangelical union, and hints at a scheme whereby the various Protestant bodies could be incorporated so as to form but one communion.

RELIGION IN COLLEGES.—From a report which appears in the *Philadelphia Presbyterian*, it appears that at most of the College in the United States, there have been religious revivals of a more or less extensive character. In the Colleges reported on out of 4039 Students, about one half, or 2012 make a profession of religion

DR. LIVINGSTONE.—Intelligence has been received from Dr. Livingstone up to 4th October. He was making his way up the the Zambesi, although slowly, owing to the inefficiency of their steam engine.

FREE CHURCH—SUSTENTATION FUND.—Most of the Presbyteries of the Free Church, especially in the country, appear to be against the plan proposed by the Special Committee and in favour of an equal dividend.

WARLIKE APPEARANCE IN EUROPE.—There are strong apprehensions of war in Europe, involving particularly the north of Italy. It is stated that Britain is exerting her influence for the preservation of peace.

SCOTTISH REFORMATION SOCIETY.—The annual meeting of this Society was lately held. Its operations are vigorously carried on. Mr. G. R. Badenoch is acting—Secretary, and the Society supports several agents, besides one Missionary to Romanists, and two schools for the children of poor Roman Catholics. The Society has also established a course of Lectures on Popery for Theological Students. *The Dulwick* is the organ of this active and efficient Society.

PRESBYTERIAN UNION.—We observe that Sir George Sinclair is writing again on the subject of Presbyterian Union. He writes however with the impression that there is but little hope of his views being carried out.

PRESBYTERIAN CHURCH, NEW BRUNSWICK.—We observe from the *Colonial Presbyterian* that a Bill is before the Legislature of New Brunswick for the incorporation of the Synod of the Presbyterian Church of N. B. and for the incorporation of the several Congregations.

ACTON.—We understand that the Congregation of Acton lately presented their respected Pastor, the Rev. John McLachlan, with a substantial token of their esteem.

COTE STREET MONTREAL—REV. D. FRASER.—An account will be found in another column of the services connected with Mr. Fraser's departure from Montreal. We regret that the communication came to hand too late to admit of its appearing in the proper place. Besides the testimonials referred to, Mr. Fraser received one from friends in Chateauguay.

SALUTING THE HOST AT MALTA.—Capt. Sheffield of the 21st R. N. B., a Crimean Officer, has been placed under arrest for refusing to obey the order to "present arms" when the Host passed. This has long been a cause of complaint with Protestant soldiers at Malta, particularly the Presbyterians, when Highland regiments have been stationed at Malta.

PAYMENTS OF SUBSCRIPTIONS. We would remind all who have not paid for the present volume of the *Record*, that if not paid within the first six months, the subscription will be seventy-five cents instead of fifty. Those in arrears are requested to pay either to the nearest Agent, or to remit directly to the office.

CALLS, INDUCTIONS &C.

McNAB—The Rev. S. C. Fraser was, on the 27th January inducted into the pastoral charge of McNab. The Rev. W. McKenzie of Ramsay preached and presided on the occasion. McNab forms part of the extensive charge formerly under the pastoral oversight of Mr. Fraser, Renfrew being now a charge by itself.

ORO GAELIC CONGREGATION.—A call has been moderated in at Oro, in the Gaelic Congregation, in favour of the Rev. James Stewart. The call is a harmonious one.

LINGWICK.—The Rev. John Milloy, was on the 2nd ult. ordained and inducted as Pastor of the Congregation at Lingwick. The settlement is a harmonious one, and promises to be productive of good results.

MANDAWMIN AND ENNISKILLEN.—The congregations of Mandawmin and Enniskillen, have united in a call to the Rev. J. W. Chesnut.

CHALMER'S CHURCH, OWEN SOUND.—The Rev. J. McMechan has declined the call addressed to him by the Congregation of Chalmers' Church, Owen Sound.

SULLIVAN.—The Rev. James Cameron, was on the 16th ult., ordained and inducted as Pastor of the congregation at Sullivan. The Rev. Mr. Grant, of Owen Sound preached and presided, the Rev. J. Middlemiss addressed the Minister, and the Rev. A. McLean, of East Puslinch, addressed the people in English and Gaelic.

BELLEVILLE.—The Rev. W. McLaren has accepted the call addressed to him by the Congregation at Belleville. His induction is appointed to take place on the 22nd inst.

WHAT LITTLE CHILDREN CAN DO.

We have pleasure in publishing the following, and trust that it will meet the eye of some young friends, who may imitate the example here recorded. We should rely, more than we do, on the "power of littles."

To the Rev. A. F. Kemp St. Gabriel St. Church Montreal:

Rev. Dear Sir:

There are four Brothers of us; we take neither Tea nor Coffee, and for that we are allowed three pence a weak each, and we wish to contribute our mite to the Missionary cause, and we wish you Rev. Sir to apply this small sum set opposite our names in the best manner you think proper, for promoting the cause of our Saviour and Redeemer.

- Hugh J. Stevenson, 37½ c.
- Samuel C. Stevenson . . . 37½
- James A. Stevenson 37½
- Archd. Wm. Stevenson. . . 37½

\$1 50

We regret that the sum is so small, but we trust as our years will increase that our contributions will increase also.

Montreal, January 1st, 1859.

Rev. A. F. Kemp has remitted the above sum for the College fund.

BUXTON MISSION.

We have pleasure in publishing the following acknowledgment.

Buxton, Feb. 15th 1859.

Dear Sir:

Permit me through the columns of the Record to acknowledge the receipt of twenty dollars from a friend to the Buxton Mission. The donor does not wish his name to be published, but desires the money to be applied in assisting coloured youths, who are prosecuting their studies for the ministry. I hope the interest felt by this "Friend of Missions," will be imitated by others in a similar manner, as we have now a number of youths attending the Mission school with the view of studying for the ministry, but have not the means of going forward. A few such donations, would enable them to remain steadily at school, and would soon prepare them for the College.

Yours truly
WM. KING.

Communications, &c.

THE TRIALS AND REWARDS OF THE CHRISTIAN MINISTRY.

Poverty is the lot of even the most favored ministers of the Gospel. Rev. J. M. Mason was one of the most popular ministers and pastor of one of the most wealthy churches in America, for more than seventeen years. At the end of that time he made a farewell address to his congregation,—in which he bore this testimony, "Opulence and grandeur, I have sacrificed to the Church of God—to this people—and they know it. Talent need not enter the pulpit, without being in some degree allied to the spirit of martyrdom. The road to wealth takes another direction. Other things being equal, the ministry of all human professions, is the most helpless and unfriended. Since the time of my settlement here, Lawyers, Merchants, and Physicians,—have made their fortunes. Not an industrious and prudent mechanic, but has laid up something for his family. But should God call me away to-morrow, after expending the flower of my life, my family could not show a single farthing, for the pain of more than seventeen years toil. And were it not for some private property, quite insufficient for their maintenance and education,) my wife and her children would be set adrift upon the world, without bread to eat, or raiment to put on. This we presume would be the testimony of ninety-nine hundreds of all men who bear this office; yet there are men all over the land, who have the hardihood to charge them as a body with being actuated by a mercenary spirit."

A danger resulting from this state of things is that the finest class of minds—those most sensitive, refined, and honourable,—that cannot bear to be in debt, nor yet to see their wives and children deprived of the privileges which properly belong to their station—that feel a deeper sympathy for the suffering and the wretched, and are more likely to reclaim the erring from the paths of vice and folly—that such minds will be crushed, and their capacity for labour and usefulness destroyed by the grinding oppression of pecuniary difficulties. The leading minds of the Free Church of Scotland fear that, owing to the lower social status and greater privations of the ministry in that land, the next generation of ministers will be generally an inferior class of men.

A heavy responsibility will rest upon Christians, if they by their cold, selfish penuriousness impair the usefulness of those already in the work, or prevent the first class of minds from adopting the christian ministry as the business of their lives. Christianity will there-

by be placed in an inferior position for battling with the enemy, for making powerful inroads upon the kingdom of darkness, and building up believers in their most holy faith. The duty of converting the world to Christ, rests equally upon the whole church of God, and every Christian is bound by his profession and by his solemn obligation, to do his part of the work, and therefore if certain individuals are called to give themselves wholly to the work of the Christian ministry, other christians should see to it, that they are liberally sustained according to the frequently expressed will of the Head of the Church. (Lev. 27. 14., Num. 18. 19. Prov. 3. 9. 10.; Luke 10. 7., 1 Cor. 9. 13. 14. 17.; Gal. 6. 6. and 10.; Phil. 4. 19. But how stands the matter? Ministers of the Gospel not only give their lives to the work, (while most professing christians feel themselves at perfect liberty to devote their whole time and strength to the acquisition of wealth, the education of their children, &c.) but if through the excessive toils and anxieties of their office, their constitutions are undermined and their health gives way,—they are left helpless and unpitied to suffer the agonies of dependence upon the cold charities of the world, without any provision being made for them by the church to which they belong, to which they devoted their hearts, and their lives—to whose interest they gave years of unceasing and unrequited toil. How few of our ministers in Canada, are educating their sons for the ministry. Yet the Sons of ministers enjoy advantages above others for understanding the nature of that work, and are more likely (if truly pious) to make efficient and successful laborers. But few if any ministers have means to educate their sons for the sacred office. A worthy brother once said to me that ministers' sons were much needed among the elders and deacons, to infuse an enlightened spirit of liberality in the churches. If we had more men of the stamp of Thomas Farmer of London, Henderson, of Park and George Stuart of Philadelphia, among our merchants, and wealthy farmers, it would be well for the churches in Canada. And perhaps the way in which this is to be brought about is by the diffusion of the spirit of christian liberality, by means of the children of ministers. This idea is strengthened in my mind by an article in "Hall's Journal of Health" headed "Ministers Sons and Daughters," which appeared in last number of the Record, showing that a greater proportion of their children rise to eminence and usefulness than of any other class of persons.

Thus we see that the ministers of the Gospel receive their reward partly in the character and destiny of their children. And what father possessed of right feelings would not be willing to endure a few privations himself, if he had the almost certain prospect of an abundant shower of blessings descending upon his children. Ministers generally while practising a large-hearted liberality towards every good cause, often far above their means—yet in their own habits and mode of living, practise the strictest economy and self-denial in order to educate their children,—who in turn imitate the same principles and habits, which thus ensure their success. "There is that scattereth and yet increaseth, there is that withholdeth more than is meet, but it tendeth to poverty." While the blessing of Jehovah, the covenant-keeping God, rests upon the families of ministers, when rightly trained,—how many bring a curse upon their children by saving and hoarding wealth for them, while they refuse to give to God what He justly claims for the support of servants, and for the diffusion of his gospel. How often does such gold heaped up by robbing God, (Mal. 3. viii.) lead to their utter ruin. At least it brings the curse of God upon

from adopting the christian ministry as the business of their lives. Christianity will therefore their own souls—dries up the spring of spiritual growth and enjoyment, makes them cold-hearted, selfish and unhappy, and prevents them from participating in the delight which liberal christians feel in the advancement of the redeemer's cause. (James v. 1, 3 and 1 Tim. vi. 9, 10, 17.)

If a sister suffers in consequence of the selfish hoarding spirit of many of the members of their churches,—such persons are by far, the greatest losers. Jesus will take care of the interests of his servants, and if they suffer here, even as He did, they shall at length reign with Him, in unclouded glory and honour. "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Dan. xii. 3. "The afflictions of the present life see a light indeed when viewed in connection with the glory that shall follow. The servant of Jesus merits nothing of the reward that awaits him, yet the reward is no less certain and glorious. There is a present reward enjoyed by the ministers of Jesus, in the consciousness that they are engaged in the noblest work on earth, yet the noblest work in which a creature can be honoured to engage. They are co-workers with God in extending and establishing the kingdom of Jesus, in seeking the conversion and salvation of their fellowmen. How paltry the labours of the statesman, or the lawyer—the merchant or the mechanic, in comparison of such labours which comprehend within their result, both time and eternity. How lofty the position of the minister of Jesus, as looking around him with expanded mind and glowing heart, he is privileged from time to time, to realize the presence of the eternal King, and to behold under the guidance of the Word and Spirit, the varieties of the present scene and the glories of the future. Then he feels that he would not exchange his position with the wealthy or the noble, that it is a higher honour and a greater privilege, to proclaim the *Everlasting Gospel*, than to stand before the Kings of the earth.

Yet if all Christians wish to share in the honours and privileges that belong to them, as the children of God,—if they wish to enjoy all the advantages of their relationship to heaven, let them obey the divine commands and to honour and liberally sustain, those that labour among them in word and doctrine. 1. Cor. v. 17; Heb. vi. 10, 13, 16 and 17. Let no earnest, devoted Christian youth, willing to labour and suffer for Jesus, be deterred from undertaking the office of the christian ministry, for while it undoubtedly has its trials, and the heaviest of these often occasional, not by the opposition of the world, for that is expected, but by the unreasonable spirit and selfish conduct of professing christians themselves, yet the joy that experienced in serving such a master, and in doing such a cause, more than compensates for all the toils and trials of that honoured work. If it be the court of our beloved church society it is a sacred duty which they owe to Christ their master, as well as to the humblest of his servants that none of them be driven from their level employ, nor crushed at their post, but that a proper provision be made for them, whether in health or in sickness, that *their hearts may be encouraged in the Law of the Lord*. 1. Chron. xxxi.

ALPHA.

ANNUAL REPORT OF COOKE'S CHURCH SOCIETY FOR 1858.

It devolves upon the Teachers of the Sabbath-school in connection with Cooke's church, at the close of another year, to record that by the good hand of God upon us, we have been

spared to complete the 8th year of our existence, as a Society, and we cannot but feel deep gratitude to Him, who is known as ruling in the armies of Heaven and among the inhabitants of the Earth, for the many tokens of His Fatherly care and protection received by us during that period.

And we would desire to take encouragement from the goodness of our Heavenly Father to persevere in the good work to which we trust he has called us, sowing the seed of the word faithfully, earnestly and affectionately, confiding in the precious promise of Him who has said that if we cast our bread upon the waters, in faith, nothing doubting, we shall assuredly receive it again, although it may be after many days.

We are glad to be able to report that our School continues gradually, yet steadily to increase in numbers, and the general conduct of the children is all that could be wished. Of the whole school only three are reported by the Teachers as careless, and the regularity of attendance is a matter of great gratification.

The following figures show the present state of the School as compared with the previous year:—

On the Roll, January, 1857.....	142
" 1858.....	189
Average attendance, 1857.....	87
" 1858.....	132
Highest number present any day, '57	120
" " " " " " "	58 154
Lowest number present any day, '57	57
" " " " " " "	53 82
Increase on Roll.....	47
" on Attendance.....	45
Number of Teachers actually engaged, exclusive of the Superintendent, 21	

We have to regret the loss of several valuable Teachers during the past year, some of them connected with the Society since it was first established. The vacancies thus caused have, however, been filled for the present, by talented and efficient Teachers, Students attending our College, who came to our aid, and to whom our best and warmest thanks are due.

The Society still continues to use in the School the series of lessons prepared by the direction of the Synod of our Church, and the Shorter Catechism in the infant class, taught by Mrs. Gregg, the children's catechism with Bible illustrations. And although it is true that we cannot point to this one or that one and say—here is a truly converted boy or girl, one little wanderer who has heard the voice of the Good Shepherd, and is now prepared to follow him through good and through bad report; still we can look to our classes, and see the Teachers earnest, fervent, and persevering; the children attentive and often anxiously inquiring, and who can doubt when they look on these promising signs that great good is being done, which will redound to the glory of God and the everlasting good of many young immortals.

In looking back over the occurrences of the past year, the Society has great cause of thankfulness for the measure of prosperity which has attended their labours, and although they cannot—neither would they if they could

tell the amount of good that may have been done by their instrumentality, yet they are not without some cheering evidences of good being accomplished; a considerable number of those trained in our School are now members of the Minister's Bible Class, (which numbers at present, upwards of Seventy,) some of those have already, and we trust soon all will be admitted members of the Church, thus giving themselves to the Lord by sitting down at his table and dedicating themselves to His service; and we indulge the fond hope that they will in their turn become valuable and devoted Teachers of the young in connection with our own

or kindred Institutions.

During the past year both Teachers and taught have had more than one solemn warning of the uncertainty of life and the certainty of death, yet that we know neither the day nor the hour of his approach. Three of those who sat down with us at last social meeting have been laid in the narrow house. One of those three had been long a pupil in the class of one of our best teachers, she had been conversed with on the subject, and given her consent to become a Teacher herself, but it is not for us to know the times and the seasons—God had other things in store for her, she was early cut down, even in the bloom of youth, yet we have good reason to trust from her walk and conversation, and the evidences that she otherwise gave, that she was one of Christ's chosen ones, that she had been washed from all pollution in the fountain filled with blood, drawn from Immanuel's veins, and that she is now an inhabitant of the land of pure delight of which she rejoiced to sing while she was here; and when we think of her, it seems as if, though dead, she was speaking to us, saying, more especially to the young—"Be ye also ready, for in such an hour as ye think not, the son of man cometh."

The only drawback to the at once pleasant and efficient working of the school is the low condition of our Library. We experience the greatest difficulty in pleasing the children, most of the books it contains having been read by them already. The Society is at present making an effort to remedy this, which, we hope will be successful, for a good and well selected Library is a most valuable auxiliary to the efficient working of a Sabbath School.

Another drawback is the want of Teachers, and we would take this opportunity, the only one we have, of making an appeal to the members of this Congregation. Several of our classes are too large, and we have room for three or four more, but we have no Teachers, will you not come then and help us? It is sad to think that there are multitudes of professing Christians, doing absolutely nothing for the increase of Christ's Kingdom in this world; nothing to hasten the time when all ends of the earth shall see the Salvation of our God; so many who are neither longing nor praying nor labouring for it, but it will increase whether they aid in the work or not. Every faithful Sabbath School Teacher is doing something. We wish all to share in its advancement, so that when the Lord Jesus shall be revealed, they also may be glad with exceeding great joy.

A word to the Teachers in conclusion—most of you are young in years, and full of health and vigor, you are active and energetic, now throw then all your energies into this work while strength and ardor are vouchsafed to you, but remember the time comes on apace when you will cease to have that elasticity and freshness which you now possess; in one aspect this is sad, but remember also, that although you must like a great Teacher of old, decrease, it is not so with Christ's Kingdom, it must increase, His cause is safe, His Kingdom must come. It may be that those now in your classes shall enter into your labors, and by the Grace of God be instrumental in pressing on the coming of this Kingdom a step further, but in time they also must decay; not so Christ's Kingdom which is righteousness, peace and joy, in the Holy Ghost. Onward, and onward it shall go, till the last wanderer has been gathered into the fold of the Great Shepherd. Go on then perseveringly in the good work, in which you are engaged, sow the seed of the Word in all soils, leaving the production of fruit in the hands of Him who has promised to bestow the early and the latter rain, and encourages you to go forward by

the promise that they who win souls to Christ shall shine as the stars for ever and ever.

W. HUNTER, Superintendent.

BUXTON SABBATH SCHOOL.

The anniversary of the Buxton Sabbath school was held on the 15th of February. The day was rather unpleasant, still, the Church was comfortably filled, with the scholars, parents, and friends of the mission, many of them coming from a distance beyond the settlement. The Rev. William King, the Pastor in charge of the mission, presided. The exercises were opened with singing and prayer, after which the Rev. Mr. Forrest addressed the scholars on the importance of an early religious education; and was listened to with marked attention: He was followed by Mr. Campbell, long connected with the school as a teacher, who urged the necessity of making the Bible their constant study, taking it as the rule of faith and practice. At the conclusion of these two addresses, the sabbath school scholars, sit down to an excellent repast, provided by the friends of the school.

After the children were served the parents and friends of the school were provided with cakes and coffee. When the repast was over and the audience again seated, the scholars were addressed by Mr. Thompson, the Teacher of the day school, and superintendent of the Sabbath School on the importance of forming good habits. His style and manner were conversational, intended to test the Scriptural knowledge of the children, and from the ready answers which they gave to some of the questions put by him, they manifested an accurate acquaintance with the scriptures; most of the advanced scholars could repeat the shorter catechism and all of them study the Bible in the day school as a religious exercise. We could not help contrasting the present happy condition of those children with the former state of many of them, at least such of those as had escaped from bondage, where their education had been neglected, their parents doomed to a life of ignorance and toil, deprived of their civil rights, and, what is dearer still, of their religious privileges, allowed to live and die like the brute that perisheth. Now the same parents are living in happy homes, supporting themselves by their own industry, in the enjoyment of all their civil rights, while their children are receiving the blessings of a Christian education. The Rev. W. King followed Mr. Thompson, with a few appropriate remarks on the importance of basing a secular education on religious principles, showing how utterly useless the former was, without the latter. The exercises were varied and enlivened by several hymns that were sung by the teachers and scholars in excellent style, many of the teachers however been trained in the Sabbath school. The annual report was read by the Superintendent, from which it appears that the number on the roll this year is somewhat less than last. The deficiency was caused by want of proper clothing. Owing to a failure in the crops during the last two years, some of the parents were not able to provide the necessary clothing to send their children to school. It appeared however that though the number in attendance was less, their contribution to the mission cause was greater, it being this year twelve dollars, instead of ten last year, the sum was voted by the scholars to the Calabar mission on the coast of Africa.

At four o'clock the exercises were brought to a close by the scholars singing the missionary hymn, "From Greenland's icy mountains," and the Pastor pronouncing the Benediction.

Missionary Intelligence.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH CHINA.—The following Letter from one of the Missionaries connected with the Episcopal College at Hong Kong gives an interesting account of Mr. Burns labours, at Swatow

I must give you some little account of a brief stay at Swatow. Upon arriving, I found that Mr. Burns had made a journey to Tat-Hau-Po only the day previous, and was not expected to return for some time. I wrote him a few lines, informing him of my arrival, and of my anxiety to have a little more intercourse with him. The next morning, at breakfast time, I received an invitation from him to come and visit him. I determined therefore upon walking to Tat-Hau-Po. I crossed the harbour in a passage-boat, and arrived in the city about twelve o'clock. Although the sun was intensely hot, I found that Mr. Burns was in the street engaged in preaching the Word to a crowd of attentive hearers. His reception here has been providential and kind. The mandarin of the place only a short time ago issued a proclamation requiring all the Chinese in the employ of foreigners to return immediately. The teachers therefore thought it imprudent in Mr. Burns to venture, and told him that he would not find a place to sleep in. He said that he was determined to go, and strictly forbade his native assistants from looking after a lodging, telling them that if they were only intent upon their Master's business, He would provide them a dwelling-place. They commenced preaching about twelve o'clock on the 17th, and continued their service without intermission until dusk. A Chinaman then stepped forth from among the crowd, and earnestly pressed Mr. Burns and his two assistants to accept of a lodging-place in his own house. He took Mr. Burns through every room, and told him that any or all of them were at his disposal, but recommended his own room as the coolest and in the best place. He then made them a great feast, and always seemed pleased when able to render Mr. Burns any service. He is a very rich man, one of the chiefs in the employ of the mandarin. His house is large and airy, scrupulously clean, and strange to say, without anything approaching to idolatry. The furniture is very good, the bed is covered over with gold, and beautifully carved. Mr. Burns is at present living on the best of the land, and eating with silver chop sticks. But more than all, it has pleased the Lord to open the poor Chinaman's heart. He is eagerly seeking the truth. Our Divine Master will not allow the hospitality shown to his servant to pass unnoticed and unrewarded. Let us pray for him that the Lord would be pleased to give him true riches, and enable him by the power of the Spirit, to accept the gospel of his grace. Although Mr. Burns has only been there a few days, the interest excited in the gospel is very great.

MISSIONS OF PRESBYTERIAN CHURCH OF IRELAND

HOME MISSION—COLPORTAGE IN THE SOUTH.—The following extract from the pages of the *Missionary Herald* will give our readers an idea of the work carried on by Colporteurs and Scripture readers in the south of Ireland. It contains extracts from the journal of one of the Colporteurs.

SHANVAHART, 14th August, 1858.

In this village read several chapters of Scripture, in the hearing of several persons, some of them being great advocates of Popery, and wore badges in honour of the saints and the Virgin. Spoke of the sinfulness of giving the honour and adoration due to the Almighty

God, to any other being either in heaven or on earth. I spoke of the errors of Popery, and the truth of the Gospel. After leaving the house, a middle-aged woman followed me out, and tipped me on the back, before I felt her; and said to me in private, "If all you say is true respecting those things, I swear I shall never eaty them any more or pray to any person but God." She wore a scapular for the Virgin Mary, and a card for St. Francis, a ring for St. Joseph, and I believe other things. Remained talking with her a long time, and think she will cast these things to the moats and to the bats.

BALTIMORE, 14th October, 1858.

In this place met with much opposition. The people would not listen to me at all in some of the houses. They showed a great deal of bigotry and prejudice. But yet the Lord will bless His own work. After all their contradictions, the Lord enabled me to sell a Bible to the man living next door to him that gave me the most opposition. It may be the means of teaching both of them the things of Christ.

NEED OF PRAYER.

The enlightened eye of the Christian will see in these few extracts, that an effort is being made to reach the darkest corners of the land, and that God is opening a door for the entrance of His own Word. It is ours to sow and water, the increase belongs to the Lord. Will God's people believe it at the prayers of the righteous will much in opening the windows of heaven? And will they in faith remember our benighted land?

CHINA AND JAPAN.—A public meeting convened by the "Society for the propagation of the gospel in Foreign Parts" and numerously attended, was lately held in London, to direct attention to the providential openings which have been recently made for the introduction of Christianity into China and Japan.

NORTH AMERICAN INDIANA.—Mr. Riggs, of the American Board, lately wrote that he had never before seen a time when there appeared to be so favourable an opportunity for missionary operations among the Dakotas.

NO THORN ARMENIANS.—The condition of things among the Armenians is represented to be "as hopeful as could reasonably be expected." Various circumstances are mentioned in the letters of the missionaries as showing the progress of the work.

THE SCHOOL SYSTEM AT THE SANDWICH ISLANDS.—The Sandwich Islands, so lately reclaimed from heathenism, may be regarded as a model to many more retreating governments. The following is a summary of the more important statistics connected with their School System for 1857:—

Number of Free National Schools,	312
" of Scholars,	8,460
" of Schools in which natives learn English, including the Royal school the Seminary at Lihulihuluna, and Mr. Wilcox's school,	15
" of scholars in the same,	691
White scholars in all the schools,	155
Half caste,	65
Total number of scholars in all the schools,	9,371
Amount expended by Government on Free Schools,	\$27,578 28
Expended by Government on all schools in which natives are taught English,	\$9,076 20
Whole amount expended by Government on educational purposes in 1857,	\$42,265 48

CAULCUTTA.—REV. DR. EWART.—The Rev. Dr. Ewart, has arrived safely at Calcutta, and has entered on his wonted duties with energy.

FRUITS OF MISSIONARY LABOUR IN SOUTHERN INDIA AND IN CEYLON.

We extract the following encouraging statistics from the statement and appeal from the General Conference of missionaries convened at Ootacamund, representing nearly all the Protestant Evangelical Societies labouring in Southern India and North Ceylon, to the parent Societies and Churches in Europe and America:—

"We have, as the fruits of missionary labour in Southern India and the entire island of Ceylon,

"1. More than one hundred thousand persons who have abandoned idolatry, and are gathered into congregations receiving Christian instruction.

"2. More than sixty five thousand who have been baptized unto the name of Christ, and have thus publicly made a profession of their Christian discipleship,

"3. More than fifteen thousand who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ.

"4. More than five hundred natives, exclusive of schoolmasters, who are employed as Christian teachers in their countrymen, and who are generally devoted and successful in their work.

"5. More than forty-one thousand boys in the mission schools, learning to read and understand the Holy Scriptures, which are able to make them wise unto salvation.

"6. More than eleven thousand girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned.

"Looking at these leading results, may we not exclaim, 'What hath God wrought!' Surely, 'this is the finger of God!' Here are the palpable evidences of the Divine power of the gospel—evidences which are yet destined to constrain many a heathen to abandon his idols, and turn to the now despised and hated name of Jesus. A great work yet remains to be done even in Southern India, the scene of the first and most successful missions: while in Central and Northern India it is still greater."

Miscellaneous Articles

NO NIGHT IN HEAVEN.

And there shall be no night there.—Rev. xxii: 5.

No night shall be in heaven! no gathering gloom
Shall o'er that glorious landscape ever come;
No tears shall fall in sadness o'er those flowers,
That breathe their fragrance through celestial
bowers:

No night shall be in Heaven! no dreadful
hour

Of mental darkness, or the Tempter's power—
Across those skies no envious cloud shall roll,
To dim the sunlight of the raptured soul.

No night shall be in Heaven. Forbid to sleep,
These eyes no more their mournful vigils keep;
Their fountains dried—their tears all wiped
away—

They gaze undazzled on eternal day.

No night shall be in Heaven—no sorrow's
reign,

No secret anguish—no corporeal pain;
No shivering limbs, no burning fever there;
No soul's eclipse, no winter of despair.

No night shall be in Heaven—but endless
noon;

No fast declining sun, nor waning moon:
But there the LAMB shall yield perpetual light,
Mid pastures green, and waters ever bright.

No night shall be in Heaven—no darkened
room,

No bed of death, nor silence of the tomb;
But breezes, ever fresh with love and truth,
Shall brace the frame with an immortal youth.

No night shall be in Heaven, But night is
here,

The night of sorrow, and the night of fear,
I mourn the ills that now my steps attend,
And shrink from others that may yet impend.

No night shall be in Heaven! Oh, had I
faith

To rest in what the faithful Witness saith,
That faith should make these hideous phantoms
flee,

And leave no night, henceforth, on earth
to me.—*Christian Press.*

THE EXIGENCIES OF THE CHURCH—WHO WILL STAND IN THE GAP.

We come then to the question, What and where are the gaps now? This question, I shall answer hypothetically, taking advantage of the light afforded by the preceding discussions and illustrations. Does the eye of an attentive observer rest on any region within the precincts of the visible and Protestant church, where the word of God is no longer the oracle or the standard; where the living truth of God is ostracised in favour of rationalistic speculations; where the essential doctrines of the cross of Christ are rarely and obscurely stated or wholly omitted? Are there regions, nominally Christian, and those highly favoured in hereditary advantages where we may go from pulpit to pulpit, and never hear the doctrines of native and total depravity, of the new birth, of electing and sovereign grace, of entire dependence, or of justification by faith alone, taught according to the Scriptures; or, if taught at all, the instances form a rare or solitary exceptions to the general practice; and where preaching is in subserviency to the tastes and partialities of rich and fashionable hearers, rather than their conversion to God, and the edifying of the body of Christ? Do we light on any portion of the Christian domain where, in colleges, theological seminaries and religious periodicals, perversion or suppression of evangelical doctrine constitutes the general rule, and faithful teaching the exception; where funds devoted to the cause of Christ are desecrated to the propagation of error, or the sustenance of inefficient, self-loving friends; where heresies and delusions are dressed out in the nomenclature of better days, and commend themselves to the public confidence by the plea, "We have Abraham to our father," where Scribes and Pharisees sit in Moses' seat, and make void the law of God and the faith of Christ by their speculations and traditions; where the professed friends of truth are extremely prudent and conservative, in respect to their temporal interests and worldly reputation, shrinking from the post of labour and exposure, to hide themselves in the mask, or under the shield of some great name; while declaimers, and ranters, and dealers in religious romance, are bold, noisy and popular, drawing away disciples after them, occupying the chief seats in conventions, the uppermost rooms at feasts and convivial banquets, teeming with jokes and banter, all things to all men, and yet hailed oracles of religious sentiment and champions of faith, and where false prophets according to prophetic description, "make the people of the Lord to err, bite with their teeth and cry Peace, and he that putteth not into their mouths, they even prepare war against him?" Meah iii. 5. Do we find any or all of these things at any time or in any place, and is there not a gap in the wall? Who but a papist or an infidel will

deny it? And, if such be the case, does not God look for those among his professed people, among his ministers, who shall stand in this gap? And shall he find none? This is a question for each individual of us to bring near and lay at the door of his own conscience. And it is a question on the decision of which are depending the vital interests of the church and the land. Yes, the land. God says in the text, "I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it." What darker cloud can hang over the political or social condition of a land, than that which comes from religious truth perverted, doctrines suppressed, and, consequently, the blessing of God suspended, his displeasure incurred, and the source of morals corrupted? A land may be threatened alarmingly, in consequence of the great national evils of slavery, popery, and intemperance; but all these together do not, as a cause of danger compare with a corrupted, falsified gospel. Those are evils of the exterior life, this of the inner man. They exist in the extremities, this strikes the vitals.

Who then will consecrate himself and his substance to the Lord this day and stand in the gap? Say not in your heart, Some one else must do it, and I pray thee have me excused. Has not God raised you up for such a day as this? Is he not now seeking for men to stand in the gap, and why not you? If you altogether hold your peace and refuse your aid, then will deliverance come from some other quarter, but what will become of you? Say not The labour is arduous, the sacrifices great, we cannot bear them; labourers are few and weak, we shall be overwhelmed. This battle is not yours but God's; and can he not work by few as well as by many, by the weak as well as the strong? Have you forgotten the babe in the ark of bulrushes; the stripling of Bethlehem with his sling and stone before the giant of Gath; the band of Gideon, sifted to a mere apology for physical strength, in the presence of an immense host; the eleven fishermen of Galilee starting on the enterprise of converting the world? And, if you have not forgotten the illustrious examples of divine strength made perfect through human weakness, then "be ye followers of them who through faith and patience inherit the promises;" "looking unto Jesus, the Author and Finisher of your faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God. Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Say not the work is odious in the estimation of all earthly minds, and will surely bring reproach, and obloquy. This is true beyond all manner of doubt. But what if it be so? Is this the first time that reproach, and even imprisonment and death, have been the consequence of a faithful testimony to the truth? There have been those who blessed God that they were counted worthy to suffer for his name. What if our weakness and insignificance are paraded and ridiculed? This is no news. It is just what we feel, and had felt it before it was cast in our teeth. But when we are weak, then are we strong, and therefore we glory in that weakness, that the strength of Christ may rest upon us. What if the cry of controversy is raised, and the charge of making divisions and turning the world upside down, is levelled at our heads? The apostles of Christ encountered the charge. Can a hedge be made up, or a gap in the wall repaired or defended, without meeting and repelling aggression? A broken hedge, a gap in the wall is sufficient evidence that an enemy is at work, and when necessity occurs, defence and repair are unavoidable, to be effected peaceably if we can, but forcibly, by spiritual weapons, if we must.

The question then returns, Who will make up the hedge, or stand in the gap? Shall the God of the church seek for those who are willing to take up the cross, and find none—none who will come forward to the work, who will turn away from the counsels of flesh and blood, who will lend no ear to the misgivings of timid friends, on the one hand, or the sneers of boastful antagonists on the other, but, in the heroism of faith, and after the example of queen Esther, resolve, We will stand in the gap, and if we perish we perish?

I am sensible that my share in this work is well nigh finished. I have endeavoured, in my poor and imperfect way, to stand by the truth of God, in evil as well as in good report; and I have never been sorry that such has been my aim. But my day of labour is far spent, the night is at hand, in which I can no longer work. All I can do is to leave testimony to the truth of the gospel as I understand it, which I do to this day. And I would say to my younger brethren, and all the friends of Christ and his cause, who feel and lament the errors and delusions of the day, God will surely visit you, bring you out of this house of bondage. "Trust in the Lord for ever." "The word of the Lord endureth for ever, the thoughts of his heart to all generations."—*From Sermon by a New England Pastor.*

THE PRESBYTERIAN CHURCH—ITS POSITION AND ITS PROSPECTS.

On the 2nd of May, 1559, John Knox, who for some time before had been an exile from his native country, arrived at Leith, and commenced that work of Reformation in Scotland which has rendered his name immortal. Protestantism had previously made some progress in North Britain; but it would now have been crushed in the iron grasp of despotism, had not the appearance of its most intrepid and eloquent advocate inspired its adherents with fresh courage. The announcement—"John Knox is come," was the death-knell of Popery, and the 2nd of May, 1559, may be regarded as the birth-day of Scottish Presbyterianism.

The date of the present number of the *Missionary Herald* reminds us that we have reached the tri-centenary year of this glorious period. What is its actual position throughout the world? What are its prospects? We shall now endeavour very briefly to answer these inquiries.

Three hundred years ago Presbyterianism was barely known in Christendom. It was to be found, indeed among the Waldenses, in some small States of Switzerland and in a few other places of little note. Elsewhere it had no existence. But it had one theologian of peerless excellence; for the great Calvin was still living, and scattering his expositions of the faith and polity of the Apostolic Church all over Europe. Knox, Beza, and others of scarcely less note, were his zealous coadjutors, and the fruits of their labours soon became apparent. Their doctrine spread extensively in France; it made much progress in Germany; it penetrated to Hungary, and it established its ascendancy in Scotland and the Low Countries. In the succeeding century it acquired a footing in Ireland, and passed into North America. It has since found its way to South Africa, to India and to Australia.

The Presbyterian Church can claim the high distinction of having entered the Missionary field much earlier than any other Protestant denomination. In 1559, when Calvin was yet alive, and when Popery still maintained its ascendancy in Scotland, fourteen Missionaries were sent from Geneva to the heathens of America. It is well known that the attention of the Westminster Assembly was directed to this subject, and in their "Directory for the

Public Worship of God," the minister, before sermon, is instructed to pray for "the propagation of the Gospel and kingdom of Christ to all nations, for the conversion of the Jews, and the fulness of the Gentiles." About the same time the "Society for the Propagation of the Gospel in Foreign Parts" was established. Episcopalians have since obtained the sole management of this institution, but it owes its existence to Richard Baxter and others of similar principles. One of the holiest men that ever lived, and one of the most successful of modern Missionaries, was a Presbyterian minister, who laboured in that part of the world where the Society for the Propagation of the Gospel in Foreign Parts first commenced its operations.

The Rev. David Brainerd, whose memory will ever be cherished by all who love the truth, was ordained by the Presbytery of New York on the 11th of June, 1744, as a Missionary to the American Indians.

In the sixteenth century England was the only first-rate power which embraced the Reformation, and as it retained the ancient ecclesiastical regimen, Protestant Episcopacy thus obtained an influence which it could not have otherwise acquired. But the experience of the last three hundred years has not been favourable to the system of government by bishops and archbishops. In Sweden and Denmark, where it exists, religion is all but dead and the few men of zeal and piety who have recently appeared there are sighing for another Reformation. In England the national creed is largely leavened with the theology of Geneva, and the Calvinism which pervades the Thirty Nine Articles is the salt which has preserved the Establishment from utter corruption.

Congregationalism, a form of church government which has sprung up since the Reformation, appears to have had its day; at present it exhibits, almost everywhere, indications of decay.

Our Church was never more hearty, more vigorous or more hopeful than in this present year of 1859. Though divided into so many sections, it exhibits, to a greater extent than any other denomination, the realities of catholic unity. The various shades of Presbyterianism are much like the various shades of colour which sometimes distinguish the leaves of the same green and flourishing fruit-tree. Thus, the Established Church of Scotland, the Free Church of Scotland the United Presbyterian Church of Scotland, the Reformed Presbyterian Church of Scotland, and other bodies in North Britain, all profess adherence to the same Westminster formularies. They are one in faith and worship, and they differ merely in some matters of ecclesiastical arrangement.

So it is with Presbyterianism in Ireland, in England, in Australia, in Canada, and to a great extent, in the United States. Presbyterianism of late has experienced a wonderful revival. In those places where heresy has been eating into its vitals, it has been shaking off the disease. Symptoms of a disposition to return to the sterling doctrine of the Synod of Dort are beginning to appear in Holland; the Established Church of Geneva is silently renouncing Unitarianism; and on the part of not a few ministers of the New School in the United States, there is said to be an inclination to adhere more firmly to the Westminster Confession. Nor is this all. The various parts of the Presbyterian Church in some countries like the bones in the valley of vision, are preparing to come together, "bone to his bone."

So it is in England, in Scotland, in Canada in the United States, and in Australia. When the Presbyterian churches all unite, and "stand up upon their feet," they will form "an exceeding great army."

One hundred years ago Presbyterianism had in considerable influence. In Ireland it was

little more than tolerated, and no one could discover from the newspapers of the period that it had any church courts.

Now the proceedings of its Assembly, its Synods, and sometimes of its Presbyteries, are prominently noticed in the public journals. For the first time in its history it has now a college in Ireland, and in North America its educational institutions are better equipped than those of any denomination. The Theological Seminary of Princeton is, perhaps, the highest and purest school of the theology in the world. Presbyterians constitute the most influential section of the population in the Great American Republic—now the second greatest Protestant power in Christendom.

Prussia is rapidly rising in importance among the States of Europe, and some of the most sagacious and able ministers of its Church, wearied of their present mongrel system of ecclesiastical polity, are earnestly demanding the establishment of purer Presbyterianism.

Recently the Waldenses have been advanced to the rank of other citizens in the kingdom of Sardinia, and have commenced to scatter over Italy the seeds of Eternal Truth.

The motto, of the first Presbyterian minister who settled in Ireland after the Reformation was, "Do well—Doubt not." If Presbyterians act up to the noble principle embodied in these words, their Church must continue to spread until it has covered the whole earth. Let them "expect great things," and "attempt great things," and let them never forget that the holy and devoted lives of those attached to its communion must form, after all, the most substantial argument in favour of Presbyterianism. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*Irish Pres Herald.*

DR. VANRENSSLAER AND AMERICAN SLAVERY.

For some time there has been a discussion in the *Presbyterian Magazine* between Rev. Dr. Vanrensselaer and Rev. Dr. Armstrong.

Rev. Dr. Vanrensselaer, in his late rejoinder to Dr. Armstrong, enumerates the following popular errors in regard to Slavery:

It is a mistake to suppose that the Slaves have not a natural desire for freedom, however erroneous may be their views of freedom. There are certain natural impulses which belong to man by the constitution of his being. No slavery can quench the aspirations for liberty. It is allied to his hope of immortality—it is the ethereal part of his nature which oppression cannot reach. It is a torch lit up in his soul by the hand of the Deity, and never meant to be extinguished by the hand of man.

It is a mistake to suppose that slaves possess no natural rights. Your remarks that slavery secures to the slaves the right to labor in a better way "than it is secured to a more elevated race of labourers in Europe, under any of the systems which prevail among the civilized nations of the Old World," will hardly be received by autocrats and despots as a plea for reviving slavery on the continent. Indeed, the new Emperor, Alexander, of Russia, is engaged at this very time, in the very great work of doing homage to Christian Civilization by emancipating all the serfs of the empire.

Another error consists in regarding the Africans as an inferior race, fit only to be slaves. Infidelity, as you are aware, has been active at the South in inducing the belief that the negro belongs to an inferior race, if not a distinct one. This doctrine is the only foundation of perpetual slavery. It is alike hostile to emancipation, and injurious to all efforts to elevate the negro to his true position, as a fellow-man

and an immortal. The slaves belong to Adam's race; are by nature under the wrath and curse even as others; subjects of the same promises, partakers of the same blessings in Jesus Christ, and heirs of the same eternal inheritance. How the last great day will dissipate unscriptural and inhuman prejudices against these children of the common brotherhood!

It is an error to suppose that the African slave trade ought to be revived. Among all the popular errors of the day, this is the most mischievous and wicked. God denounces the traffic in human flesh and blood. It has the taint of murder. Our national legislation righteously classifies it with piracy, and condemns its abettors to the gallows. And yet, in Conventions and Legislatures of a number of the slaveholding States, the revival of the African slave trade meets with favor. This fact is an ominous proof of the demoralization of public sentiment, under the influence and operation of a system of slavery.

Another error is, that slavery is a permanent institution. Slavery in the United States must come to an end. Christianity is arraying the public opinion of the world against it. The religion of Jesus Christ never has, and never can countenance the perpetuity of human bondage. The very soil of the planting States, which is growing poorer and poorer every year, refuses to support slavery in the long run. Its impoverished fields are not often renovated, and the system must in time die the death of its own sluggish doom. Besides, the competition of free labor must add to the embarrassments of slavery.

In short, slavery is compelled to extinction by the operation of the natural laws in the providence of the ever-living God which laws act in concert with the spirit and principles of his illuminating word.

Another popular delusion is, that slavery will always be a safe system. Who, that has knowledge of human nature, does not tremble in view of future insurrections, under the newly devised provocations of reviving the slave-trade, banishing the free blacks from the soil, and prohibiting emancipation. The future of slavery in America will present, in all probability, a dark and gloomy history, unless our beloved brethren exert themselves, in season, to arrest its progress, and to provide for its extinction.

TRAVELLING HOMEWARD.

Men, when travelling homeward, turn their eyes in the direction in which home lies, scanning the way as it winds before them, counting the coming miles. When they reach it, they delight no less in looking back upon the road by which they have reached the dwelling of their fathers, remembering all that befell them, whether of evil or of good, as they passed on.

So it is with us. Our route is homeward; and our eye turns to the New Jerusalem. It is our joy to think of the eternal day we are there to spend with God and with the Lamb.

Ere long, we shall be within its courts, or pacing over its streets in holy company. And when standing on its bright walls, we shall look backward upon the path that brought us to the kingdom, brief as it was, but very wonderful, we shall recall each struggle, each weary step, each dark or lonely turn, each rugged ascent, each valley of affliction, with its wells or pools; we shall remind ourselves of Jehovah's dealings with us by the way, as he led us, sometimes in sorrow, sometimes in joy, with sure but mysterious guidance to the "joyous city;" or we shall tell our story to others to some angel, perhaps, or some redeemed one that left earth in infancy, and knew no such rough passage to the "rest" as that which we have to speak of; and pointing to the different windings of the earthly path, we shall say, There, and then, and thus, I first drew near to

God, and loved that he was gracious;—there, and then, and thus, I endured that conflict, I got entangled with that snare, I lost my way, I stumbled and fell, I was overwhelmed with darkness,—yet out of all the Lord delivered me.—*H. Bonar, D. D.*

THE EARTH FULL OF THE GLORY OF GOD.

Sin has to some extent blighted the beauty of creation, still, to borrow the words of the Psalmist, "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Nor is it distance here that lends enchantment to the view. On the contrary, the more closely the works of God are examined the higher our admiration rises, and the less we fear that true science will ever appear as the antagonist, and not the ally of the faith. Whether we turn the telescope on the heavens studied so full of stars as to present the appearance of gold dust scattered with lavish hand on a dark purple ground, or turn the microscope on such comparatively humble objects as a plant of moss, a drop of ditch-water, the scaly armour of a beetle, a spider's eye, the down of a feather, or the dust of a butterfly's wing, such divine beauty, wisdom and glory burst into view, that childhood's roving mind is instantly arrested; the dullest are moved to wonder, the most grovelling soulstake wing and rise to God. He rushes indeed into our souls by the open portal of every sense. We see a divine glory in worms and unapproachable excellence in the Almighty's lowest works. And in the grand roar of the storm, the everlasting boom of ocean-breakers, the sudden crash and far rolling peals of thunder, the soft murmurings of gentle brooks, the gleesome melody of budding woods, the thrilling music of the lark, as like a purring spirit she spirous the earth, and wings her flight to heaven; nature echoes the close of the Angel's hymn, "The whole earth is full of his glory."—*GERMAN.*

FROM APPARENT ILLS OUR BLESSINGS FLOW.

In one of the most romantic and delightful villages of England stood the lordly mansion of Mr. G——. Situated on a rising ground, it reared its bold towers in proud defiance of wind and weather, and for miles was surrounded with well-arranged grounds, tastefully intermingled with bowers and grove, while to the right a group of ragged urchins thankfully received the daily alms bestowed by the inmates of this mansion. For, be it remembered, Mr. G—— was in the opinion of the world, a most virtuous and estimable person, ever willing to assist his suffering fellow-men, provided it interfered not with his own comfort or selfish interests; and he was moreover, a most scrupulous attendant on Divine Service. I had heard much of the harmony and happiness, which prevailed in this family; and being of rather an inquisitive disposition, I determined, if possible, to see and judge for myself. With this intention, I decided to remain one day at least in this enchanting abode. Hardly had I been seated in the superbly furnished apartment, entitled to which was ushered, before I perceived in one corner, half hid by the rich tapestry which decorated the walls, a youth reclining on a couch, and who seemed to be revolving in his mind some important matter. I had but just begun to conjecture, what could have occurred to agitate one so delicately nurtured as he had been in the lap of affluence and splendor, ere

my attention was arrested by approaching footsteps. At this moment two individuals entered, but so busily were they engaged in conversation as to be unaware of the presence of any one.

From parts of the conversation which I now and then heard, I gathered that a hunting party had been proposed for that day; but the lady fearful of some accident was endeavoring to persuade her husband to decline the invitation. Knowing his wife's great aversion to this kind of dangerous amusement, he seemed to waver, when the youth seeing his father hesitate, rose, and advancing toward his mother, said, "Surely you would not mar this day's enjoyment merely because of some idle fancy; besides we will return to dinner, and I am sure a little recreation will be productive of health to all." The mother said no more, but with a heavy sigh left the room.

On her withdrawal, it was decided that Mr. G—— should remain, and that Alfred should go, only on condition of returning early. All things being arranged, the parents could not but admire the noble figure and dignified mien of their only child, as with masterly hand he grasped the reins, and springing lightly on his prancing steed, rode off full of life and hope. Shortly after Mr. G—— left to transact some business in one of the neighbouring villages. Meanwhile the anxious mother continued to gaze on the retreating steps of her darling boy, until he was lost in the distance, when, with a sorrowful heart, she turned from the window, and strove to dispel the quickly gathering gloom. First one thing, and then another was tried but in vain. As the dinner hour approached, she watched with intense anxiety, time sped on, but neither husband nor son appeared. With the first falling shades of night were her fears increased. Unconsciously she wandered from apartment to apartment; now advancing to the window, and vainly endeavouring to pierce the impenetrable darkness, which had suddenly overshadowed the face of smiling nature, then retracing her weary steps, would she halt, scarce daring to breathe, that she might the better catch the first sound of coming footsteps. Long, long did she endure this suspense and agony, until at length wearied in body and mind, she sank exhausted on a chair. Accidentally taking up a book, which appeared to have been but little used, she opened its pages, and her eye lighted on the words "Come unto me all ye that labour and are heavy-laden, and I will give you rest." "God is our refuge and strength, a very pleasant help in trouble." With wonder and amazement, she turned to see, who could possibly be the author of this neglected but precious volume. How was her astonishment increased, when she saw in characters not to be mistaken, "The word of God." She was speechless. Was it true? Could it be that God, of whom she had heard in childhood but of whom in consequence of the vanities and follies of the world, she had rarely since heard or thought? Yes! 'twas the same God, who ever merciful and kind, did not now in the evil hour, leave her to eat the bitter fruits of disobedience, but with affectionate counsels and promises strive and not in vain, to bring back the wanderer to His fold. Becoming more and more interested in the work, she read on, regardless of the flight of time, when she was suddenly startled by a knock at the door. Could she be mistaken? No, that knock was too familiar, and ere she had laid aside the volume, her husband entered. His first question was, Where is Alfred? She looked at him doubting if he was not jesting, but seeing the grave expression of countenance, she trembled lest her worst fears might be realized. Without saying more, Mr. G—— hastily left the house. Hardly had he proceeded a quarter of a mile, were he was met by a company of men, bearing on a litter, the mangled and apparently lifeless body of his son. Who

can describe the agony depicted in his look and the sorrow that racked his bosom at thus seeing his only child? The pride of his life (from his own foolish indulgence) disfigured if not cut off in the prime of life. As they approached the house, his fears increased, he could not meet his wife's reproachful look. But ah! she had received a lesson not soon to be forgotten. The seed had been that night sown deep in the soil of her heart, which was to bring forth abundantly to the honor and glory of the most High. When the bruised and bleeding body of her son was brought in. Not a word of reproach escaped from her lips, but with tender solicitude, she watched day and night by his sick couch. Nor did she watch alone. The Bible, now her favourite friend and guide, was also her constant companion. Having herself tasted of the benefits of religion, she rested not until her husband had been led to the same source of heavenly consolation and true happiness. How changed and interesting the scene, two individuals, formerly careless about all, save the fleeting pleasures of earth, now brought to a saving knowledge of the truth as it is in Jesus. With what anxious care did they, day after day, and week after week, strive to lead their beloved child to the same Saviour, whom they had found. Long, tedious, and trying was the task, but with persevering hearts they persevered, and richly were they rewarded by seeing the son of their love, raised from his sick-bed, and rejoicing in his God and Saviour.

Proceedings of Presbyteries, &c.

PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery was held on the 12th of January and continued during the following day.

Mr. Smellie reported that he had moderated in a call from the congregation of Chalmers Church, Owen Sound, and that Mr. John McMechan had been unanimously elected. The call to Mr. McMechan was sustained and ordered to be transmitted to him.

Messrs. Middlemiss and McLean of E. Puzlinch, were appointed to visit Minto, and to organize a congregation there, application to that effect having been made on behalf of the members and adherents of the Church in that Township.

Agreeably to notice given at last ordinary meeting, Mr. Cheyne moved that the Presbytery transmit the following overture to the Synod:

"Whereas it is understood that a diversity of practice exists to some extent in the mode of ordaining Elders and Deacons, more especially in reference to the imposition of hands; it is hereby respectfully overtured by the Presbytery of Hamilton, to the Synod of the Presbyterian Church of Canada, that the Synod take such steps as to their wisdom may seem fit, for the securing of uniformity of practice in the ordination of Elders and Deacons within the bounds of this Church."

A motion was also made that the overture be not transmitted, and after discussion Mr. Cheyne's motion was carried by a majority.

Leave of absence till the next meeting of Synod was, with the concurrence of the Hon. Nath Street Kirk Session, granted to Mr. Inglis.

Mr. James Whyte, formerly a Minister of the Presbyterian Church of England, being present was requested to sit with the Presbytery.

The attention of the Presbytery was occupied for a considerable time with the Report of the Committee appointed at the previous ordinary meeting to consider the Financial affairs

of the Presbytery's Home Mission, and a series of Regulations drawn up and recommended by them for adoption by the Presbytery, was, after mature deliberation, adopted and ordered to be engrossed in the Record with a view to their being strictly followed in the future management of the Home Mission Scheme.

Messrs. John Chai and John Benton Elders, Port Dalhousie, were appointed Assessors to Mr. R. F. Burns.

A Presbyterial certificate in favor of Mr. Julius Strauss, licentiate of the Presbyterian Church (U.S.) of the United States, was laid before the Presbytery and ordered to lie on the Table till next ordinary meeting.

Dr. Irvine and Mr. Andrew McLean were appointed to dispense the Communion at Mount Forest, on the 13th February and to moderate in a call on the following day.

Mr. James Cameron having completed his trials to the satisfaction of the Presbytery, his ordination was appointed to take place in the Sutherland Church, on Wednesday, the 16th of February.

The Presbytery agreed to take up at next ordinary meeting, the consideration of overtures sent down by the Synod.

J. MIDDLEMISS, Pres. Clerk.

PRESBYTERY OF MONTREAL,

This Presbytery met at Montreal, on the 20th January. The following are the chief items of business:—

Mr. Campbell of Cornwall, was elected Moderator for the next six months.

An appeal was heard against a decision of the Session of Lancaster and was dismissed with instructions.

The petition of the congregation of Roxboro praying to be separated from Indian Lands, and constituted into a distinct station was considered. Parties having been heard, and no objections being offered on the part of Indian Land Session, the Presbytery agreed that as soon as all pecuniary claims were settled on the part of Roxboro congregation, it should be constituted into a regular station in connection with the Presbytery, and receive the usual supply of ministrations.

An appeal from a decision of the Session of Lancaster, refusing to grant a certificate of membership, was heard and sustained with instructions.

Mr. Kemp was appointed to preach Cote St. Church, vacant on the 1st sabbath of March. Messrs. Campbell, Anderson, and Kemp Ministers, and Mr. Redpath, Elder, were appointed a committee to provide supplies for Cote St. Church; Mr. Kemp, Convener of Committee, and Moderator of the Session during the vacancy.

The Clerk intimated that Mr. Milloy had accepted the call to Lingwick and that he now appeared for ordination trials. After prayer, Mr. Milloy delivered the usual discourses, and having been examined on the usual topics, with all which the Presbytery were much satisfied, it was agreed that he be ordained at Lingwick on the 2nd February; Mr. Gordon to preach and preside, Mr. Crombie to address the Minister, and Mr. McLean the people.

Application was made on behalf of Mr. McKerracher to be taken on preliminary trials for license, which was granted, and he was appointed to appear at next meeting.

Mr. McMechan was appointed to supply Martintown and Williamstown for six weeks. Mr. McKerrache to supply Winchester till next meeting of Presbytery, Mr. McKay, Richmond. The Sacrament of the Lord's Supper was appointed to be dispensed by Mr. Campbell, at Winchester; Mr. Anderson, at Williamsburg; and Mr. McLean at Farnham Centre on convenient days.

Mr. Kemp was appointed to represent the

Presbytery at the next meeting of the Home Mission Committee and to obtain Missionary supplies for Winchester, Williamsburg, Osmontonk, Martintown and Williamstown, Loguette, Fienh, Valleyfield, Farnham Centre, and Kennebec.

A petition was received from Richmond, praying for moderation in a call to Mr. McKay, the same was granted for Thursday, the 4th February, Mr. Gordon to preside, and Mr. Crombie to preach, on the understanding that the congregation shall pay at least \$300 for stipend. The Presbytery agreed to grant supplementary aid for three years, to the amount of \$100 per annum. Other amounts were granted from the Presbytery's Home Mission Fund to aid week stations.

Mr. Clarke, Mr. Crombie, and Mr. Scott, Ministers, and Mr. Hossack elder, were appointed to visit the congregation of Leeds, Leeds.

The Treasurer of the Home Mission Fund gave in his report for last year from which it appeared that after defraying all claims there was a balance on hand of \$240.

The Clerk reported the receipts and disbursements of the Fund for the business expenses of the Presbytery which were approved of, and the assessment for the next year sanctioned.

Mr. Crombie and Mr. Kemp were appointed to prepare a Report on the French Canadian Mission, in accordance with the views of Synod, to be considered at next ordinary meeting.

Mr. Gordon was appointed to superintend the Missionary supply for Harrington, and Mr. Cameron and the adjacent brethren to take charge of Alexandria.

The Presbytery adjourned to meet at Montreal, on Tuesday, 10th May, at 6 o'clock, P. M.

A. F. KEAR, P.

REV. D. FRASER'S DEPARTURE FROM MONTREAL.

The services connected with the Rev. D. Fraser's removal from Montreal, to the pastorate of the Free High Church, Inverness, have been of a very interesting kind. At the conclusion of his last Wednesday evening meeting, the large congregation there present were deeply affected at the prospect of the approaching separation from their pastor. The Bible Class presented Mr. Fraser with the large and beautiful Illustrated Bible, lately published by Collins of Glasgow, and a valuable writing desk, mounted in Russia leather, as a token of their appreciation of his labours for their spiritual welfare. On the Thursday afternoon following, at a meeting for public baptism, the Ladies of the congregation, presented Mrs. Fraser, with a beautiful and costly gold watch and appendages.

Mr. Fraser preached his farewell sermon on sabbath evening, the 26th ult. The large church in Cote St., was crowded to overflowing and many failed to gain admittance. The text chosen for the occasion, was the last verse of the last chapter of Revelations: "The grace of our Lord Jesus Christ be with you all, Amen." At the conclusion many among the audience were affected to tears.

We understand that the congregation have testified their attachment to their pastor and regret at his leaving them, by presenting him with sum of \$600.

The Ministerial Association of Montreal, comprising sixteen evangelical ministers, representing six different denominations, resolved to invite the several congregations under their charge to a public service on Wednesday evening, the 23rd ult., for the purpose of affectionately bidding Mr. Fraser farewell, and of commending him and his family to the care and protection of Almighty God. The Church was filled with representatives from all the gran-

Mrs. Marshall, Picton last instalment..	12 00
S. Plympton.....	7 00
HOME MISSION FUND PRESBYTERY OF TORONTO.	
Knox's Church Toronto.....	129 00
Streetsville.....	10 00
Further acknowledgments in next number.	
MISSION TO AMERICAN INDIANS.	
Beaverton S. School.....	7 00
FOREIGN MISSIONS OF FREE CHURCH.	
Picton.....	30 00

RECEIPTS FOR RECORD UP TO 21st FEBRUARY.

For VOL. XV.—A Young, Ramsay; Mrs Park, R Heron, J Miller, Adam Miller, Castle- town; J Allan, W Learmouth, J Penrigh, J Thompson, J McFarlane, Rev. J McConechy, Leeds; I Kennedy, Puschlich; S Brooks, A C Singleton, Brighton; Rev. G Cuthbertson, Wootwich; G Cuthbertson, Ayr; J Glennie, Woolwick; P McDiarmid, student, H Mc- Diarmid, Shakespear; A Waddell, P. McCal- lum, D Brodie, Cobourg; J Ewing, Dumblane; J Miller, Sarnia; W Brown, Rev J W Chesnut, Oban; W Little, T Little, R D Galbraith, Mrs Johnston, Scarborough; H Crawford, Can- boro'; A Eason, Westwood; John Cameron, East Holland; M. Dowsley, Esq., Prescott; J Walker, Esq., Hamilton, \$7 75; Mr. Bu- chanan, Scarborough; W Roxborough, Stratford; W Ross, Ingersoll; Rev C Steel, Port Stanley; H McDermid, J Sharp, Owen Sound; P Lidey, Cold Springs; Mr Hunter, Toronto; G Hay, Esq., Ottawa, \$6 50; J Barclay, Oakville; F. Barclay, Georgetown; R Kingan, Peterboro', \$1 50; W Riddell, Baudon; J McGillivray, Strathroy; H McDougall, Mount Bridges; P Campbell, D McBean, Rev. J Ferguson, Lobo; J Bond, Toronto; S. Irvine, Wood- stock; Mr Watson, Toronto; Rev D Ward- rope, G Gordon, T Graham, Bristol; Mrs Far- linger, S Kyle Morrisburgh; J Abraham, Jarvis; W Sluter, Balmora; Rev J Thomson, Dollar; Rev M Y Stark, W Lash, T H McKenzie, J Quarry, J Gartshore, J Vassie, J Clark, T Muir, A Ogg, J Black, A Chalmers, G Notman, I Scott, W Armstrong, Mr Pringle, Miss Rennie, T Kennedy, J McGachie, A Perry, Dundas; Mr Thomson, Ancaster; D Betzner, H Sanderson, J Percy, Flamboro; A Watson, Kenil- worth; per Adam Simpson, Esq., Streetsville, \$29 75; J Maguire, Richview; P McCallum, R Hamilton, Widder; W Ross, W McD ugall, Dewitville; J Hunter, W Baird, D Robertson, Rev R McArthur, St Louis de Gonzague; J Thom, D Durham, J McKay, Thos Wylie, Jno. Wylie, D McLaren, Alexander Potter, T Mc- Murray, Rev J Findlay, H K Stewart, (25) Mitchell; J Gillanders, D Cameron, Broughton; Mr Puffer, Norham; Mr Gilmore, Warkworth; W Wilson, Marshville; Rev J Black, Red River, \$3; J McLean, Jarratt's Corners; Mr Lundy, student; P Christie, W Hacker, J Ful- ton, Niagara; G Leask, Leaskdale; J Alexan- der, Barrie; W Mack, A Bileland, J Tait, R Smith, Cornwall; Arch. McLaughlan, Donald McCormick, Southwold; J Mc herson, A Mc- Conechy, D Gordon, H Davidson, L Rose, E Golden, C Cowan, D McKay, A Shaw, D Bain, E Heal, Thos McKay, Thamesford; J Miller, W Humphreys, Norval; W Roddick, Port Hope; A Alcorn, Cobourg; R Smith, Clinton; Hon R Spence, Toronto; Rev A Young, J Mc- Lean, St Thomas; D McCulloch, Harpurhay; J Kelso, Woodside; Mrs Ker, Bute; P McLaren, Lanark; Capt Cranston, Wallaceburgh; Rev J Middlemiss, Elora, \$4; Dr Aberdeen, Chippe- wa; W McFarlane, W Wilson, Strabane; J Currie, Ennis; Miss J Pirie, Whitty; Rev T Sharpe, Ashburn; J McLeod, R Menzies, Bin- brook; T McLennan, Aberfoyle, 5 copies; D McMillan, Alexandria; D Cattnach, Esq., D McMillan, John Grant, John McGillivray, D Cameron, Kenyon P O; A McKay, Woodstock;

W Gordon, Mrs Leslie, Miss McPherson, R Mc- Intosh, A McGregor, St Auicet; Mr Rowat, Long Island Locke; I B Cosens, St Mary's, Blanshard; Mrs McNab, Angus McIntosh, F McIntosh, T Gordon, Jno McLaurin, N Stewart, J Robertson, C McKinnon, C Cameron, A Philip, M Robertson, A Fraser, Rev P Currie, Vankleekhill; P Stirling, Caledonia Springs; D McDonald, Woodstock; W Hastie, Errol; J Dick, Maple; Jas Brown, Mr Patterson, To- ronto; A Elliott, D McCallum, Milton; G Story, Hornby; S Hannah, Owen Sound; W Carlyle, Toronto; J Ney, Almira; Rev J Harris, Eglinton; R Smith, Brampton; T Young, Georgetown; Jas. Kennedy, Scarboro'; Arch. Patterson, Iona; Mrs Drs Moore, S Anderson, R Storm, H Mcburnie, R Ramsay, W Ross, T Jamieson, J Rae, W McGowan, Picton; Mrs Anderson, Ireland.

For VOL. XIV, and previous volumes.—P McCallum, A Waddell, D Brodie, Cobourg; J Ewing, Dumblane; J Henry, Scarboro'; John Cameron, East Holland; H Wylie, Edwards- burgh; J Armstrong, Avon Bank; P Sidey, Coldsprings; G Hay, Esq., Ottawa, \$48 85; M Barclay, Oakville; D McBean, Lobo; J Bond, Toronto; S Irvine, Woodstock; D Forbes, J McCulloch, Niagara; G Leask, Leaskdale; C Cowan, D Gordon, Thamesford; R Smith, Clinton; D McCulloch, Harpurhay, in full; Capt Cranston, Wallaceburgh; Rev J Middle- miss, Elora, \$100; R Menzies, Bimbrook; A Mc- Kay, Woodstock; Gilbert McIntosh, G Petrie, D Robinson, St Mary's, Blanshard; Mrs McNab, C Cameron, C McKinnon, Vankleekhill; D McDonald, Woodstock; Mrs Dr Moore, Picton

ers that after mature consideration, he finds that at present his other duties, of a public and private nature, will prevent him from edit- ing the Magazine any longer, even with the assistance he might obtain from his brethren. He therefore feels reluctantly constrained to discontinue the publication of the "Presbyter" for a time. In his own name, and in that of Mr. Fraser, his brother Editor, he has to thank the large circle of intelligent members of the Presbyterian Churches of Canada, for their interest in the Magazine, and their flatter- ing appreciation of its literary and religious character. The Editors are persuaded that it has filled a gap in the Ecclesiastical literature of the Province, and that it has discussed with a freedom and comprehensiveness of aim, a circle of topics of vital importance to the Presbyterian community of Canada. It might have been expected that a deeper interest would have been felt by the office-bearers and members of the Presbyterian Church of Cana- ada in the efforts of the Editors to raise the standard of the Church's literature, and to extend an intelligent knowledge of its doctrines, principles and government. They can only hope that the time is coming when the neces- sity of a Church literature will be more gener- ally felt and acknowledged. The Editors beg to say, that while the circulation of the "Pres- byter" has at no time been great, it has yet been sufficient to defray the expenses of pub- lication.

Those in arrears for 1858, will oblige by remitting the amount.

Subscriptions sent for 1859 will be returned as soon as possible.

A. F. KERR.

Montreal, Feb. 1859.

To Ministers of the Gospel

AND SABBATH SCHOOL TEACHERS OF THE

Counties of York and Simcoe.

A SABBATH School Union Convention of Ministers of the Gospel and Sabbath School Teachers of the above named Counties will be held in Newmarket, on Tuesday and Wednes- day, the 15th and 16th days of March next.

Ministers are earnestly invited to attend whether delegates or not, and to take part in all the proceedings.

Each Sabbath School is requested to send one or two delegates.

The inhabitants of Newmarket have kindly engaged to entertain delegates during their visit.

The Directors of the Northern Railroad have liberally engaged to convey Ministers and Teachers to and from the place of Convention for One Fare, upon presentation of their Certifi- cates.

Schools intending to send delegates, and ministers who propose attending the Conven- tion are requested to send word without delay to Rev. J. Hooper, Newmarket, that due pre- paration for their comfort may be made.

By order of the Executive Committee.

JOSEPH HOOPER,
S. A. MARLING,
Secretaries.

P.S.—Any Ministers or Schools not having received Circulars and forms of Certificates of Delegation, are requested to apply for them at once to the Secretaries.

Toronto, February 25, 1859.

TO THE SUBSCRIBERS

OF THE

CANADIAN PRESBYTER.

The remaining Editor of the Canadian "Pres- byter" begs to inform its Readers and Subscrib-

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AND SACRED HARMONIES,

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