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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. XIII.

TORONTO, DECEMBER, 1856.

No. 2.

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PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the second Tuesday of January, 1857. J. SCOTT, Pres. Clerk.

PRESBYTERY OF TORONTO.

The next ordinary meeting will be held in the usual place on Wednesday, 3rd Dec., at 11 o'clock, a. m. T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held on the 1st Tuesday in January, 1857. JAS. BOWIE, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Kingston, on Tuesday, 9th Dec., at 10 o'clock, a. m. WILLIAM GREGG, Pres. Clerk.

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held in Cote Street Church, Montreal, on Wednesday, 26th January, 1857. D. FRASER, Pres. Clerk.

Missionary Meetings.

PRESBYTERY OF HAMILTON.

ORDER OF MISSIONARY MEETINGS FOR 1857.  
1857, Section I.  
February  
2nd, Monday, Wellington Square 11, a.m.  
" " " Waterdown, 6 1/2, p.m.

1857,  
February  
3rd, Tuesday, Cummingsville, 11, a.m.  
" " " Nassagaweya, 6 1/2, p.m.  
4th, Wednesday, East Puslinch, 11, a.m.  
" " " West Puslinch, 6 1/2, p.m.  
5th, Thursday, Brantford, 6 1/2, p.m.  
6th, Friday, Nairn, 11, a.m.  
" " " Dundas, 6 1/2, p.m.  
9th, Monday, Niagara, 7, p.m.  
10th, Tuesday, St. Catharines, 7, p.m.  
11th, Wednesday, Clinton, 11, a.m.  
" " " Grimsby, 6 1/2, p.m.  
12th, Thursday, McNab St. Hamilton, 7, p.m.  
13th, Friday, Knox's Ch. do. 7, a.m.  
Deputation.—Revs. John Alexander and R. F. Burns.

Section II.

February  
2nd, Monday, Saltfleet, 11, a.m.  
" " " Binbrook, 6 1/2, p.m.  
3rd, Tuesday, Allan Settlement, 11, a.m.  
" " " Caledonia, 6 1/2, p.m.  
4th, Wednesday, Oneida, 11, a.m.  
" " " Walpole, 6 1/2, p.m.  
5th, Thursday, Jarvis, 11, a.m.  
" " " Port Dover, 6 1/2, p.m.  
6th, Friday, Simcoe, 6 1/2, p.m.  
9th, Monday, Dunville, 6 1/2, p.m.  
Deputation.—Rev. Messrs. Black and Jamieson.

Section III.

February  
2nd, Monday, Galt, 6 1/2, p.m.  
3rd, Tuesday, New Hope, 11, a.m.  
" " " Doon, 6 1/2, p.m.  
4th, Wednesday, Ayr, 6 1/2, p.m.  
5th, Thursday, Blehheim, 6 1/2, p.m.  
6th, Friday, Paris, 6 1/2, p.m.  
Deputation.—Rev. Messrs. McTear, Gillespie, and S. Young.

Section IV.

February  
9th, Monday, Fergus, 11, a.m.  
" " " Elora, 6 1/2, p.m.  
10th, Tuesday, Woolwich, 11, a.m.  
" " " Berlin, 6 1/2, p.m.  
11th, Wednesday, Guelph, 6 1/2, p.m.  
Deputation.—Rev. Messrs. Smellie, McLean, (Puslinch) and Middlemiss.

The above is merely a rough draft. It is published thus early that it may admit of correction. Should the time selected not suit, in any instance, or any of the parties specified be unable to act, let intimation accordingly be immediately sent to the Convener, that changes may be made and the list appear in an amended form in the January number of the Record. Arthur, Mount Forest, Glenelg, Bentinck, Durham, Derby, Sullivan, Holland, Garafraxa, Allansville, Maryborough, Peel, Wellesley, and surrounding districts, Minto and adjuncts, and Owen's Sound, are not included in the above list, provision having been made for them otherwise, of which due notice will be given

by the Convener of the Presbytery's Home Mission Committee.

ROBERT F. BURNS,  
Convener of Committee on Miss. Meetings,  
St. Catharines, 19th Nov., 1856.

Proceedings of Presbyteries, &c.

PRESBYTERY OF MONTREAL.

This court held its ordinary quarterly meeting at Montreal, on the 22nd and 23rd of October.

The chief items of business transacted are as follows:

A petition was received from members of a Presbyterian congregation in Boston (U. S.) requesting to be connected with this Presbytery, to be supplied with ministerial services, and to have the sacrament of the Lord's Supper dispensed to them at an early day. Considering all the circumstances of the congregation, and not anticipating any objection to the proposed step, on the part of the Presbytery of Halifax (with which they have been previously connected) the Presbytery agreed to grant the prayer of the petition, and to take the congregation at Boston into connection. Further, the Presbytery learned with satisfaction the success that has followed the labors of the Rev. William Maclaren, of Amherstburg, who has supplied the congregation, now referred to, for the space of six weeks; and understanding that Mr. Wardrope, of Ottawa, is willing to follow Mr. Maclaren, authorised and appointed him to draw up a communion roll of such persons as are found qualified; the said roll to be forwarded to the Presbytery—to be by this Court, confirmed, if seen fit, as the communion roll of the congregation at Boston in connection with the Presbyterian Church of Canada.

(N. B. The congregation is without a Session, and is too far distant, for the formation of a Session by Assessors from other Sessions.—Since the meeting of Presbytery, a communication has been received, intimating the assent of the Presbytery of Halifax to the transfer of the Boston congregation.)

A petition was presented from residents in the township of Williamsburg, praying to be received and organised as a congregation in connexion with the Presbytery, and to receive a share of the services of the Rev. J. C. Quin, by whose assiduous labors their station has been formed. The Presbytery agreed to grant the request, and appointed Mr. Quin to organise a congregation at Williamsburg; but not to proceed with any election of office-bearers in the meantime.

Petitions were received from the office-bearers in the congregations of St. Therese de Blainville and St. Eustache, praying for moderation in a call to Mr. John Straith, probationer. As this request involves a change of the previous arrangements, whereby St. Eu-

the has been connected with Grand Frere, the consideration of the petitions was postponed. Meanwhile, the Rev. A. F. Kemp was appointed to visit Grand Frere, and endeavour to effect a satisfactory arrangement regarding a balance of stipend found to be still due to the late pastor.

The following missionary appointments were made:—Rev. W. Windell, to St. Therese, St. Eustache, and Grand Frere; Rev. A. Young, Indian Lands; Rev. A. Allan, Martintown and Williamstown.

Collections for the Presbytery's Mission Fund were handed in from the congregations of Winslow, Cornwall, Vankleek Hill, and Loehel; also, from the mission station at Harrington.

A letter from the Convener of the Synodical Committee on Colportage and Publication having been read and considered, the following deliverance was unanimously agreed to.

The Presbytery having received and considered a communication from the Committee of Synod on Publication and Colportage, agree to reply thereto:—that, in the opinion of this Presbytery, the prosecution of a centralized system of Publication and Colportage, involving the employment of a salaried agent, and a large expenditure of money, was not contemplated by last Synod, and is not expedient, in the present circumstances of the Church, when other objects, having prior claims, are yet struggling for support. Further, that this Presbytery, while cordially admitting the great importance of the diffusion of a sound literature throughout the country, do not find themselves in a position to attempt, at present, any extensive scheme of Colportage in their own bounds; and they feel the need of this the less, because a large section of their field is now well traversed by Colporteurs of the Presbyterian Board of Philadelphia, free of expense to this Presbytery. As to future proceedings of the Synod's Committee, this Presbytery think it advisable, that they confine themselves, meantime, to the encouragement of Presbyterial efforts where they exist, and to the duty of reporting them, with suggestions for the future, to the ensuing meeting of Synod.

The afternoon Sederunt, on the 22nd Oct., was spent in devotional exercises, and conference on the state of religion in its bounds. All the brethren present took part in the conference, and stated their encouragements and difficulties in their several spheres of labor.

On the evening of the 22nd, a service of Presbyterial Visitation was held in the Free Church, Cote Street. In the absence of the Moderator, the Rev. J. Crombie presided, and preached an excellent sermon from Mark xvi. 16. Thereafter, the pastor and office bearers were examined in regard to the spiritual and financial condition of the congregation. A deliverance, of an approving and encouraging character, was agreed to, and ordered to be remitted to the Kirk Session.

On the evening of the 23d, a similar service was held in the St. Gabriel Street Church.—The Moderator, Rev. W. B. Clark, delivered an able discourse on the duty and blessedness of systematic giving, founded on Acts xx. 35.—After sermon, the pastor and office-bearers were examined in regard to the welfare of the congregation. The Presbytery then came to a deliverance similar in its nature to that of the previous evening, and ordered a copy of it to be remitted to the Kirk Session.

The next ordinary meeting was appointed to be held in the Cote Street Church, on Wednesday, 28th January, 1857, at 10 A. M.

D. FRASER, *Prr. Clerk.*

#### ELEVENTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE.

Another year of the Society's existence has

now come to a close, and all that remains to be done, in connection with the past year, is to recount the various movements and proceedings of the Society during that period. It is surely cause for gratitude to Almighty God, that we have been permitted to assemble again within these walls, under such favourable circumstances, this night. After several months of dispersion, we are again brought together, in the good providence of God, with a large accession to our numbers. Let us resume the good work cordially and unitedly, and with a strong determination to be more zealous and faithful, for the future, than we have been in time past.

Several changes have taken place in the operations of the Society since our last annual meeting. It will be recollected that Mr. Vessot took charge of our mission in the West, in November last. He labored there, with occasional interruptions, till the beginning of April, when, we regret to say, we were, for reasons which it is unnecessary here to specify, under the necessity of dissolving our connection with him. His place was at once filled by Mr. Fortune, one of your own number. Your Committee have great pleasure in testifying to Mr. Fortune's energy and efficiency. He was selected as our missionary, not only on account of his known prudence and devotedness, but because he could speak the French fluently, and had had considerable experience of the manners and habits of the French Canadians. He commenced his labors at Amherstburg, in the month of April, and continued to labor zealously and successfully till the middle of August, when, owing to personal illness and family afflictions, he was compelled to leave the field and return home—hoping, however, to be able to resume the work ere long. This hope, we regret to say, has not been realised, and our esteemed missionary is still at home on account of ill health. The field is therefore vacant at present, and we would strongly urge upon the attention of the Society the desirableness—yea, the necessity—of procuring a successor at once, if they desire to increase, or even preserve, the measure of good which has been done. Of Mr. Fortune's labors, an account has already been given, in the September number of the *Record*; but as this purports to be a report proper of the Society's operations during the past year, it will not be out of place to repeat the account here with some further details.

Amherstburg, in the county of Essex, was the place where Mr. Fortune labored principally. He was also in Sandwich and Windsor, and the various townships along the Detroit river.—There are a great many French Canadians in that locality, and nearly all Roman Catholics. Some of them are *habitans* from Lower Canada, but the great majority are descendants of French families that settled in early times on the Detroit river, and formed one of the first settlements in Canada. It is pleasing to notice the state of feeling which exists there. They did not maltreat our missionary or order him away without a hearing; nor did they even receive him with indifference. On the contrary, they welcomed him as a benefactor. Many declared openly for him and his work, and many now, altho' deterred by dread of priestly indignation from expressing their sentiments openly, gave him to understand that he had their cordial sympathy. We do not mean by this to say that he met with no opposition at all. Of course there were many who opposed him, and not a few who were determinedly hostile. This was to be expected. But his reception was, on the whole, such as to give the greatest encouragement—such, that while it invited missionary labor by affording one great facility towards its success, it, at the same time, showed the wisdom of the step which this Society had taken, as having selected that locality for its

future missionary field. Letters were received regularly, during the summer, from Mr. Fortune, stating, in detail, all his proceedings. The following extracts from his letters, will give an insight into his manner of procedure, as well as indicate the nature and prospects of the mission generally. He says:—"My plan is to go round with the books to the French families, offer to them the Testament, recommend it as the best of books, show to them the propriety of reading and studying the Scripture and read passages to shew God's will concerning the same. I frequently get good attention without opposition; but I met with some who listen neither to reading nor speaking. With such, I sometimes reason successfully, but in most cases to no visible advantage. On the whole, I am encouraged. The majority receive me hospitably—many receive me cordially and invite me back. They generally take my tracts at once, but hesitate to take Testaments. About the town of Amherstburg, all that I have visited can read; but, back in the country, they are very ignorant. They have schools and seem willing to send their children to school. There is one family of twelve who have left the Papists and are fine people. The father is a persevering and well-informed man, and is active in spreading the light around him." Writing a month later, he says:—"Since I last wrote you, I have visited 138 families; I have lent 18 Testaments and sold 6, I have given away about 250 Tracts; read and explained portions of Scripture to 26 families, and had a large number of happy conversations. About one-half of the people in the township of Malden have the New Testament. I feel that the Lord has been with me, for I have had easy access to the people." But, besides stating general results, our missionary gives account of some interesting individual cases. One may suffice here as illustrating the quiet leavening influence which the Bible exerts. "Mrs. C. was brought up a strict Roman Catholic. She obtained a copy of the Scriptures and has been reading it for some time. She now loves it and prefers its instruction to those of the priest; consequently, she generally stays at home on Sabbath reading the Bible, not only to herself, but to her husband, family, and neighbours. I am satisfied that she has a right understanding of the way of salvation through Christ." There are many other interesting accounts of interviews with individuals and with families—of encounters with priests, and the like—which might be related; but enough has been adduced to shew the position of matters in the west. It must be felt by all that the field is vastly important, and that it cannot be long left vacant without suffering injury, while, if a zealous and able person were immediately sent thither, many happy results might be brought about in that whole community. Your Committee cannot allow the opportunity to pass without expressing the high sense of the services and generous co-operation of the Rev. W. McLaren, of Amherstburg. Our missionary frequently refers to Mr. McLaren's kindness, and his assistance will ever be of the highest importance to the progress of our mission there, as well as to the comfort and happiness of our missionary.

During the last session, the subject of procuring a young French Canadian to study in Knox's College, with a view to taking charge of our mission, was brought before the Society. The principal reason for proposing this scheme was the apparently inadequate qualifications of such missionaries as we were likely to get from Lower Canada. It was thought desirable, if possible, to procure a young French Canadian of talent and piety, to be trained in Knox's College, under the immediate supervision of the Society. Besides being better qualified, he would be better known by us—there would be more fellow-feeling and confidence. Accord-

ingly it was agreed to apply to the Pointe-aux-Trembles Institution, through the Rev. D. Fraser, of Montreal, for a suitable person. One has been procured—Mr. Olivier Lavelle—and is now here prosecuting his studies. He is 19 years of age; and though only commencing his course, we have, no doubt, that he will make rapid progress; and, judging from what we know of him by personal intercourse and from his certificates, we have every reason to think that he will ultimately, through God's blessing, prove an able, efficient, and successful missionary.

In last year's Report, it was stated that the Society had made arrangements for getting out a missionary from Geneva or from the Waldensian Church—that, by the assistance and influence of the Rev. Dr. Burns, our case had been brought before the notice of Dr. Merle D'Aubigne, through Dr. Stewart of Lezhorn. In reference to this, your Committee have only to say, that the whole matter has been left, by kind permission, in the hands of Dr. Stewart. Our getting a missionary from that quarter, may, therefore be considered as merely a question of time.

As to our city labors during the last session, we are happy to be able to report favorably. No less than 40 students were engaged in Tract distribution. A goodly number of them held weekly prayer meetings, while others were engaged as Sabbath School Teachers.—Thus, the members of our Society, while watching the progress of missions abroad, and taking a deep interest in them, are also actively striving to advance the good work in their own immediate neighborhood. We have but to cast our eyes along the streets and lanes of this flourishing city, to be convinced that something more is necessary than merely Sabbath ministrations. Let us look at the reality of the alleged destitution, its extent, its constant increase and the need for counteracting influence. There are thousands who scarcely ever set their foot within God's house, and thousands more who are utterly destitute of wholesome religious reading. The circulation of tracts, and holding of prayer meetings throughout the city, must exercise a salutary influence, which will, sooner or later, bear fruit to the praise and glory of God. In connection with this, we may state, that the Gaelic meeting, which was wont to be held from Sabbath to Sabbath in this city, was regularly maintained, last winter, by the Students of Knox's College. The attendance was good, and the interest manifested, encouraging.

The Society met every month as usual for the transaction of business. At each of these meetings, missionary intelligence from all quarters of the world, was communicated by members previously appointed for that purpose. This, your Committee consider, to be a very important part of the monthly proceedings, and they would recommend that still greater prominence be given to it than heretofore. Another important element, at these meetings, was the reading of Essays. The subjects chosen always had a bearing, directly or indirectly, on missionary enterprise, and were well fitted to instruct and stimulate. The following are the titles of the Essays read during the last session, with the names of the respective Essayists.

"The Literature of the Christian Ministry," by Mr. McKay.

"The necessity of a native agency in the missionary field," by Mr. Young.

"The Student's Missionary calling," by Mr. Whyte.

"Christian Union," by Mr. Cuthbertson.

"Necessity of diligence in those who enter the Ministry," by Mr. Duncan.

In drawing this report to a conclusion, your Committee would just urge upon the Society

the necessity of increased diligence and faithfulness. Let there be more earnestness, more real missionary zeal. It is pleasant to think, that a Society such as ours, exists at all in Knox's College, but it should be our earnest endeavor to make that Society more and more efficient. We would certainly not recommend that College Studies should give place to the affairs of the Society, or be made to suffer in any way by them. Our main object in coming to College is to obtain those qualifications in literature and theology which are requisite for the work of the ministry, but while this is the primary object, and must be attended to at all hazards, the cultivation of a missionary spirit is surely a vastly important object too—and it was with this view that our Society was originally formed, and is still maintained. And although full time must be given to regular duties, it is surely in the power of all to devote one evening, each month, to purely missionary matters. What, after all, avail our acquirements in literature, and science and theology, unless associated with a fervent missionary spirit? Let us count it a delightful privilege to be able, once a month, to step out of our study rooms, and find ourselves in this spacious hall, met for the purpose of hearing of the progress, at home and abroad, of the Redeemer's cause. Great cause there is surely for diligence, seeing that so much has to be accomplished and the instrumentality is still so small. Look to the North—look to the South—to the East and to the West—darkness still covers the earth, and gross darkness the people. "O for the spirit of Christ and his Apostles! O that the mantle of the missionary fathers of past and present times might fall upon us, so that we might be instrumental in dispelling the moral darkness which hangs so gloomily over our earth, and thus help to bring about that happy time when our Redeemer's kingdom shall extend from sea to sea, and from the river to the ends of the earth—when the Jews shall be brought in with the fulness of the Gentiles—when Babel, the Great and all antichristian systems and combinations shall be, for ever, put down, and when all nations, and kindreds, and tongues, and tribes shall joyfully and unitedly sing—Salvation to our God which sitteth upon the throne, and unto the Lamb."

JAMES ROSS, Secretary.

Knox's College, Oct. 24th, 1856.

## Communications.

### NOTES OF MISSIONARY VISIT TO ARTEMISIA.

MY DEAR SIR,—In compliance with your request, I beg to furnish you with the following notes of my visit to Artemisia. I have to apologise for not sending them sooner.

Leaving Toronto, my route lay along the Northern railroad. The first Sabbath I spent at Bradford and West Gwillimbury, supplying the pulpit there in the absence of the respected pastor. Being unexpectedly detained at Collingwood, I had the pleasure of meeting the congregation there on the following Sabbath, their own missionary being absent at the time on a collecting tour in behalf of a new place of worship, in place of the one recently consumed by fire. Returning to Bell Ewart, a neat little village, on the Northern railroad, I preached there, on a week evening, to about thirty people, who came together to hear the word. No conveyance had yet arrived from Artemisia. I succeeded, with some difficulty, in hiring one at Collingwood. Our route lay through Osprey, which is yet a comparative wilderness. The settlers, so far as I could ascertain, are chiefly Highlanders, and are but very poorly supplied with the means of grace

Arrived at Artemisia, I received a cordial welcome from the friends there. The settlement is comparatively new. The soil is somewhat light, but the climate is healthy and the settlers generally sober and industrious. In spiritual things not much progress has as yet been made. The place, however, is not without promise in this respect, were it duly attended to. Little has as yet been done for the spiritual interests of the settlers. Mr. McKinnon, of Owen Sound, was the first to take any interest in them. Your own visit, more than a year ago, is yet kindly remembered, and their hopes, for the future, rest chiefly, under God, on your efforts in their behalf. Dr. Burns, also, paid them a visit, when in that region of the country. These, with some other flying visits of preachers passing through, is all that has yet been done for the spiritual interests of the place. They were disappointed in their expectations of a missionary for last summer. In consequence, I found matters not very promising. My visit, short as it was, tended to re-assure them for the future. I encouraged them to hope for better days to come. I trust you have been successful in getting a supply for them, at least for a part of the winter. I am sure, any devoted missionary will find it a field of much usefulness. I have never seen, anywhere, a greater desire to hear the gospel. I have never experienced a warmer reception in the houses of the people. In this department of the work, I found particular pleasure from the fact, that it was the first visit of a minister to many of the families since they settled there. It was a real cordial welcome, which none but the warm hearted sons and daughters of old Ireland can give. "You're welcome here," with a hearty shake of the hand, is the kind salutation which greets the missionary in his rounds from house to house. Every facility was afforded me of making the most of my short visit. My time was pleasantly occupied in preaching at three distinct stations—visiting the families during the week, and dealing with such as made application for baptism. I am sorry to say that here, as in many other places, lax views prevail on the subject of baptism. I found it necessary to ask particular attention to this subject from the pulpit. What is baptism? I wish parents everywhere would solemnly ask themselves this question, both before and after receiving it for their children. "Repent and be baptized—for the promise is unto you and to your children." It is a sign and seal of the covenant. But what does it signify and seal to those who have no interest in the covenant through union with the Lord Jesus Christ? Surely nothing. It is therefore, not only unmeaning, but a solemn mockery of the ordinance, unless the parties receiving it for themselves or their children, are giving some good evidence of their being in covenant with God. The people of Artemisia I found most willing to be taught in this as in other matters of our holy religion. There is not much information accessible to the people on these and other matters of a religious kind. I think there is a scarcity of religious reading among the families, and good books might find a ready sale in the place. Could not something be done for them, in this way, by our Board of Publication? It is more necessitous than many places visited by those in the way of selling religious books. Such instruction would prepare the way for a more full appreciation of a preached gospel. Let "paper preachers" be sent now to every corner of the land, and as soon as possible let living heralds of the cross go forth to reap the many fields which are already white to the harvest.

Artemisia is one of these fields. It is a new and improving settlement, progressing in wealth and in population. There are abundant materials to work upon, and means to support the workman, if he is one that needeth not to be

ashamed in the Lord's work. Yes! there are many precious souls to be saved, or to perish in their sins, and who are now accessible to the preacher of the gospel, and ready to hear the word of eternal life. This is one feature of that portion of the field. In the second place, the people there are not only accessible to the gospel—they are most anxious to have the means of grace regularly dispensed among them. From what I saw and heard, I would be disposed to set down this as the characteristic feature of the place at the present time.—There is not that comparative indifference here to spiritual things, which is, alas! a too prominent feature in older and long neglected settlements. There is, on the contrary, a pressing to hear the word, and such an eager attention to its precious announcements, as is quite refreshing. And, as a third and last feature, I would observe with pleasure, that all the Presbyterians there are quite united in their wishes to obtain a minister from our church. There had been some difficulties on this point, but now there are none, so far as I could learn.

I would fain have added a few remarks on the claims of the surrounding country in that part. This was so well done by yourself, a little more than a year ago, as to make it unnecessary for me to enter upon it. It is well, however, to remember, that every year hundreds are pouring into that part of the country, and more especially since the opening of the Northern railroad. That portion of the field has very high claims upon the Presbytery of Toronto, and these are, year by year, increasing. I would add, that so far as I have seen and studied the mission field of the Presbytery of Toronto, it is a most extensive and inviting one—much more so than any one can have any idea of, until he has set himself down to the study of it. I would call particular attention to the Northern portion of it—an extensive region, where there is not as yet any settled minister of our church. From Caldon and Erin inclusive, as far north as the Presbytery's bounds extend, is one vast field of spiritual destitution, so far as our church is concerned. Is not this worthy of note, as showing what has yet to be done in meeting the great spiritual destitution now within our own borders? and increasingly so as we extend our view to the still greater destitution abounding in heathen lands—is one reminded of the blessed Saviour's own words, and of the need there is of continually urging the prayer contained therein:—"The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest that He would send forth labourers into his harvest." It is well, solemnly, to ask ourselves betimes, not how frequently we utter, but how much we sympathise with the holy Saviour in this benevolent prayer. And let all God's people, especially those who are in places destitute of the gospel, take hold of this prayer, and plead it believingly and without ceasing in their own behalf, until their cry shall have entered the ears of the Lord of the harvest, and if God's Word is true, they shall not be unsuccessful. This is the most likely, because the most Scriptural way of obtaining the means of grace. I would say to all the readers of the Record, yea, to all the readers of the Bible, try this way of getting labourers for the spiritual harvest. Pray the Lord of the harvest and He will send forth labourers unto the harvest.

W. T.

Plympton, November, 1856.

## KNOX'S CHURCH, BOSTON.

To the Editor of the Record.

DEAR SIR.—

Having lately spent six weeks in supplying Knox's Church, Boston, may I ask space in

your valuable columns to communicate a few facts in reference to this interesting and important field on which our Church has so lately entered?

It is not easy for Scotch and Irish Presbyterians to accustom themselves even to the Orthodox Churches of New England. They do not soon feel at home in Churches where organs have silenced the voice of the Congregation in praising God, where the people sit irreverently in prayer, as if they were addressing an equal, and asking no favour, and where the reading of pretty essays has very generally usurped the place of preaching. Some may ascribe this to mere habit, and early prejudices, but others with whom we are more inclined to concur, may account for it on a principle very analogous to that which prevents a man who has drunk old wine from straightway desiring new, "For he saith the old is better." Be this as it may, a number of Presbyterian families, who did not feel satisfied with the means of grace which they then enjoyed, applied, some years ago, to the Colonial Committee of the Free Church, for a minister.

The person selected by Rev. Mr. Bonar to raise the standard of Free Church Presbyterianism in New England, was Rev. A. S. Muir, formerly we believe, a Minister of the Congregational body. It is now about three years since this gentleman, with the most encouraging prospects, organized the Congregation in Boston, in connexion with the Free Presbytery of Halifax. The attendance at first, we have been informed, was usually about five hundred. After labouring for nearly two years, as a Missionary, Mr. Muir returned to Scotland.—Before his departure however the seeds of difficulties had been sown, which have since yielded an abundant harvest.

The Congregation, thus deprived of stated supply, applied to the Free Church for a Minister. At the time we left Boston, it was hoped that the services of Rev. Mr. Izett, with whom a correspondence had been carried on for some time, and who is well reported of as an able and faithful minister, might be secured.

After Mr. Muir left, the Presbytery of Halifax, which always took a deep interest in the welfare of the Congregation, sent regular supply, such as was at its command. But notwithstanding this, the Congregation, owing to the uncertainty of its getting a minister, the difficulties which had sprung up within it, and other causes, in nine months dwindled away to some forty or fifty persons.

It now began to be felt by the few faithful friends of the cause who had adhered to it through all its difficulties, that something must be done to save the Congregation from ruin.—Expenses were running on. Debt was being incurred. Rent to the amount of \$400 per annum had still to be paid for a Church now nearly empty. It was in this crisis that they turned their eyes to the Presbyterian Church of Canada, as more likely from its proximity and strength to be able to afford them efficient assistance; and applied to the Presbytery of Montreal to be received as a Congregation of our Church. The Presbytery of Montreal having complied with the prayer of the petition, immediately set about finding supply for this new outpost of our Zion.

At their request I agreed to spend a few weeks in Boston. The Congregation I found encouraged and refreshed by a recent visit from the Rev. D. Inglis, Hamilton, and hoping for brighter days. This hope seems to have given them new life. The first Congregation which I addressed might consist of about one hundred and seventy persons. Before the end of six weeks the Congregation was usually about two hundred and fifty in the forenoon, and three hundred and fifty in the afternoon. The last time I preached there could not have been

less than five hundred present. Of course many of these were strangers. But we have no doubt a faithful and laborious minister would soon gather as large a congregation as that around him every Sabbath. Boston contains a large Presbyterian population from Scotland, Ireland, and the British Provinces, especially from Nova Scotia. About one-third of the Congregation is from Nova Scotia.—Canada also contributes its quota to the Presbyterianism of Boston which gives the friends there an additional claim upon our Church.

Had this field been properly occupied a few years ago, there might now have been two or three flourishing Congregations in the Puritan Metropolis. As it is, it is not too late to hope for seeing a Presbytery of New England.—There are now materials for Presbyterian Congregations in many other places besides Boston, if we were only prepared to step in and collect them into Churches. Nearly all the manufacturing towns have a considerable Presbyterian population.

Knox's Church is largely composed of young men and young women; and I could not but regard it as a token for good to see the deep interest which they generally manifested in the prosperity of our cause. And it was still more pleasing to see in many instances the vigour of youth controlled by divine grace. During my stay in Boston a young men's Bible Class, in which thirty members were enrolled, and a Female Bible Class with fifteen members, were formed. The Confession of Faith was chosen in both as the text book. A vigorous Young Men's Christian Association was also organized in connexion with the Congregation which promises to be productive of much good. Its object is two-fold; (1) the spiritual welfare of the community, especially of Presbyterians coming to the City, whom it deigns to surround with a Christian influence, and bring within the range of the means of grace; and (2) the mutual improvement of the members, by the reading of essays, discussions, &c., &c.—It was my privilege to hear the first essay.—The subject was "the duty of prayer." It is not so much to any that if future efforts are of a similar character, much good must result, alike to the heads and the hearts of the members.

Besides Knox's Church there are other three small Presbyterian Congregations struggling for an existence in Boston. Two of these are connected with the Associate Reformed Church, and one with the Covenanters. If our people were likely to connect themselves with these Churches which so nearly agree with us in doctrine, worship, and discipline, it would be wisdom on our part to leave this field wholly to them, but of this, from all I could learn, there is no probability whatever. If we do not occupy this position, it is to be feared that a large number of Scottish, Irish, and Nova Scotian Presbyterians will wander about from Church to Church without becoming members in any, and ultimately sink down into carelessness or scepticism, or fall in the worst of all heresies—a bad life.

The temptations which surround young men when they come to Boston are very numerous, and unless there is a church in which they feel an interest to take them by the hand, they are very likely to fall. It is a city full of deadly error. Of the hundred Churches which it contains, one-half are dedicated to the spread of soul-ruining error, such as Unitarianism, Romanism, Universalism, Puseyism, Swedenborgianism, &c., &c., &c. Unitarianism, although now we believe on the wane, has more Churches in the city than any other denomination. And these contain a very large portion of the wealth and fashion of the city. They contain also preachers, and these popular ones, who are not ashamed openly to advocate from the pulpit the frequenting of balls and theatres.

fidelity has also many advocates open and secret. One of the most popular preachers in Boston is, to speak plain English, neither more nor less than an open infidel. These facts may give some idea of the atmosphere of the American Athens, and of the dangerous influences to which young men of sound principles are exposed on entering it. It surely needs nothing more to show the importance of our sustaining this beacon light, which has been erected to guide Presbyterians who come to Boston from the Fatherland, and the British Provinces, past the shoals and quicksands of error, on which too many of them might otherwise make shipwreck of their souls. It is pleasing also to know that the Orthodox Churches of Boston hail with pleasure this new assistant in the work of stemming the tide of error and ungodliness.

Knox's Church, Boston, has been visited by the Rev. T. Wardrop, of Ottawa, is now, we believe, enjoying the services of the Rev. John Laing. We trust the Presbytery will be able to secure for this important station, a continuous supply of such ministrations as it now enjoys, and that it will never have cause to regret its connexion with the Presbyterian Church of Canada.

I remain, &c.,

WM. McL.

AMHERSTBURG,

Nov. 14, 1856.

(We think it right to mention that letters received from Boston bear very decided testimony to the acceptableness and usefulness of Mr. McLaren's services. The members of the Bible Classes presented him with valuable tokens of their regard and esteem. Since Mr. McLaren's visit the congregation have resolved to join in calling him as their Pastor.—Eu.)

#### NOTES OF VISIT TO ELMIRA—ILLINOIS.

Mr. Editor,—

Having at your request, spent some time in Elmira, Illinois State, ministering to a number of Scotch families a brief account of this land, may possess some interest to your readers. I may be allowed to remark a little on the state of the country through which I passed, as well as that particular locality to which my mission was. Leaving our own beloved Canada with her free and British institutions, my first stage on the American side was Detroit, a considerable city, directly opposite Windsor, the terminus of the G. W. R. In the place referred to there are some excellent business places, some good private dwellings, and commodious Churches, though greatly deficient in architectural style, taste, and proportions. We admired much, the comfort and cleanliness about the place.

Passing through Michigan State by the M. C. R., the traveller is impressed with a conviction of the sterility of the soil and the uninteresting nature of the country. For though there are many small towns and villages along the Railroad track, yet the general appearance of the land is not favorable. The inhabitants however, seem to be Church-going people, as every town had three or four Churches. We were glad to observe also some many flags floating on the breeze, bearing the inscription, "Fremont and Dayton."

Owing to some detentions, it was late at night when we arrived at Chicago. This City is situated at the head of Lake Michigan, and though the site is low, it is very pleasant.—Early next morning we passed along the streets, and to our astonishment found crowds of men, women, and children, some in omnibuses, luggies, waggons, carriages, and carts. Chicago is perhaps the most flourishing

city in the union. A few years ago it was but a small, moist, dry, uninteresting place, now it numbers ninety thousand inhabitants. It is destined to outstrip all the other cities of the Republic. Even New York itself will soon be cast into the shade. A direct navigation between it and Liverpool must be of advantage to its prosperity. Though we could linger on its streets examining its various objects of attention, yet duty called us to move onwards, and so we directed our course due south some one hundred and forty miles through Illinois, over vast prairie plains stretching far beyond the range of vision. This is one of the best States under the American Government. In the quality of the soil, the salubrity of the climate, and industry of the people, it cannot be surpassed. The Chicago, Quincy and Burlington Railroad passing through the state to the shores of the Mississippi is of much advantage to the people. Previous to the opening of this route some three years ago, the farmers had to drive their produce from one hundred to one hundred and fifty miles to market, now a few miles will suffice; and though prices are not nearly so high as with us, yet they are remunerative. The state is rich in coal, which causes the scarcity of wood not to be much felt, except for building purposes.

The settlement for which I left home, contains about fifty families, that is, of old country people. Of this number there are seventeen Gaelic-speaking families from Rosshire. A few of the inhabitants have been there for eighteen years, though the most are of much later date. The greater part of the Highlanders have come within five years. The attention of the Associate Reformed Church was early directed to the place, and through their fostering care a considerable congregation has grown up.—There is a regular organization, an excellent Session, and a neat Church. A minister has been dividing his services between this locality and another town 20 miles off. At the latter mentioned place he lives, and because of the distance between the stations, his advanced age, and the bad roads at certain seasons, he is about to resign his connection with the Elmira Congregation.

I may say that the Gaelic portion of the people, though doing something in the way of supporting the gospel, have never formally connected themselves with that Congregation. Many of them avail themselves of the preaching of the word, but others have not been in the House of God since they left their native land, just because they cannot profit by the services in the language in which they are conducted. The destitute condition of the Highlanders has excited the compassion of the rest, and they cheerfully united in a petition to the General Assembly of the Free Church of Scotland to send them a minister who could preach in both languages; but owing to the lack of labourers at home, their prayer was not granted. By the excellent Convener of the Colonial Committee, the case was referred to yourself, Mr. Editor, with a request that some steps be taken to send them a minister either permanently or for a few Sabbaths.—They are again willing to unite, and are perfectly able to sustain a pastor. Two years ago when they made their case known to the Free Church, they could offer only £50, but now they promise £200 per annum, with a house; so greatly has the Lord prospered them. To us they look for a minister as the A. R. C. cannot give them a Gaelic-speaking man, and none else can occupy the field efficiently, either with comfort to himself, or edification to the people. But it may be replied that so long as we ourselves are so destitute, we cannot spare a labourer. It is true our circumstances are peculiar but there is no vacant Congregation or station under our care but what may be visited by a minister several times

during the year, but this people must live and die without ordinances in their own tongue unless we do something for them. Altogether a minister would find himself quite comfortable. He would have an intelligent, kind, attentive, respectful, and most exemplary people. Many of the ungodly practices and vices so fearfully prevalent in this country are there almost unknown. There is but one case of intemperance in the neighbourhood, and no balls, lotteries, gambling, &c., are tolerated. Will no one be found willing to cast in his lot among this people? Will not some of our Gaelic students direct their attention to this interesting field? Will this people be allowed to perish for lack of knowledge? Who will go to point them to the "Lamb of God which taketh away the sin of the world?" Is there none who will say "Here am I, send me." With deep gratitude to God for his favor in going out and coming in, and for the door of usefulness he has opened to me.

I am, Mr. Editor,

Yours, &c., M.

Woodstock, Nov. 20, 1856.

#### PROGRESS OF THE CHURCH.—ANOTHER CONGREGATION ORGANIZED.

To the Editor of the Record.

KINGSTON, 4th October, 1856.

REV. AND DEAR SIR,—

About four years ago, a letter of mine, to a reverend friend in the Montreal Presbytery, appeared in the *Record*, giving an account of some tours, which I made among the mountains of Grenville, Harrington, &c., in Lower Canada; and shewing the extreme destitution, in respect of the means of grace, which then existed in those localities, and especially among the Highland Presbyterians. I have now the satisfaction of stating, for the information of those who love our Zion, and rejoice in her prosperity, and also for the encouragement of those who go forth as pioneers, *preparing the way*, that this barren district may, now, in some respect, be compared to a "fruitful garden." In my former letter, I mentioned that some of the settlers had not heard a sermon for 13 years previously. Now, however, the aspect of things is changed, and Matthew iv. 16, is to a certain extent, applicable to this people. They now form a congregation, with properly constituted office-bearers, and have, lately, had the sacrament of the Lord's supper dispensed among them—the first time in 22 years. Believing it will be interesting to the readers of the *Record*, as shewing the extension of the Redeemer's kingdom, I take the liberty of giving a brief sketch of a tour made by the Rev. P. Currie, Mr. A. F. McQueen, student, lately of Kenyon, and myself, in this district, for the purpose of administering the sacrament.

We left Vankleek Hill on the 22nd ult., and proceeded across the Ottawa river; had services in Chatham, and thence continued our journey along the north bank of the river to the village of G.enville; thence, across the mountain to the rear settlement. Here, also, we had services, both in Gaelic and English, before a small but attentive audience. Another stage, through a long, dreary, uninhabited forest, brought us to Harrington, the centre of our operations. We had no sooner arrived than commenced the preparatory sacramental services. Mr. Currie and Mr. McQueen preached on the Thursday, Friday, and Saturday, alternately, in English and Gaelic. The word preached seemed to go forth with power, and the services were in every respect such as becoming the solemnities which were in prospect. On these days, too, Sessions composed of three or four Elders and the Moderator, were held—chiefly for the purpose of examining candi-



dates for communion—and the result of the examinations was generally satisfactory.—“Early on the first day of the week,” the services were commenced in the English by Mr. McQueen, followed by Mr. Currie in the Gaelic. This was, indeed, a solemn season to those poor and long-neglected Highlanders. They had in reality “a table spread for them in the wilderness,” and the word preached with power seemed to affect them deeply—many giving vent to their emotions in sobs and tears. The number who sat at the table, inclusive of ourselves, was twenty-three.

The services of the day continued about five hours; yet no one present manifested the least sign of impatience, altho’ many were compelled to stand during the whole time, while those who sat, were not much more comfortable—their seats being composed of round cedar poles, laid horizontally. We had to thank Mr. Murdock Melae for the additional convenience of a house, his being the only one in the neighbourhood adapted for the purpose of a meeting.

On the Monday after the conclusion of the thanksgiving service, two more Deacons were ordained and a collection of \$10 was presented to us to defray our expenses, five of which we voted to the Home Mission Committee. On our return home by the same route, Mr. C. preached in both languages in the township of Grenville; and after ten days absence, we arrived safe at home, considerably fatigued but much refreshed in spirit.

D. CATTANACH.

### Office of Ecclesiastical and Missionary Record, &c.

The Office of the Record and of the Schemes of the Church, will now be found in Yonge Street, East side, second door from Richmond Street.

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

All communications connected with the Record and the Several Schemes of the Church, to be addressed to “REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD,” 108, Yonge Street, Toronto.

#### TO CORRESPONDENTS.

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

## The Record.

WEDNESDAY, DECEMBER, 1856.

#### CALLS TO GRATITUDE.

We presume that most of our congregations have been called together, in accordance with the recommendation of our respected Moderator, for the purpose of engaging in exercises of praise and prayer to Almighty God, the bountiful bestower of the mercies, of which, as a people, we partake so largely. It is most seemly that such services should be engaged in, and that there should be some public and outward recognition of our dependence upon God, and some manifest expression of gratitude to Him. We cannot see what hinders the observance of a general day of thanksgiving, or why the Government of the country

should not, for one day, close the public offices, and invite all the people to act in a similar way—to lay aside the ordinary toils of life, and to join in presenting to the Lord of the whole earth a tribute of homage and of gratitude.—This is done annually in the United States, and we do not see any practical difficulties here. We believe the people generally would cheerfully observe a day of general thanksgiving.

We have, undoubtedly, many loud calls to gratitude. God has again blessed us with an abundant harvest. The genial showers of spring, in their season, softened and refreshed the earth. God blessed the springing of the ground. No pestilence hath breathed upon us. The active duties of agriculture and commerce have been carried on amidst the smiles of a kind providence. The year has been one of prosperity and success. It becomes us now, when near its termination, to recognize God's hand in our abundance and prosperity, and to pray that his blessing may rest upon us as a people.

We have seen the great system of railroad communication, which seems destined to produce such an effect on the material growth and development of our country, carried, if not to completion, still to a point of very considerable progress. The extremities of these extensive Provinces are brought near. Space is in a measure annihilated. We thank God even for these measures of progress, believing, as we do, that whatever tends to promote even the development of the physical resources of a country is capable of being made instrumental in promoting its higher progress. We do not feel that we could enter into all the measures which have been adopted for celebrating the opening of the railway throughout the Province. We believe there has been an extravagant waste of money, for which no beneficial return can be looked, and that countenance has been given to practices which war against the souls of individuals, and of course are prejudicial to the best interests of the community. But, while we protest against such celebrations as being essentially worldly in their spirit and tendency, we do not look with indifference on the signs of advancing improvement. We thank God that, as a community, we are advancing.

Realizing our union with the great British Empire, we have reason to be thankful that we can look back to the establishment of an honorable peace. The ravages of war have ceased. The sword has returned to its scabbard. Results have been effected which, we trust, will tell on the progress of Christianity in the East, and quicken the friends of missions to do with their might whatever their hands find to do.

We have cause to be thankful to God for other victories. The attempts made, by designing and wicked men, in the parent country, to break down the barriers of the Sabbath, have, in the meantime, been frustrated. The enemies have been defeated, and the friends of the Sabbath have been made to rejoice.

We have thus many calls to gratitude and thanksgiving. We have grounds of thanksgiving as a people, and we have special cause of thanksgiving as a church. Our cords have been extended. We have been privileged to send abroad our cords, even to India, and to take possession, in the name of Jesus, of a portion of what may be called, specially, the kingdom of Satan. At home, peace and prosperity prevail throughout our congregations, and in our Theological Institute.

We shall be guilty then if we withhold our tribute of gratitude. Surely God hath highly favoured us. If we consider the condition of other nations, the contrast may well deepen our own thankfulness. In Italy, Spain, and other countries, where the Man of Sin reigns, persecution is still the portion of Christ's followers. In France we see the incipient surging and tossings which may issue, no one can tell how soon, in another revolution. Even in the neighbouring Republic we see good men sighing and crying over the triumph of proslavery principles. There, we doubt not, many good and faithful men kept their thanksgiving day as a fast day. Let all these considerations call forth our gratitude and thanksgiving. But let us remember, that the outward tokens of gratitude will be mere hypocrisy if the heart is not warmed, and if we do not devote ourselves really and practically to the Lord. Let our gratitude, therefore, be practical. Let us honour the Lord with our substance and with the first fruits of our increase. Let us reform abuses in our own practice where such exist.—Let us set up an altar of God in our families, and live as those who are not their own, but have been bought with a price even the precious blood of Christ.

#### CHRISTIANS IN THEIR RELATION TO SECULAR AFFAIRS.

Ought Christians to meddle with politics?—Certainly they ought. Why should the ungodly alone have the control of these matters? If Christians stand aloof, it need not be wondered at if our Courts of Parliament and Municipal Councils reflect, not the virtues, but the vices of the people. We think it due to the interests of morality and religion, to bring this subject before the consciences of our readers, in view of the approaching municipal elections. Next month the appointment of Aldermen, Councillors, and School Trustees, will devolve upon the people of the Province.—It is a matter of no small importance that pious, as well as intelligent men, be chosen. Mayors, Councillors, Trustees, can do much to protect the Sabbath, to repress intemperance, to discourage the horse-race and circus, and promote education. None but men of principle and piety, therefore, should be entrusted with these vast interests. Who would think of entrusting a known cheat or drunkard with the management of his property? What father would employ a notorious Sabbath-breaker or swearer to instruct his children? Can it be right then to entrust men, notorious for dishonesty, Sab-

bath-breaking, intemperance and profanity, with the public purse, and the general interests of morality and education? We feel the less hesitation in pressing these thoughts upon our readers at the present juncture, when the disorganization of political parties affords a most favourable opportunity for making the religious element tell upon our various municipal elections. Hitherto, Christians have too often kept aloof from elections, or, perhaps, voted for the man of their party, whether moral or immoral, a Christian or an infidel. It is high time that God should be acknowledged in politics as well as in all the other relations of life. Rulers are instruments employed by God for important ends. Is it not then a direct insult to the Almighty, to select for his service, men who are notoriously his enemies?

#### INDUCTION AT DUNNVILLE.

The Presbytery of Hamilton met at Dunnville on the 19th inst, for the purpose of inducting into the pastoral charge of the congregation of the Presbyterian Church of Canada there, the Rev. Robert Jamieson, who lately arrived in this country from Ireland. Dr. Irvine preached an able and appropriate sermon. Mr. Craigie presided and put the usual questions to Mr. Jamieson, who, having answered them satisfactorily, was set apart, by prayer, to the pastoral charge of the congregation, and received from the Presbytery the right hand of fellowship. Mr. Black addressed the minister and Mr. Alexander the people, upon their respective and reciprocal duties. There was a large attendance of members and adherents on the occasion, who all seemed deeply interested in the services of the day, and at the close of them, received Mr. Jamieson among them as their pastor with a hearty welcome.

The congregation has suffered much from the want of a settled minister for about three years, during which time they depended upon such supply of students or probationers as the Presbytery could provide, and had fallen into a very low state, both numerically and financially. But since Mr. Jamieson came among them, two or three months ago, a gradual and great increase has taken place; so that they are now in a position to refund a large amount of arrears to the Home Mission Committee, and to guarantee a comfortable provision for their minister, including a manse. The healthy, united, and earnest aspect, which this and other congregations, in similar circumstances, are beginning to assume, is encouraging, and fills us with good hope for the advancement of the Messiah's kingdom and the prosperity of our Zion.—*Com.*

**KNOX'S COLLEGE.**—COMPETITION FOR BURSARIES.—The following are the names of the successful competitors for Bursaries, at the commencement of the present session, viz:—

Guelph Bursary, for best examination in Virgil and Homer, James Wallace.

John Knox's Bursary, James Whyte.

Best Examination on Butler's Analogy, Hodge

on Romans, and Alexander's "Christ and Christianity, Thomas Fenwick and Daniel Clark, (nearly equal.)

Best Examination on Lock's Essay, Edwards on the Will, and MacIntosh's Dissertation, Donald McVicar.

Best Examination in Hebrew, Thomas Fenwick.

Best Examination in Latin Grammar, John Davidson.

Best Examination in English Grammar, J. G. Davidson.

Best Exposition in Gaelic, of Lord's Prayer, D. H. Fletcher.

Best Examination in Gaelic Grammar, with readings and Shorter Catechism, not yet decided.

**NOTICES OF CHANGE OF POST OFFICE ADDRESS, AND DISCONTINUANCE.**—It is absolutely necessary to be very specific in regard to the Post office address. For instance, when notice is sent to change the address, from one Post office to another, the name of both post offices should be given. And also, when a paper is returned to the office of publication, the name of the Post office from which it is sent should be mentioned. As we write, a returned Record has come from the Post office, marked "John Walker," but without the name of the Post office from which it was returned.—We have, probably, half a dozen subscribers of the name of John Walker, but we cannot tell who of them has returned the paper. Unless the Post office is mentioned, it is impossible to attend to any intimation of discontinuance.

**NOBLE EXAMPLE OF CHRISTIAN LIBERALITY.**—We observe that S. Lind, Esq., of Chicago, has lately bestowed the munificent sum of one hundred thousand dollars for the endowment of a College in connexion with the Presbyterian Church, New School. We have heard before of the Christian zeal and liberality of Mr. Lind. Mr. Lind has not been twenty years in America. God has graciously prospered him in his worldly business, and Mr. Lind has shown himself a faithful steward of the bounty of God. The question has occurred to us, are there no successful and wealthy individuals in Canada, who feel themselves called upon to manifest their gratitude to God by dedicating a portion of their wealth to such a noble and excellent cause? There is, perhaps, no way in which men of means can do more for the cause of God, and the good of their country and of the world, than by encouraging and aiding in the education of pious young men for the ministry. We long to hear of some such act of Christian liberality amongst ourselves.

**NOVA SCOTIA.**—OPENING OF COLLEGE.—The session of 1856-7, of the Free Church College, Halifax, was inaugurated by an opening lecture, delivered by Professor Lyall, in Chalmers' Church. The subject of the lecture was "The knowable and the manner of knowledge." The *Wesleyan Witness* says of the lecture.—"It

afforded a clear and remarkably acute resume of the systems of leading philosophers, Grecian, German, French, and Scotch, pointing out where these fail, and offering a better theory. We admired especially the brevity and clearness with which he disposed of Professor Ferrier's "Theory of knowing and being;" also, of Cousin's profane interpretation of the "Impersonal Reason."

"CANADIAN PRESBYTER."—Ministers, and other friends, who are kindly exerting themselves to obtain subscribers for this Magazine, will have the goodness to send in their lists before the 20th December, to the publisher, Mr. John Lovell, Montreal, or to either of the Editors, the Rev. D. Fraser, and Rev. A. F. Kemp.—Yearly subscription, one dollar, in advance.

**KNOX'S COLLEGE BUILDING FUND.**—Friends who have been kindly interesting themselves in this matter, are earnestly requested to remit the funds in hand as expeditiously as possible.

#### SABBATH SCHOOL TEACHERS' CONVENTION.

A specially convened meeting of several persons from different cities of the Province, was held at Kingston on the 25th of last month, for the purpose of considering the expediency of holding a Convention of Sabbath School Teachers. The feeling in favor of the proposition was unanimous, as it was thought that such a meeting would exercise an important and beneficial influence upon the Sabbath School cause. It was therefore decided upon.

A local committee, and a committee of arrangements, the latter consisting of two branches, one in Toronto and the other in Montreal, were appointed.

It will be held at Kingston on Wednesday, the 11th day of February next.

As soon as all necessary arrangements are completed, full particulars will be published, and an invitation will be given to every Sabbath School to send one or two delegates.

This being the first Convention, on a large scale, ever proposed in Canada, and as its object is simply the increase of the usefulness of Sabbath Schools, by mutual interchange of thought on their interests, and by an endeavour to create wider sympathy on the part of the Christian public, it is hoped that every School in Canada will be represented. The expense to each will be exceedingly light, as the delegates will be furnished with private accommodation during their stay in Kingston, and the arrangements with the different railway companies to secure a material abatement in the current rates of fare, have, so far, been very successful.—*Communicated.*

#### ANNUAL MEETING OF THE STUDENTS' MISSIONARY SOCIETY.

The Annual Meeting of the Student's Missionary Society took place on the evening of Friday, the 23rd October, in the College Buildings. Besides a full attendance of Students, there were many friends from the City present. The Rev. Dr. Willis presided.

After devotional exercises, Dr. Willis made some remarks on the nature of the "Student's Missionary Society," showing its usefulness, and the beneficial influence which it was calculated to exercise on the Students themselves. He congratulated the Students on their reunion after months of dispersion, and sat down by calling upon the Secretary, Mr. James Ross, to read the Annual Report.



The Rev. Dr. Burns moved the adoption of the Report and its publication.

The Rev. A. Marshall seconded the motion.

Mr. McVicar, in the absence of the Treasurer, then read the Report of the financial affairs of the Society, which shewed that they were in a more prosperous condition than on any former year.

Mr. Fenwick read a report of the Student's labours during the summer, which was very gratifying. Its adoption was moved by Rev. A. Wickham, (of the Congregational body) seconded by Rev. W. Reid. Dr. Willis, after some farther remarks, closed the meeting with prayer.

The public meeting being closed, the Students proceeded to elect Officers for the ensuing year.

The gentlemen elected are as follows:—

President.....Mr. JAMES WHITE.  
Vice President.....Mr. DANIEL CLARK.  
Rec. Secretary.....Mr. JAMES ROSS.  
Cor. Secretary.....Mr. D. H. McVICAR.  
Treasurer.....Mr. JAMES GREENFIELD.  
Committee—Messrs. Millican, Fenwick, Blount, and Alexander Frazer.

### Items of Religious Intelligence.

**MADIRA.**—The Rev. Alex. Brown has been ordained as Missionary Pastor for the island of Madeira. It is hoped that his labours may be greatly blessed, not only to such of his countrymen as resort there, but also to the natives.

**REV. DR. MCKAY.**—Rev. Dr. McKay has been inducted into the pastoral charge of the congregation of Sydney, of the Presbyterian Church of Eastern Australia. It is calculated that there are 12,000 Presbyterians in Sydney and neighborhood.

**ABYSSINIA.**—Bishop Gobat, the English Bishop of Jerusalem, has, for some time, been engaged in an attempt to open missions in Abyssinia.—He has sent two persons with eighteen camel loads of Bibles. He expresses his belief that Abyssinia will be one of the doors by which the gospel shall enter Africa.

**COLLACK.**—The Rev. James Robertson, of Cray, has been called as successor to the Rev. Mr. Bonar, now of Glasgow.

**ARCHDEACON DENISON.**—Sentence has now been pronounced in this case. The Archdeacon having failed to retract the statements which were considered unsound, has been deprived of his benefice. He has appealed to the judicial committee of the Privy Council.

**KINGSTON FREE CHURCH, GLASGOW.**—The Rev. Alex. Brown has received a call to this church, vacant by the removal of Mr. Gibson to a chair in the new College, Glasgow.

**PERSECUTION IN SPAIN.**—Although M. de Mora has been released, or, to speak more properly, has escaped, there are still victims of Popish intolerance in Spain. Special mention is made of M. Ruet Y. Ross, who still remains in the prisons of Barcelona. This man is mentioned in the *News of the Churches*, as having been converted in Piedmont, and as one of the first to suffer after the tide of reaction set in. He bears his imprisonment with great patience.

**SWEDEN.**—For some time, great intolerance has prevailed in Sweden, no dissent from the established form of religion, which is Luther-

anism, being in fact allowed. The King in a speech at the opening of the Diet lately, expressed himself strongly in favour of a more liberal system. Representations had been made to the King by the Evangelical Alliance.

**DIVINITY HALL U. P. CHURCH.**—The Rev. Dr. Taylor, Professor of Divinity, has returned, and entered on his duties as Professor of Divinity. The number of students is stated to be larger than in former years.

**OUR SPIRITUAL DESTINATION.**—We observe that the Rev. John Scott, of London, addressed the Synod of Glasgow on the religious condition of Canada, and that the Rev. Henry Gordon addressed the Synod of Aberdeen on the same subject. Both brethren, in the course of their addresses, gave full and accurate statistical statements in regard to the condition and progress of Canada generally. These addresses, we have no doubt, will do much good.

In connexion with his visit to Aberdeen, the Rev. Mr. Gordon spent some time at Towie, where the Rev. Thomas Alexander, formerly of Canada, is now labouring, and took part in the communion services.

The Rev. Mr. Scott has returned in safety to his flock. Dr. Bayne has also returned in the enjoyment of improved health.

**REV. J. ROGERS, FORMERLY OF DEMORESTVILLE.**—The Rev. J. Rogers, on the occasion of visiting Demorestville lately, was presented with an address from a number of the inhabitants of the village of Demorestville and of the county of Prince Edward generally, expressive of their respect and esteem. Mr. Rogers had ministered to the congregation of Demorestville for upwards of twenty years, and was for a long time, the only Presbyterian minister in the county.

**MONO.**—The Rev. A. Crawford has received a cordial and unanimous call from the congregation at Mono Centre.

**MARKHAM.**—The Rev. Alex. Young has declined the call addressed to him by the congregation in Markham.

### Missionary Intelligence.

#### FREE CHURCH

**BOMBAY.**—In our last, we mentioned that six natives had been received into the Church by baptism, making one hundred and twenty-six native church members in all. The following particulars are given by Dr. Wilson, of the six just baptized:—

Of two of those, baptized by Mr. Danjibhai on the 6th of July, he thus writes—One of them is a lad of about eighteen years of age. His name is Rama Kalgan. He was to have been baptized long ago, but on the day fixed for his baptism, his mother seized him, and shut him up in the house. He is a nice lad, and I trust will prove a useful member of the Church. The other whom I baptized was the girl of Sakhu (one of the Bombay converts, married to a colporteur employed by Mr. Danjibhai). She was named Rebecca.

Of four persons baptized by me on the 27th July, one, Gangeji Sonawani, is one of my servants, several of whom, from first to last, have

heartily embraced Christianity,—a fact which I view as a great encouragement to the domestic vernacular services which have been regularly conducted here since the foundation of the mission. The others are children of converts, from five years of age and downwards.

Bairamji, the Parsee youth, who remained with the missionaries, remains steadfast in the profession of the gospel. Of the three who went back, it is considered prudent not to give details of their present circumstances. May they have grace yet to go forth, not ashamed of Christ or of his cross.

**MADRAS.**—The Rev. Mr. Campbell, writes from Madras, that, never in the history of the mission, has the word of the Lord sounded out more largely than it is doing now. The audiences have never been so large. Sometimes upwards of nine hundred Hindus and Mohammedans are present on a Sabbath morning, and about three hundred and fifty in the evening. Missionary excursions are made around Madras. The railway, which is to traverse the whole Presidency, and is already partially open, affords growing facilities for such excursions.

**CAFFRARIA.**—The native churches, at several of the stations, have recently received considerable additions, while at the date of the last accounts, there were five candidates for baptism. One of the converts had been elected and ordained as ruling Elder of the Church.

We observe that a Wesleyan Missionary has been murdered at Beecham Wood station in Caffraria. The Muley people, with whom he was, had, some time previously, attacked the tribe of the Amaconda and killed some of them. The Amaconda assaulted the Muley people, and the missionary fell by the assaigais of the assailing party.

**MADAGASCAR.**—The Rev. Mr. Ellis has gone to visit Madagascar, with permission of the Queen. The accounts, previously received, were of a cheering kind. "The Christians," Mr. Ellis says, "are increasing in numbers and influence, and some of the letters assert that only a few of the higher and upper classes, either among the military or civilians, remain attached to the idols, but that the people generally express their conviction that the word of God is good, and the influence, usages, &c. of Christians are also good." Deep interest is felt in Mr. Ellis's mission.

**GOLD COAST.**—The Wesleyan Missions on the West Coast of Africa, appear to be greatly blessed. During the year, there had been an increase at the several mission stations of nearly 300 members. Great changes are looked for in some places which have hitherto been most distinguished for their spiritual darkness.

**TIBET.**—The Church of the United Brethren, with that faith and self-denial which has caused them in so many cases to choose positions of the utmost hardship and difficulty, have lately established a mission station in the Himalaya, at a height of 10,000 feet above the sea, and among tribes little known. Two of their numbers, during last year, made a long tour through the high lands of Tibet, in order to discover

the best position to be occupied as a basis of operations. They have selected Neting, near Kerlung, upon the river Bhagar.—*News of the Churches.*

**SUNAR.**—The November number of the  *Herald*, contains a letter from Rev. J. McKee. It has reference chiefly to the educational system and its bearings on the spread of the gospel.—Mr. McKee states that the press is going on constantly and prosperously, and is proving itself an agency of great importance in that part of India.

**RAJKOTE.**—The Rev. J. Glasgow writes from Rajkote. His attention has been given to the preparation of the Scriptures in Gujarati.—The preaching has been well attended, and the schools have been successful, including the school for females, which was making hopeful progress.

**CHINA.**—In the last *Record* we published a letter from Rev. W. C. Burns. From the following extracts from a letter from Rev. Carstairs Douglas it will be seen that the good seed is not lying dormant. At Amoy a church has been founded on a Presbyterian basis by the American Missionaries.

**Five Baptisms at Pechuia.**—On the first Sabbath of this month I was with Mr. Talmage at Pechuia, when five men were admitted. One is from a little village across this river. He had long heard a little about the Gospel, as one of his relations is a Christian; but the occasion of his increased interest was remarkable. A village at feud with his village had caught him and put him into confinement, where he was in great distress, and bethought himself of the Christian's God, about whose power he had heard so much; and having earnestly prayed, he was in course of time set at liberty. From that time he began to enquire and to attend the Meeting at Pechuia, and to keep the Sabbath, and now he is most hopefully converted. A second is a brother of Tek-Yam, the opium smoker of thirty years' who was converted under Mr. Burns, and who is now employed as a colporteur. This younger brother was also an opium smoker, though not so far gone; many months ago he was impressed, and almost overcame the habit, but he fell again under its influence, and went so far astray that he feared when the truth yet again touched him that he had sinned beyond recovery. But now, after long trial of his conversion and of his steadfastness, he also has been baptized. A third was from the same village as Wat, the man mentioned in last letter as being threatened with punishment for having left the religion of his country. The other two are from the new outstation of Ma-ping.

**More Inquirers.**—On that occasion there came down from Ma-ping twelve other applicants for admission, but it was thought advisable to delay them, as well as four others, at Pechuia, till they have been more fully tried and examined. Three of those men were so desirous to come, that, being unable to come on foot so far (about seven or eight miles), they hired chairs. We are told that there are also several other enquirers. One of these I saw myself on my late visit; he is a very interesting young lad, about sixteen years old, but his parents will not allow him to come to Pechuia, and he can scarcely ever get to the Ma-ping chapel.

**Interesting case.**—Another case is exceedingly interesting. You remember that, two or three years ago, Mr. Burns stayed a little while in that cluster of villages, but saw no fruit of his

work, and we had as yet met with only one man who had received any strong impression at that time; but the Word had also sunk into the heart of a woman, and from that time to this she has constantly worshipped the supreme God; very little of the truth she had learned, but it was enough to be the means of leading her to worship Him in spirit, the only ceremony she used being to bow herself down twelve times in adoration. Her relations scolded her for not joining in their idolatry, but she would worship God alone; and when they could make nothing of earthly threats, they said, "Well, after you are dead, we will not offer meat, and clothes, and such things to you, so you will be a poor, cold, hungry spirit." "No," said she, "God will take me to heaven, and I shall have no need of your meat." All this while as yet she knew almost nothing of the doctrines, and she had no idea there was any Christian within her reach. You may therefore imagine her joy when she learned that a company of Christians had a Meeting-house in her neighbourhood, and now she is a candidate for baptism. She had determined to come down to Pechuia to apply last Sabbath, but the heavy rain and wind which preceded the typhoon prevented her.

**Twenty-one Baptisms at Amoy.**—On the same day Mr. Doty baptized three men at Amoy; one of these was one of the very first who was under impressions, just at the first arrival of missionaries here; but the great, and, for a long time, the only obstacle, was his unwillingness to put away his ancestral tablets. That having been overcome, he is now a member of the Church. On the 8th the London missionaries baptized six women and twelve men, one of these being Mr. Lea's teacher. It was especially interesting to see him confessing that the doctrine of Confucius and the sages was not sufficient to give that salvation which he had found in the faith of Jesus. I need make no remarks on a work of the Lord so marvellous in our eyes.

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. ANNUAL MEETING.

The forty-seventh anniversary of this important institution was lately held at Newark, New Jersey. The annual sermon was preached by Rev. Dr. Bethune, of the Reformed Dutch Church, from 1 Timothy i. 15.

The Report was, on the whole, satisfactory, although the receipts were somewhat smaller in amount than last year.

In the Home department forty-six labourers, twenty-one males and twenty-five females, had been sent out.

The Foreign Missions were reported as being, on the whole, in a prosperous condition.

In Greece, Dr. King had enjoyed unusual opportunity for preaching.

The Armenian Mission is in a very interesting state. Its labourers have increased to 57 American, and 90 native agents. There are 60 young men connected with the Theological schools. To the 24 churches, 149 members had been added during the year, making the total number 629. At Constantinople the press had sent forth more than 40,000 copies, chiefly books in five languages.

The Syrian Mission is also in a prosperous state. Seventeen members had been added during the year.

The missions in China were making progress. At Amoy, 83 had been admitted into the church, making an aggregate of 168.

In the Sandwich Islands the admissions during the year, had been about 1000.

The missions among the Choctaws and Cherokees, are doing, on the whole, well, and show that the labor bestowed, has not been in vain.

The following is a summary:—Missions, 29;

Stations, 124; Out Stations, 65; Missionaries, 134; Assistant Missionaries, 220; Native Agents, 136; Printing Establishments, 9; Churches, 119; Members added last year, 1626; total membership, 20,003; number in schools, 19,346.

The Report, with some slight amendments,—was adopted. Resolutions were adopted in favor of preaching, the oral utterance of the gospel,—as the chief instrumentality for the conversion of the world, while education and the press, are to be employed as auxiliary agencies.

Resolutions were also adopted in favour of the missionaries and converts being left free as to the subject of ecclesiastical relation and organization.

The meeting was pleasant and harmonious. The next annual meeting is to be held in Providence, R. I.

#### SAMOA, OR NAVIGATORS' ISLAND.

We copy from the *Samoa Reporter*, which has been kindly sent by an esteemed member of the Presbytery of Toronto, the following account of the religion, superstitions, &c., of the inhabitants of Samoa. The *Samoa Reporter*, which we have just mentioned, is conducted, and we believe printed, by the Missionaries of the London Missionary Society. It is got up, in every way, in a most creditable way, and amongst other interesting items, contains a Meteorological Register for 1855. We might point to this as one proof amongst a thousand, of the benefits conferred by Missionaries on the cause of science:—

Five and twenty years ago, the Samoans were living under the influence of a host of imaginary deities, and steeped in superstition. At his birth every Samoan was supposed to be taken under the care of some tutelary or protecting god, or *aitu*, as it was called. The help of perhaps half a dozen different gods was invoked in succession on the occasion, but the one who happened to be addressed just as the child was born, was marked and declared to be that child's god for life.

Those gods were supposed to appear in some visible incarnation, and the particular thing in which his god was in the habit of appearing, was, to the Samoan, an object of veneration. It was, in fact his idol, and he was careful never to injure it or treat it with contempt. One, for instance, saw his god in the eel, another in a shark, another in the turtle, another in the dog, another in the owl, another in the lizard; and so on throughout all the fish of the sea, and four-footed beasts, and creeping things. In some of the shell-fish, even, gods were supposed to be present. A man would eat freely of what was regarded as the incarnation of the god of another man, but the incarnation of his own particular god he would consider it death to injure or to eat. The god was supposed to avenge the insult by taking up his abode in that person's body, and causing to generate there the very thing he had eaten, until it produced death. This class of genii or tutelary deities, are called *aitu fale*, or gods of the house.

The father of the family was the *high priest*, and usually offered a short prayer at the evening meal, that they might be kept from fires, sickness, war, and death. Occasionally, too he would direct that they have a family feast in honour of their household gods; and on these occasions, a cup of intoxicating *ava* draught was poured out as a drunk offering. They did this in their family house, where they were all assembled, supposing that their gods had a spiritual presence there, as well as in the ma-

terial objects to which we have referred. Often it was supposed that the god came among them, and spoke through the father or some other member of the family, telling them what to do in order to remove a present evil, or avert a threatened one. Sometimes it would be, that the family would get a canoe built, and kept it sacred to the god. They might travel in it themselves, but it was death to sell or part with a canoe which had been built specially for the god.

Another class of Samoan deities may be called gods of town or village. Every village had its god, and every one born in that village was the property of that god. I have got a child for so-and-so, a woman would say on the birth of her child, and name the village-god. There was a small house or temple also consecrated to the deity of the place. Where there was no formal temple, the public house of the village, where the chiefs were assembling was the temple for the time-being, as the occasion required. Some settlements had a sacred grove as well as a temple, where prayers and offerings were presented. The Swift one, the Sacred One, Destruction, the God of Heaven, the Great Seer, the King of Palotu, were the names of some of the village gods.

In their temples, they had generally something for the eye to rest upon with superstitious veneration. In one might be seen a conch shell suspended from the roof in a basket made of coconut-network; and this the god was supposed to blow when he wished the people to go to war. In another, two stones were kept. In another, nothing resembling the head of a man, with white streamers flying, was raised on a pole at the door of the temple, on the usual hour of worship. In another, a coconut-shell drinking cup was suspended from the roof, and before it prayers were addressed and offerings presented. This cup was also used in oaths. If they wished to find out a thief, the suspected parties were assembled before the chiefs, the cup sent for, and each would approach, lay his hand on it and say: "With my hand on this cup, may the god look upon me, and send swift destruction, if I took the thing which has been stolen." The stones and shells were used in a similar way, but the cup is especially interesting. (See Kitchin's "Bible Illustrations," vol. i. p. 426, on "Divining Cups.") Before this ordeal, the truth is rarely concealed. They firmly believe that it would be death to touch the cup and tell a lie.

The priests, in some cases, were the chiefs of the place; but in general, some one in a particular family claimed the privilege, and professed to declare the will of the god. His office is hereditary. He fixed the days of annual feasts in honour of the deity, received the offerings and thanked the people for them. He decided also whether or not the people might go to war.

The offerings was principally cooked food. As in ancient Greece, so in Samoa, the first cup was in honour of the god. It was either poured out on the ground, or waved towards the heavens, reminding us of the Mosaic ceremonies. The chiefs all drank a portion out of the same cup, according to rank; and, after that, the food brought as an offering was divided and eaten. This feast was annual, and frequently about the month of May. In some places it passed off quietly; in others, it was associated with games, sham fights, night dances, &c.; and lasted for days. In time of war, special feasts were ordered by the priests. Of the offerings on war occasions, women and children were forbidden to partake, as it was not their province to go to battle. They supposed it would bring sickness and death on the party eating who did not go to the war, and hence were careful to bury or throw into the sea whatever food was over after the festival. In some cases, the feasts in honour of

the god, were regulated by the appearance in the settlement, of the bird which was thought to be the incarnation of the god. Whenever the bird was seen, the priest would say that the god had come, and fix upon a day for his entertainment.

The village gods like those of the household, had all some particular incarnation. One was supposed to appear as a bat, another as a heron, another as an owl. If a man found a dead owl by the roadside, and if that happened to be the incarnation of his village god, he would sit down and weep over it, and beat his forehead with stones till the blood flowed. This was thought pleasing to the deity. Then the bird would be wrapped up, and buried with care and ceremony, as if it was a human body. This was not however the death of the god. He was supposed to be yet alive, and incarnate in all owls in existence. The flight of these birds was observed in time of war. If the bird flew before them, it was a signal to go on; but if it crossed the path, it was a bad omen, and a sign of retreat. Others have seen their village god in the rainbow; others have seen him in the shooting star; and, in time of war, the position of a rainbow, and the direction of a shooting star, were always ominous.

The constant dread of the gods, and the numerous and extravagant demands of a cunning and avaricious priesthood, made the heathenism of Samoa a hard service. On the reception of Christianity, temples were destroyed, the sacred groves left to be overrun by the bush, the shells and stones and divining cups were thrown away, and the fish and fowls which they previously regarded as an incarnation of their gods were eaten without suspicion or alarm. In a remarkably short time, under God's blessing, hardly a vestige of the entire system was to be seen.

#### DR. LIVINGSTON'S TRAVELS AND RESEARCHES.

Dr. Livingston has addressed an interesting letter to the Secretary of the London Missionary Society. It is dated Linyanti, on the River Chobe, 12th October, 1856. He has since completed his journey and arrived at Mauritius. He describes minutely the physical features of the country and the climate. The following are his remarks regarding the inhabitants of that part of Africa through which he has passed, and the openings for trade, civilization, and christianity:—

*"The Inhabitants: their Numbers, Character, and Accessibility to Christian Influence."*

"In regard to the people inhabiting this large and populous territory, it is difficult, in the absence of all numerical data, to present a very precise idea. The tribes are large, but divided into a great number of villages. So thickly were these dotted over the country, that in travelling in a straight line, in which we could rarely see more than one on each side, we often passed ten or twelve hamlets in a single day. Occasionally, however, we marched ten miles without seeing any. In no part of south I have visited is such a population seen. Angola contains 600,000 souls, and Loanda, a more populous, and of larger extent than it. The Cape Colony, with 200,000 souls, possesses some hundreds of missionaries and other Christian instructors and schoolmasters, but it will bear no comparison with Loanda as a missionary field. The Makololo territory has several tribes,—Batoka, Barotse, Bushuba, llanyeti, Matlotora, &c.—and there is no impediment to immediate occupation by missionaries; and to such as aspire to the honour of being messengers of mercy to the actual hea-

then, there is no more inviting field in South Africa. I am not to be understood as meaning that any of these people are anxious for the gospel. They are quite unlike the intelligent, inquiring race in the Punjab, or the vivacious islanders of the Pacific. But there is not such callous indifference to religious truth as I have seen elsewhere, nor yet that opposition which betokens progress in knowledge. But there is a large population, and we are sure, if the Word of life is faithfully preached, in process of time many will believe. I repeat again, that I know of no impediment to immediate efforts for their instruction. Every head man and chief in the country would be proud of the visit or residence of a white man. There is security generally for life and property. I left, by mistake, a pontoon in a village of Loanda, and found it safe eighteen months afterwards. Some parcels sent by Mr Moffat, by means of Matebele, lay a whole year on an island in the Zambesi, near Mosio-atumya. It is true it was believed that they contained medicine which might bewitch but regular rogues are seldom scared by such preservatives. The Balonda are a friendly, industrious race, and thousands of the Balobale find an asylum among them from the slave-dealing propensities of their chiefs. They seem to possess a more vivid conviction of their relation to the unseen world than any of the southern tribes. In the deep, dark forests near their villages we always met with idols and places of prayer. The latter are spots about four feet broad, and forty long, kept carefully clear of vegetation and falling leaves. Here, the worshipper, either male or female, comes alone and prays to the gods (Barimo), spirits of departed relatives, and when an answer to the petition seems granted, meal or other food is sprinkled on the spot as a thank-offering.

"The Balonda extend to 7 deg. S. lat., and their paramount chief is always named Matimvo. There are many subordinate chiefs, all nearly independent. The Balobale possess the same character, but are more warlike, yet no prudent white man would be in the least danger among them.

"It seems proper to refer to the Chilboque Bushinje, and Bangala, who treated us more scurvily than any I had previously met with in Africa. Sometimes they levelled their guns at us, and it seemed as if we must fight to prevent entire plunder, and reduction to slavery. But I thank God we did them no harm, and no one need fear vengeance on our account. A few more visits on the same principle would render them as safe as all other tribes, concerning which it may confidently be stated, that if one behaves as a Christian and a gentleman he will invariably be treated as such. Contrary conduct will give rise to remarks and treatment of scorn.

*"Openings for Trade and for the Ultimate Spread of Civilization and Christianity."*

"The Africans are all deeply imbued with the spirit of trade. We found great difficulty in getting past many villages; every artificer was employed to detain us, that we might purchase our suppers from them. And having finished all the game, they are entirely dependent on English calico for clothing. It is retailed to them by inches; a small piece will purchase a slave. If they had the opportunity of a market they could raise on their rich soil abundance of cotton, and zingola beans for oil. I cannot say they were lazy, though they did seem to take the world easy. Their hair was elaborately curled; many of their villages were models of neatness, and so were their gardens and huts. Many were inveterate musicians. The men who went with me to Loanda, did so in order to open up a path for commerce, and without any hope of payment from me. Though compelled to part with their hard-won earnings in that city is. ad, on

our way home I never heard a murmur. The report they gave of the expedition, both in public and private, and very kind expressions towards myself, were sufficiently flattering.

A fresh party was despatched with ivory, under the guidance of an Arab from Zanzibar, and two days only given for preparation; and when they return or even sooner, my companions are to start again. That their private opinions are in accordance with their public profession, I have evidence in the number of volunteers who offer themselves to go to the east with me, knowing I have not wherewith to purchase food even. And they are not an enthusiastic race either; there is not the least probability of any mere adventurer attaining much influence among them. If the movement now begun is not checked by some untoward event, the slave trade will certainly come to a natural termination in this quarter, our cruizers have rendered slaves of so little value now on the coast. Commerce has the effect of speedily letting the tribes see their mutual dependence. It breaks up the sullen isolation of heathenism. It is so far good. But Christianity alone reaches the very centre of the wants of Africa and of the world.

"Theoretically, I would pronounce the country about the forks of the Leeba and Leembye of Kabonpa, and the river of the Bashukalumpo, as a most desirable central point for the spread of civilization and Christianity. And unfortunately, I must mar my report by saying I feel a difficulty as to taking my children there, without their own intelligent self-dedication. I can speak for my wife and myself only,—we will go, whoever remains behind."

### Miscellaneous Extracts.

#### THE BIBLE FOR THE GIPSIES.

Some of the friends of the Bible have interested themselves for the last thirty years in the welfare of a large, uncared-for portion of the human family who dwell among us, but are not of us, our Heathen at home, the Gipsies. Their number in England is said to be 18,000, and on the continent of Europe, more than half a million. Whence they come, we know not, for they have no authentic records; but it is supposed they emigrated from India at the time that Timur Bek ravaged the East, and put five hundred thousand persons to the sword to make proselytes to Mahomedanism. We conclude this to be their origin from their language, which in all countries strongly resembles Hindostanee.

The Sudras of Hindostan are wanderers, and like them, the English Gipsies wander from lane to lane, and common to common, living under a few bent sticks, and an old smoked blanket. Both eat the flesh of almost every unclean creature, and care not if it is tainted. Of late years the English Gipsies are become more choice in their food, but still in the winter still dress and eat snails and hedgehogs. The countenance, eye, mouth, hand, ankle, and quick manner, especially of the female Gipsy, is of a perfectly Hindoo character.

These people have suffered much among the civilized nations. Always suspected of roguery and prosecuted as vagrants; driven and worried from place to place, especially during the last fifty years, while the rest of the world was progressing they were getting worse, and lived more by sheep-stealing, horse-stealing, and fortune-telling, till some efforts, as above mentioned, were made to mend them.

A committee was formed at Southampton in 1823, for the Reformation of the Gipsies in Hampshire, whose exertions have been in some degree attended with success; the name of the Rev. James Crab, "the Gipsies' friend," is dear

to many of the outcasts; a paper "the Gipsies' Advocate," contains the history of his labours and sacrifices. He rented a piece of ground on Shirley Common, as a place of sojourn for the wanderers, where they might learn lessons of useful industry, and hear of the "way that leadeth to salvation." Fifty-nine Gipsies were thus reclaimed by him; five of whom died in the blessed hope of eternal life. He had many children taught to read, and then apprenticed them, or put them to service.

We have received from the Rev. Carr Glyn, Rector of Wiltchampton, Dorset, (who also interests himself strongly in the welfare of this singular race) the following recent particulars concerning the Gipsy children: he says, "The children are clever and interesting; they come into our schools like heathens, but often derive great benefit; they are most desirous to hear the Bible, very quick in apprehending its meaning, much interested in anything about Jesus, and they have voluntarily subscribed pence to the Bible Society, 'to send the good book to others.'"

"We have had sixty of them in our Asylum, a great many of whom learned to read the Bible; and when they have returned to their friends, they had the New Testament given to them, and have often been seen under a hedge reading it.

"Our Missionary, Axford, was listened to by hundreds near London, and the reading and preaching of God's word to them was blessed to many. It often quieted them when rude, and noisy, and quarrelsome. The Holy Book made evidently a deep impression on their poor heathen, ignorant minds. It is the true means, as we have found, to bring the Gipsy to the Saviour—as it has proved to the Bechuana. We are going, D. V., to have another missionary for them near London, and schools as they wanted. The Gipsies are chiefly found at Wandsworth, Bow, Mitcham, and other suburban places, and at the hopping and pea-picking time in the counties of Kent and Surrey. In the winter some of them settle in London, Westminster, Bristol, and other large towns, when a good opportunity is presented for teaching them to read. In the spring they find work in the market-gardens."—*The Book and its Missions.*

#### A MISSIONARY LETTER FROM A QUEEN

The Queen of Rarotonga, an island in the South Pacific Ocean, having about four thousand inhabitants, who were converted to Christianity, addressed the following letter to the Treasurer of the London Missionary Society.

Dear Sir—Love to you through the Lord Jesus the Messiah. You know that ours is a land of poverty, and that we have no gold holes here. Firewood, sweet potatoes, and poultry, are the only means by which we can obtain money.

At the annual meeting of 1855 we found that our subscriptions did not amount to what we intended; and we urged one another to increased diligence that our subscriptions might be more next year. One of our number got up and said, "The bag for this year is not full. Let us try if we cannot choke it up before we talk about next year." Then we began to search our pockets, and by some means or other we got up to what we promised, and we were very happy, and thanked God for giving us the means.

We are prospering spiritually and temporally. Men and women are imitating the good ways of you foreigners, who have come to us with the blessings of the gospel, and whose customs were never before known in this land. We are planning to get more money for the coming year, and we have already obtained something toward it. This is my word to you, Mr. Moneyholder. Do not be cast down; you have hi-

ther to had much, and I hope you will yet have more. We will do what we can, and would do more; but we have no hole here where gold is found. These are our desires that the word of God may increase among us, and spread throughout the world. The amount of our subscription for 1855 is two hundred and thirty dollars. Signed,

NA MAKEA.

#### HABITATIONS OF CRUELTY.

There is an inveterate enmity between the Ojibwas and the Dakotas. Some, indeed, do not participate in acts of aggression and blood. The Lake Superior Indians, for example, are not accustomed to form war-parties. Still the sad heritage of both tribes is a feeling of hatred and hostility. It descends from father to son, like an heir-loom. It is cherished and enjoined, as something that is sacred and imperative. In the annals of civilized lands, unfortunately, we can find the counterpart of this strange anomaly.

The key to this state of things is found in the history of the two tribes. The Ojibwas are said to have driven the Dakotas from their ancient home; and this great wrong must needs have been avenged. Blow followed blow; one act of retaliation led to another; and now there seems to be no possibility of a peace, unless the United States government shall establish it by absolute force. A recent occurrence may hasten this consummation.

A Dakota girl, eight or ten years old, lately dwelt on the banks of the Minnesota, between Fort Snelling and Shakopee. Her name was Susan Rainbow. For several years she had been in the family of Dr. Williamson, when he resided at Kaposia; indeed, his sister had taken her in childhood, hoping that with proper care she would become a worthy and useful woman. More recently she has lived with an elder of Rev. G. H. Pond, once a missionary of the Board.

If you could have seen Susan a few weeks ago, you would have found that she had forgotten her native language, and that she had no wish to live with the Indians. She resides among white people, and intends to be like them. By dress and education she is like them. She is contented and happy. Is she safe, however, from the Ojibwas? "Safe? What has she to fear? She is far from their country, as also from her own tribe." Alas! An Indian will travel a long way to gratify his thirst for blood. "But what has she done to offend them? She is a mere child. Never has she wronged them in the least." That is not the question. An Ojibwa never asks, "Has this man, this woman, or this child, wronged my nation?" No. He reasons thus: "All Dakotas, of whatever age or sex, are my enemies." "But Susan has separated herself from her people, and cast in her lot with the whites. Will not these grim warrior's dread the power of the pale faces?" "Revenge is sweet," they think; "we will take our chance."

Our story is soon told. Six red men approach the house where Susan lives. She does not fear them; she thinks they are Dakotas. They ask for water; she gives it to them. One of the company inquires in English if she is "part Dakota." She answers affirmatively. They are gone. "It may be that these six Indians have some evil design!" Such is the surmise of that white family. The woman takes Susan to a neighbour's, to spend the afternoon; but these relentless men are not so foiled; they soon follow. One enters the house. He seizes the poor girl by her hair, and tosses her to another in the door. In a moment she is in the air and four bullets have pierced her body! Even this is not enough. These ruthless savages must bear away her head, as a trophy of success. It is theirs; and now they will ha-

ten to their distant home, and glory in this deed of blood.

Shall there be no end to war-parties, and murders, and scalp-dances, among the Dakotas and Ojibwas? Often has the interposition of our government invoked. Without doubt, the evil can be arrested. It ought to have been arrested years ago. Still nothing effectual is done. Here is one of the chief hindrances to missionary success.

#### FRIENDS OF THE MAMMON OF UN-RIGHTEOUSNESS.

By the "mammon of unrighteousness," or "unrighteous mammon," placed by our Lord in contrast with the "true riches," Trench has well and truly said:—"We are to understand not wealth unjustly gotten by fraud or by violence. Plainly, the first recommendation to the possessor of such wealth would be to restore it to its rightful owners, as Zaccheus, on his conversion, expressed his determination to do. But we are to understand the Saviour's meaning the *uncertain, unstable mammon*—that which is one man's to-day and another's to-morrow, which if a man *trust* in, he is sure to be trusting in a vain and deceitful thing that will sooner or later prove false and betray his confidence."

Of this uncertain mammon—this mammon which has deceived so many a one to his soul's undoing—Christ's exhortation is, "Make to yourselves friends," There is such a thing, then, as so using the gold of earth as to make it a blessing to him who has it,—the means of his having administered to them a more abundance into the kingdom of heaven.

How can gold be the Christian's friend? By using it as did Job, the rich man of Uz. But for his wealth, and the leisure and influence which wealth gave him, Job could never have said of himself, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy: I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out."

What does Christ mean, by speaking of the friends which wealth rightly used, will make for the good man, as "receiving him in to everlasting habitations?"

"The blessing of him that was ready to perish came upon me," says Job. The blessing of one of God's poor will help any man in his heavenward way. "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain," was Paul's prayer on behalf of one who had succoured him in his times of trial, and the prayers of such as Paul bring a blessing with them. "And they came to Jesus, and besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue," was the prayer of the elders of the Jews on behalf of a Roman centurion. And it did not remain an unanswered prayer. For Luke adds, "Then Jesus went with them." True religion does not weaken or destroy the better feelings of our humanity, but exalts and strengthens, and refines them. Our richest spiritual blessings often come to us through the channel of a sanctified humanity.

Besides all this, under God's wonderful economy of grace, the Lord Jesus accounts the kindness done to one of the meanest of his people as done unto himself; and none ever did a kindness to Jesus without receiving kindness in return. He who is Lord of all, and from whom we receive all, condescends to become the good

man's debtor. "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." And Jesus always pays his debts.

But, do not the Scriptures say, "Money is the root of all evil?" No, nothing like it. The Scriptures do say, "The love of money is the root of all evil." (1 Tim. vi. 10.) "Money is the root of all evil," is just the *devil's parody* of God's truth, designed to throw off the blame of "the rich fool's" loss of his soul, from his own indulgence of an unholy passion, "the love of money," upon the creature of God's providence, "money" itself.—*Presbyterian*.

#### I CANNOT AFFORD TO GIVE.

O that some heart, glowing with charitable emotions, purged from selfishness, and overflowing with love to all mankind, might write words which would be as living coals of fire to burn up the covetousness within our hearts!

The wealthy, the comfortably circumstanced, and the poor refuse to give, and quiet conscience by believing they cannot afford to give. But why is it that the rich man cannot give? He is surrounded by all the luxuries of life, filled to repletion with its good things; why can he not give? O why? The starving poor ask, why? His own conscience at times whispers, why? A world perishing in sin asks, why? Let him search his heart for the reason why, before his God will call upon him in a voice that will penetrate the depths of his soul, to give an account of his stewardship.

Those comfortably circumstanced refuse to give also, and why? They cannot afford it. Cannot afford to lend to the Lord a part of that he has entrusted to thy care. Cannot afford to drop a comfort here and there in the pathway of those who are weighed down with sorrow, and destitute of friends. Cannot afford to gladden a sad heart. Cannot afford to wipe a tear from a streaming eye. Cannot afford to lighten the burden that is pressing some poor one down to earth. No, no; cannot afford to deprive self of some gratification. Neither will thy God afford (if we may so speak,) to give eternal life to those upon whom the sin of covetousness is found. The poor are not expected to give—they really cannot afford it. But if they do give, think you it would impoverish them? Why, I recollect to have read of a poor widow who gave all her living, two mites, and the Lord commended her for so doing. Also, another poor widow inconsiderate enough (if we may so speak) to entertain a prophet, when she had only a cruise of oil and a little meal for the sustenance of herself and son, and a famine raging sore in the land at the time; but her meal and oil wasted not. If a pure motive prompts our liberality, it is a blessed privilege to give. We have abundant instruction given us in the word of God how to give, "not grudgingly," "nor of necessity," "but cheerfully." "Not to be seen of men;" but we should not let one hand know what the other doeth. Not to receive as much again," &c.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it leadeth to poverty."—*Presbyterian*.

#### UNITED STATES—PRESIDENTIAL ELECTION.

The Election has resulted in the elevation of Mr. Buchanan, to the Presidential chair, a result at which the true friends of freedom cannot but grieve. The *New York Independent*, in an article on the result of the Election, makes the following remarks, as with reference

to the future, and the duty of the Anti-Slavery party:—

What then shall be done? Though not committed to any political party, as such, we may be allowed to offer from our stand-point a few suggestions to the Republican Party as to its future course. The following seem to us the most important—*Maintain your local organizations:*

1. For the purpose of discussion;—in the form of an inexpensive Debating Society, meeting monthly for the discussion of the great principles of government, and of the questions of the times. The advantages of this are at once obvious.

2. For purposes of vigilance—or as our true-hearted contemporary, the *Congregationalist*, would phrase it, as *Vigilance Committees* for freedom. The coming Administration will require to be watched. The ever-plottingslave-power will demand the utmost vigilance of the North. There will be frequent occasion to arouse the people to remonstrance against some projected crime. Aim to carry every minor election, on the basis not of party but of right, and thus prepare the people for the grand onset of 1860.

For the purpose of diffusing light. The work of indoctrinating the masses must be done now. Farmers, mechanics, all laboring men, have a direct personal interest against the extension of slavery. Many of them understand this; others are still misled by the name "Democracy." Tracts compiled from Olmstead's "Sea-board-slaves States," should be addressed to farmers and mechanics and all classes of laboring men. Mr. Greeley's admirable history of the growth of the Slave-power in our national legislation should be widely diffused. Phillips's "Conquest of Kansas," and Mrs. Robinson's "Interior View," should be put into general circulation. The series of tracts and books on slavery published by Jewett & Co., of Boston, should be in every village.

Lectures should be given at intervals upon the bearings of slavery upon labor, upon property, upon education, morals and religion. In short, whatever can be done to enlighten those who are yet uninformed as to the influence of slavery upon national prosperity, should be done now and done thoroughly. The present is the seed-time for 1860. A great work has been accomplished. The author of the *Nebraska Bill* is rebuked by Illinois. The Champion of "squatter sovereignty" has leave to squat at home. Mr. Burlingame and Mr. Sumner will again utter the voice of Massachusetts at Washington. The Senate is steadily gaining upon the side of Freedom. On every side we behold signs of encouragement.

But a greater work remains to be done. The programme of the South is already foreshadowed. We enumerate its items.

The admission of Kansas as a slave-state, at the earliest possible day.

The admission of Oregon as a slave-state, at the earliest possible day.

The acquisition of Cuba and the annexation of Nicaragua.

The re-opening of the slave-trade.

The admission of Utah, with its twin domestic institutions of the present "sovereignty."

The right of slaveholders to hold their slaves as property in any State or Territory of the Union.

Usurpation or secession, in the event of a defeat at the next election.

Does this seem monstrously absurd? Read the history of the Roman Republic, and you will learn how easily it may all be accomplished. Unless the conscience of the North is aroused against it, all this and more will come to pass within our time.



## THE EMIGRANTS' FAREWELL.

Fare thee well dear Isle of Ocean,  
All ye weeping friends farewell;  
Oh, who can the wild emotion,  
Of parting sorrow tell?  
Yet One above will safely guide  
Our passage through that swelling tide.

*Psm. 46—2, 3.*

Tho' we're called from home to sever,  
And to tread a foreign Land;  
Tho' dear Father, we for ever  
Lose thy kind and guiding hand—  
Parent and Guardian, Staff and Stay,  
The Lord shall guard and guide our way

*Psm. 23.*

And, dear Mother, broken hearted!  
When thy sheltering arms we leave;  
If, when far from thee departed,  
Even thou shouldst cease to grieve—  
Still, there is one who never yet  
Absent, or distant, can forget

*Is. 49—15*

Fare ye well, sweet Sisters, nearest,  
Both in kindred, and in soul—  
Fare ye well, kind Brothers, dearest,  
Though the sea between us roll—  
Yet One there is who at our side,  
Closer than Brother, will abide!

*Prov. 18—24.*

May God save thee, Isle of Ocean!  
Country of our birth, farewell!  
Although waves, in wild commotion,  
High around our vessel swell—  
The Lord shall keep His little Band,  
Safe in the Hollow of His hand.

*Psm. 93—3, 4.*

## THE EMIGRANTS' PRAYER.

Oh Jesu' Saviour! when we part  
Obedient to thy will,  
From friends and home with sinking heart,  
Do thou be near us still!

*Ex. 33—14, 15.*

Go with us Lord, our vessel guide  
Across the pathless Sea;  
And grant, what'e'er we leave beside,  
We never part from thee.

*Rom. 8—38, 39.*

Oh go with us! appoint our lot,  
And lead us on our way—  
Companion in the loneliest spot,  
Light in the darkest day;

*Isaiah 43—2*

Go with us Lord, our labour bless,  
Our "basket and our store;"  
And o'er the distant wilderness  
The streams of mercy pour.

*Deut. 28—3, 5.*

If clothed and fed, and sheltered there,  
We rich abundance find,  
Oh, let us not withhold a share  
From these we leave behind.

*1 John, 3—17.*

And grant when'e'er our wanderings cease,  
Where'er our home we raise,  
That home may be a home of peace,  
A home of prayer and praise.

*Gen. 28—20, 22.*

(The above have been handed us by a friend  
for publication. They have been highly prized  
by emigrants and their friends.)

## HENRIANA.

When any creature-comfort is taken from us,  
It is well, if we can say through grace, that  
we did not set our hearts inordinately upon it;  
for, if we did, we have reason to fear that it  
was given in anger, and taken away in wrath.  
The loss of a mercy should not make us undervalue the gift of it.

However the providence of God may disappoint us, His promise never did, and never will deceive us.

Those, that would be instrumental in conveying spiritual life to dead souls, must labor fervently in prayer for them.

Go, believer, and contemplate the power of prayer. As it has the key of the clouds, so it has the key of death.

When receiving the supports and comforts of life, we must keep up an expectation of death, and fear of sin.

No man's honor or quietness can set him out of the reach of the sorest calamities of human life. There is many a sickly, crazy body, under rich and gay clothing.

Every man has some damp to his joy. He may be very good, and very happy; yet in something or other, not so good as he should be, or so happy as he would be.

The unhappy dispersing of God's people has sometimes proved the happy occasion of the diffusion of the knowledge of God.

Children should early acquaint themselves with the wondrous works of God, that wherever they go, they may have them to talk of.

Servants may be blessings to the families where they are by telling what they know of the glory of God and the honor of His prophets.

We often create uneasiness to ourselves, by misinterpreting the well-intended words and actions of others. It is charity to ourselves to think no evil.

Many have hearts unhumiliated under humbling providences.

It is common for those, who are wise in their own conceits, to look with contempt on the dictates and prescriptions of divine wisdom, and to prefer their own fancies before them.

Proud men are the worst enemies to themselves, and forego their own redemption.

In giving reproof and counsel, we must make it appear, that it comes from love, and that we intend, not reproach, but reformation.

When diseased sinners are content to do any thing, to submit to any thing, and to part with any thing, for a cure, then, and not till then, we begin to indulge some hopes of them.

The method prescribed for the healing of the leprosy of sin, is so plain, that we are utterly inexcusable, if we do not adopt it.

Those are best able to speak of the power of divine grace, who have themselves experienced it.

All the foolish hopes and contrivances of carnal worldliness are open before God.

Those, who are for getting wealth at any time, and by any ways and means whatsoever, right or wrong, are selling themselves to the devil for filthy lucre.

We are, not to increase our wealth, when it can only be done, in such ways as dishonor God, and injure religion, our brethren, or the public.

I become the sons of the prophets, who profess to look for great things in the other world, to be content with mean things in this.

Those, who get wealth by fraud, or injustice, cannot expect either the comfort or the continuance of it.

God appoints service according to the strength which he has given. More is expected from them that are most able. Let the burden of honour, and the burden of work go together.

In working for God, service and success go together. The services will not avail unless God give the success, and God will not give the success, unless we vigorously apply ourselves to the service.

The strong should not scorn, but seek the assistance of the weak.

Those, who crave assistance must be ready to give it.

## SELECTED GEMS.

*From Presbyterian of the West.*

The pleasure of sin is like a draught of sweet poison.

As every shred of gold is precious so is every minute of time.

It was a maxim, in the experience of the Church, that a praying people will make a preaching minister.

Prosperous providences are for the most part a dangerous state for the soul. The moon never suffers an eclipse but at the full.

Many a man shifts his sins as men do their clothes—they put off one to put on another; this is but waiting on the devil in a new livery.—*Maxon.*

ETERNITY.—Solemn and important was the advice give by Robert Hall: "Walk, as it were, upon the borders of the ocean of eternity and listen to the sound of its waters till you are deaf to every sound beside.

From the beginning of the world to this day, there was never any great villany acted by man but it was in the strength of some great fallacy put upon their minds, by a false representation of evil for good, or good for evil.

Remember that God is near to our mouth when we speak, as that man is that leans his ear to our whispers. He is as near to our actions when we sit in secret, as they are whom we admit into our confederacy. He is as near to our thoughts when we purpose, wish or design anything, as is our own soul that conceives them.

## DESOLATION OF PALESTINE.

In Palestine you are nearly as much in the Wilderness as when in Arabia, for as to inhabitants they are precisely the things which do not exist, for all you can tell, except in the towns and villages you pass through. You ride on, day after day, and you rise over each hill, and you sink into each valley, and except an occasional solitary traveler with his servant and his muleteer, or a Turkish official with his party, rarely does a moving object appear upon the landscape. No cattle are on the land, and no passengers are on the highways. How lonely it is, and this loneliness strikes you more than that of the Desert, for it seems unnatural because here there should be life, and there is none.—Sometimes you may make out at a distance on the hillside a single figure—a man upon a donkey. It is the only moving thing your eye can detect all round. And so you go on through this desolate land. From Jerusalem to Beyrout you scarcely light upon one single scene of rural industry—not one single scene of life that can be compared with those on the Arab pastures from the top of Jabel el Sufar to the wells of el Mileh. There, in places the country was full of people and children, and flocks and herds—a rejoicing picture of pastoral existence in all its abounding wealth; while here, in the country of tillage, and towns and villages, the whole land seemed to lie under a spell—*Louisa's Wanderer in Arabia.*



## PRAYER.

Little children, when the evening  
Falleth with its quiet shade,  
Over tree-top, sky, and steeple;  
Ere your little heads are laid  
On your pillow for repose,  
'Neath the Father's mighty care,  
Bow the heart and bend the knee,  
Low in fervent prayer.  
Pray, little children, pray.

Little children, when the morning  
Poureth o'er the eastern hills  
Its bright flood of blessed sunshine,  
Making glad the fields and hills;  
Ere you leave your quiet chambers,  
Pause, and kneel, and humbly pray,  
To the God that has preserved you  
To behold another day.  
Pray, little children, pray.

Little children, when temptation  
Cometh with its tyrant power,  
Pray to him, dear little children,  
In that dark and bitter hour,  
He will then disarm the tempter,  
Turn you from his poisoned dart,  
And with grace and strength triumphant  
Make his throne within your heart.  
Pray, little children, pray.

Little children, when stern sorrow  
Lays on you its heavy hand,  
Veiling all the world in darkness,  
Veiling too the better land;  
Go to Jesus, little children,  
He will soothe, and he will bless,  
He'll revive your fainting spirits;  
Whisper peace and happiness.  
Pray, little children, pray.

Little Children, when his summons  
Calls you from these scenes away,  
Ask him to receive your spirits;  
Pray, dear little children, pray,  
Pray that through the great Redeemer,  
You may rise to life and light,  
And, glad hallelujahs singing,  
Dwell forever in his sight.  
Pray, little children, pray.  
—*Well Spring.*

## Notices of Recent Publications.

**MY FATHER'S HOUSE; OR THE HEAVEN OF THE BIBLE.** By James M. Macdonald, D. D., Princeton, New Jersey. Glasgow: W. Collins, North Montrose Street. Sold by D. McLellan, Hamilton.

We have read this book with great pleasure. It indicates a devout and heavenly spirit; while its statements are all characterized by sobriety and caution. The writer aims at being practical throughout his treatment of the subject.—There are passages of true power and eloquence; and the work may be regarded as not unworthy of a place beside the treatises of Baxter, and Howe, and Alleine, who wrote on kindred topics.

**JERULE SERVICES**, of the Rev. John Brown, D. D., Senior Minister of the U. P. Congregation, Broughton Place, Edinburgh, and Professor of Exegetical Theology in the U. P. Church, Edinburgh: A. & D. Paddon.

The venerable Dr. Brown, whose name and worth are so well known, and whose praise is in all the churches, having lately completed the 43d year of his public ministry, it was

thought proper by his friends, to celebrate the event by appropriate services, which were accordingly held on the 8th April last. These services consisted of a sermon preached by the Rev. John Cairns, of Berwick, and an evening meeting in Tanfield Hall, when various addresses were presented to the venerable Doctor, expressive of their warm esteem and affection. Ministers and friends of different denominations, took part in the exercises, which were found to be very interesting and profitable.—As a memorial of the occasion, the various services and addresses have been published in the little volume before us. The contents of the volume are intrinsically valuable, and they are especially so when viewed in relation to the occasion, and to the excellent man whom his congregation and Christian friends thus delighted to honor.

**WALTER BINNING, THE ADOPTED SON; OR ILLUSTRATIONS OF THE LORD'S PRAYER.** By A. L. O. E., author of the *Claremont Tales*, &c.—New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

This is really an excellent child's book, being interesting and instructive, and free from that false sentimentality which marks many books of the class.

**A MISSIONARY OF SUMATRA; A MEMOIR OF HENRY LYMAN.** New York: R. Carter & Brothers. Sold by J. C. Geikie, Toronto, and D. McLellan, Hamilton.

We have here an admirable memoir of a true missionary. Young in years, Henry Lyman fell under the murderous assault of the ignorant and miserable men whom he was seeking to instruct, and to bring to the saving knowledge of the truth as it is in Jesus. But, although he was young in years, he was mature in grace, and richly furnished with those qualifications which are especially needed in the Christian Missionary. We recommend the work to our readers in general, and especially to students. The character here portrayed, was no ordinary one. May the memoir be blessed as the means of leading many to come forward to fill up the gaps which are being made in the noble band of missionaries.

**MEMOIRS OF FREDERICK PERTHES, OR LITERARY, RELIGIOUS, AND POLITICAL LIFE IN GERMANY, FROM 1789 TO 1843.** From the German, by Clement Theodore Perthes, Professor of Law in the University of Bonn. 2 vols. 8vo.—Edinburgh: T. Constable & Co. Toronto: J. C. Geikie.

Frederick Perthes, occupied for many years an important and influential position as one of the leading publishers of Northern Germany, a position which brought him much into connexion with public men, and with the leading events of the first half of the nineteenth century. We have thus, in his memoirs, not merely a biography, but a history of his times, and much real insight into the literary, religious and political condition of Germany. The memoirs have thus a peculiar interest and charm, for such as have a desire to make themselves acquainted with what may be called the inner life of Germany.

**AFRICA'S MOUNTAIN VALLEY, OR THE CHURCH IN REGENT'S TOWN, WEST AFRICA.** By the author of "Ministering Children." New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

This little volume refers to missionary efforts in Sierra Leone. The chief agent was the Rev. Mr. Johnstone, who was first a schoolmaster, in the employment of the Church Missionary Society, and was afterwards ordained as a clergyman. The book is chiefly valuable on two grounds, first, as presenting an example of fidelity and earnestness on the part of the missionary; and secondly, as shewing the readiness of the untutored children of Africa to receive the gospel in its simplicity, and the peculiar fitness of the gospel to benefit, elevate, and save the most ignorant and rude who are brought under its influence.

## MONEYS RECEIVED UP TO 22nd NOV.

## BUXTON MISSION AND SYNOD FUND.

Wellesley .....	£2 0 0
Ingersoll .....	1 10 0
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Orillia .....	2 7 6
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Pictou .....	5 11 3
Scarboro', Knox's Church	£5 0 0
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Brockville .....	6 5 0
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Stratford .....	2 5 0
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St. Louis de Gonzague	£1 0 0
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Buxton .....	1 10 0
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W. Gwillimbury .....	£1 5 0
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Spencerville .....	2 10 0
Edwardsburgh .....	£0 17 6
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Darlington .....	3 0 0
Darlington .....	6 1 3
St. Catherine's .....	£4 1 10½
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Inverness .....	2 10 0
Port Stanley .....	0 18 9
Simcoe .....	£1 4 0
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York Mills .....	3 4 5
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Fisherville .....	1 13 7½
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Sabbath School, Section No. 6, Tuckersmith	0 15 0

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Williams	5 4 5
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Cumminsville, additional	1 17 6
Mrs. Gale	5 0 0
Scarboro'	126 15 9

PRESBYTERY OF TORONTO'S HOME MISSION FUND.

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Whitby	18 0 0
Whitby, rear	8 0 0

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Per William Millican, student, collected as follows:	
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Garafraxa	2 15 0
	11 15 0
West Port, per Rev. John McKelvie Kenyon congregation, per Adana McQueen, student	4 1 8
Chatouguay Basin, per Peter Duncan, student	2 0 0
East Caledon, per Geo. Bremner, student	1 0 0
Per James Blount, student, collected as follows:	
Westminster	£9 0 0
Mornington	4 5 0
	13 5 0
St. Vincent and Euphrasia, per James Whyte, student	3 6 3
A few friends in Caledonia, per Finlay McCuaig, student	3 5 0
Mariposa and Eldon, per Neil McKinnon, student	3 11 3
Per Donald McLean, student, collected as follows:	
Currie Road Church, Dunwich	£2 6 10
Township of Grey	3 13 3
	6 0 1

Osgoode and Russel, per W. Moore Mackey student	1 6 10
Per James Greenfield, student, collected as follows:	
Rear of Brock	£2 17 4
Mariposa	4 7 8
Fenelon	1 13 3
A few friends in Thorah and Eldon	1 10 0
Nottawasaga station & Sunnidale	2 4 4
Other friends	3 10 4
	16 3 0

North Gore, per N. Patterson, student..... 1 5 0  
 JAMES GREENFIELD, Treasurer.

ACKNOWLEDGEMENT OF MONEY RECEIVED FOR PRESBYTERY OF HAMILTON'S COLPORTAGE SCHEME, TO SEP. 1st, 1856.

Collection—Dundas per Rev. Mr. Stark	£1 15 0
Do, do, additional	0 5 0
Do, Caledonia, per Rev. Mr. Black	2 10 0
Do, St. Catharines, per Rev. Mr. Burns	3 11 3
Do, Hamilton, McNab street	15 9 2
Do, Puslinch, per Rev. Mr. McLean	2 17 6
	26 7 11

DAVID INGLIS, Convener.

Mr. Inglis desires, also, gratefully to acknowledge the receipt of one pound from a friend in Cobourg, for Synod and Colportage Scheme. (The above was overlooked last month.)

PRESBYTERY OF HAMILTON—HOME MISSION FUND.

Sums received by John Macnab, Treasurer of the "Home Mission Fund."

1856.	
July 11, From Fergus congregation	£ 4 0 0
Oct. 1, From St. Catharines congregation	5 2 6
Nov. 6, From Northern part of Bentinck	2 5 0
	2 5 0
	£11 7 6

JOHN MACNAB, Treasurer.

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From Mr. Hugh Miller, Toronto, two snakes, preserved in spirits.  
 From Mr. A. McDonald, student, a specimen of lead ore from Bedford, C. W.  
 From a friend, twenty-seven preserved botanical specimens.  
 A chaplet blessed by the present Pope.

RECEIPTS OF RECORD RECEIVED UP TO 21st NOVEMBER.

VOL. IX.—J Lamont, S Graham, Aldboro.  
 VOL. X.—Duncan McCoig, P Brown, Chatham; J Lamont, S Graham, Aldboro; R Doran, Dickinson's Landing; J Ross, Toronto; J Turnbull, Mono Centre; W McCall, J Smith, P Stewart, Simcoe.  
 VOL. XI.—Duncan McCoig, P Brown, Wm Gray, Chatham; J Lamont, D McNaughton, S Graham, Aldboro; R Ramsay, J English, Pieton; Dr Johnston, R Doran, R Morgan, Dickinson's Landing; J Lauder, Toronto; W McCall, J Smith, P Stewart, J Fowler, Simcoe; J Turnbull, Mono.  
 VOL. XII.—A McPherson, Port Talbot; K Urquhart, Esq., D McVicar, Esq., Duncan McCoig, P Brown, C Grant, W Gray, Thomas Davidson, J McKerral, Chatham; J Parke, Ingersoll; W Lawson, Cold-water; W Reid,

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 VOL. XIII.—A Laidlaw, W Laidlaw, A Elliot, Milton; A McPherson, Port Talbot; K Urquhart, Esq., Chatham; Rev R Wallace, Wm Scott, R Oliver, Ingersoll; J Fraser, A Fraser, Dundee, C E; J S Hossack, Esq., Quebec, 30 copies, £5 12s 6d; R Turnbull, James Kerr, John Kerr, J Hastie, Harpurly; W McGeouch, Egmondville; Mr Cooper, Mrs McLaurin, Mono Mills; D Smellie, York Mills; W Fraser, Bradford; Mr J Murray, Churchville; T Symington, W Symington, Thomas Houston, Erroll; Donald Campbell, F Sutherland, Zorra; W McKenzie, John Rose, Nisouri; A B Stewart, Blyth; J Wood, student, J Hope, Leamington; Rev J Rogers, Milton; J Wardrope, Freelton; A McDondald, E Graham, students, Rev D Allen, Stratford; D McFadyen, Nobleton; J English, Mrs Moore, W Ross, T Jamieson, Mrs Barker, J W Langmuir, W McGowan, R Ramsay, Rev T S Chambers, Pieton; Rev Dr Smyth, Scotland; W McCauslan, Prescott; W Millican, student, J Brack, York Mills; G Allan, Toronto; Rev J Black, Seneca; W Black, W Murray, N Y; J Baird, Indiana; Subscribers at Port Dalhousie, £2 8s 9d; M McFarlane, Rev J Alexander, Norval; D Alexander, Ireland; Donald Campbell, West Osgoode; F Robertson, Welland Port; A McGregor, Esq., P Leitch, in full, Stratford; G Skene, J May, F Esson, senior, Garafraxa; Mrs J C Johnston, George Roddick, William Roddick, Thomas McMurray, D Kirkconnell, W Johnston, Walter Riddell, Cobourg; J Yule, I. Munsey, in full, Alnwick; W Johnstone, Dickinson's Landing; J Coutta, W Whittet, W McDonald, P McKenzie, J McKenzie, A McBean, Rev J Gauld, Moore; Rev W McAllister, Metis; W Robertson, J Anderson, E Anderson, R Ander, son, Kertch; J Berry, Esq., Alexander Gordon, Ingersoll; Rev A McLean, Cumminsville; J Miller, D Marchalank, Spencerville, G Mearns Esq., Darlington; G Munro, Alexander McCaig, Dalhousie Mills; Rev J Ferguson, Lobo; Rev J McMurray, Brockville; Rev D McDiarmid, G Gunn, Woodstock; S Dickie, Drummondville; Mrs Gale, Kingston; T Matheson, D McLaren, Rev J Findlay, Mitchell; Mal Blair, Nottawaaga; W McPherson, Ridgetown, T Dallas, Esq., Orillia, £3 2s; C Robinson, J Ross, in full, Beaverton; J Ross, Toronto; J McGregor, Golspie; Rev A Reid, J Brelmer, Portsoy, Scotland; J Brebner, Brooklin; S Wallace, Brampton; J Turnbull, Mono Centre; A Bell, J McAlpin, Nausagaweya; A Callam, Amherstburgh; W Clark, Esq., H Clark, Mrs W Kennedy, Mrs McLeven, Scarboro; A Thompson, Lloydtown, in full; Rev J Adams, 2 copies, N Irwin, Nolleton; R Irwin, Kleinburg; T Little, J Lowry, Scarboro; J Rusk, Williscroft, in full; Rev J Cromlie, John McKillop, Daniel McKenzie; R McKelvie, Mrs Keiso, Inverness; Malcolm McGregor, Kenyon; Charles Ross, Lefroy; John Robb, 2 copies, William Robb, Norwood; M Nelson, two copies, J Redford, K Moderwell, Statford; D

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moral and religious welfare of the country,  
and the peace and progress of the Presbyterian  
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defence of the faith, sacraments, and govern-  
ment of the Church, against any form of error  
or delusion by which these may be assailed.  
While shunning the narrow pride of which  
Sects are sometimes accused, it will hold a de-  
cided tone in regard to the Scriptural Consti-  
tution and Order of the Church, and endea-  
vour to elucidate the beauty and strength  
of her Apostolical Institutions.

In the spirit of brotherly love, the *Canadian  
Presbyter* will bid "God speed" to all, of what-  
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and will encourage Christian alliance and co-  
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union of Presbyterian Churches. Attention  
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Each number will contain a summary of ec-  
clesiastical, missionary, and literary intelli-  
gence, from all parts of the world. Reviews  
of new works will be furnished, more or less  
ample, as their subjects and merits may re-  
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The Magazine will be under the joint edito-  
rial care of two gentlemen in Montreal; and  
the assistance of able contributors in Western  
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of the Church, at the same time invite public  
countenance and support, in the persuasion  
that a Magazine of the character now project-  
ed will fill a gap in the Christian literature of  
Canada, and serve the best interests of the  
great Presbyterian Family in the land.

MONTREAL, October, 1856.

**NEW  
BOOKSELLING AND STATIONERY  
ESTABLISHMENT.**

JAMES BAIN, (late of the firm of Thomp-  
son & Co., and for many years in charge of  
the business of the late Hugh Scobie), has the  
honor of announcing to his friends and the pub-  
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ness as Book-seller, Stationer, &c., in the hand-  
some new Store erected by W. Osborne, Esq.,  
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complete assortment of Plain and Fancy Sta-  
tionery in the city, and from his experience of  
the wants of commercial men, he feels assured  
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in Canada.

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contain the most recent as well as the best works  
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