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THE Ecclesiastical and Missionary Record,

FOR THE PRESBYTERIAN CHURCH OF CANADA.

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

December

Vol. XVII.

TORONTO, NOVEMBER, 1860.

No. 2

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PRESBYTERY OF LONDON.

This Presbytery will meet according to adjournment, at London, on the Third Tuesday of January, (15th,) at two o'clock, P. M.

W. DICK, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

This Presbytery will meet at Cote Street Church, Montreal, on fourth Wednesday of January, 1861.

A. F. KEMP, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

This Presbytery will meet at Hamilton, on Tuesday, 15th January next, at 10 o'clock, A. M.

J. MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

This Presbytery will meet in Toronto, on Tuesday, 16th January, 1861, at 11 o'clock, A. M.

W. GARRO, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

This Presbytery will meet at Bellerive, on third Tuesday of January, at 10 o'clock a m
A. MACALISTER, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.

This Presbytery will hold its next ordinary meeting at Perth, on first Tuesday of February, at 7 o'clock p. m.

S. C. FRASER, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery will hold its next ordinary meeting at Cobourg, on the second Tuesday of February, at 11 o'clock a. m.

J. BOWIE, *Pres. Clerk.*

IN THE PRESS :

And will shortly be Published.

Digest of the Minutes of Synod,

FROM 1844 TO 1860.

TO which will be added a Historical preface and an Appendix of the most useful Ecclesiastical Forms and Processes, by the Rev. Alex. F. Kemp, Montreal.

The following have agreed to act as Agents, and to receive Subscribers' names; D. McLellan, Bookseller, Hamilton; W. Clark, London; the Rev. W. Reid, Toronto; and the various Presbytery Clerks will also kindly facilitate the circulation of this Book.

NOTICE TO AGENTS FOR RECORD.

We can still supply copies of the November Number to such new subscribers as may wish to begin with the beginning of the volume.

Agents are earnestly requested to make up and send in lists for the current year. Subscribers are expected to pay all arrears, and to send half a dollar in advance for vol. 17th.

Notices of Recent Publications.

ADDRESSES TO CANDIDATES FOR ORINATION on the questions of the Ordination Services. By the Bishop of Oxford. New York: Robert Carter & Brothers. For Sale by D. McLellan, Hamilton.

The author of these addresses, the Rev. Dr. Wilberforce, while regarded as one of the lead-

ing High Churchmen in England, is one of the ablest of the Bishops of the English Church. The addresses are not unworthy of their author. We find here and there some of his peculiar views cropping out. But on the whole they are admirable, written in a clear forcible style, and pervaded by a spirit of earnest devotedness. While specially intended for those looking forward to the ministry in the Church of England, the addresses may be read with profit by persons of other denominations. The excellent counsels contained in the volume cannot but be useful to every minister, or aspirant to the ministry by whom they may be read.

THE BROTHER'S WATCHWORD. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

We have read this volume with much interest. It is well sustained throughout, and we doubt not will be liked by all who peruse it. It is got up in a neat and attractive manner.

THE BIBLICAL REFERTORY AND PRINCETON REVIEW, October 1860. Philadelphia: P. Walker, London, C. W., Rev. A. Kennedy.

We have had the satisfaction of receiving the October number of this able and well sustained Review. The following is a list of the articles it contains. 1. The Logical Relations of Religion and Natural Science; 2. The Law of Spiritual Growth; 3. Horace Binney's Pamphlets; 4. Reason and Faith; 5. Napoleon III. and the Papacy; 6. Theory of the Eldership concluded. The second article is a review of "The higher Christian Life, by the Rev. W. E. Bourdman," in the course of which the writer exposes the errors which pervade the work just named. The concluding article on the Eldership has been preceded by several on the same subject. The subject is interesting, and is worthy of the careful study of Presbyterians. There will be, however, we apprehend, not a few who will dissent from the views of the author. He has, however, brought no small amount of learning and research to bear upon the subject. The first article is one which indicates great ability.

THE PRESBYTERIAN HISTORICAL ALMANAC FOR 1861.

We have received the prospectus of this important ecclesiastical annual, which is soon to

make its appearance with still further improvements. It will embrace the annual operations of every branch of the Presbyterian Church, illustrated with Portraits and Engravings. It will also contain interesting memoirs of many deceased Ministers.

The appendix will contain useful statistics of other bodies of Christians.

With the view of promoting the erection of PARSONAGES or MANSES for every Presbyterian Minister, the publisher proposes to give three prizes, of the amount of \$60, \$40, and \$20, respectively for essays on the subject, with special reference to the reasons why Parsonages should be erected, and the way the object can be accomplished. Those essays deemed worthy of publication will appear as an appendix to the Almanac for 1861, 62, and the subscribers to the Almanac will be entitled to vote as to the order of merit of the several essays. The essays must be sent, with a sealed envelope, marked with a motto, and containing the name of the author until May 1st, 1861.

The price of the Almanac will be only \$1.12. We trust it will have a large sale.

PEACE IN BELIEVING, Being the Memoirs of Mrs. Ann East, written by her husband, the Rev. John East, A. M. New York; R. Carter and Brothers. Sold by D. McLellan, Hamilton.

This is an interesting memoir of a most devoted and useful Christian woman, who as a Minister's daughter, and subsequently a Minister's wife, was indefatigable in seeking to promote the spiritual good of others. Her own spiritual attainments were of no ordinary kind.

MY SAVIOUR: or Devotional Meditations, in prose and verse on the Names and Titles of the Lord Jesus Christ. By the Rev. John East, A. M. Rector of Crocombe, Somersetshire. New York: R. Carter & Brothers. For Sale by D. McLellan, Hamilton.

We can recommend this book as Scriptural in its teaching, and devout in its spirit. It is pleasing and attractive in style, and is neatly got up.

THE CHILD'S ILLUSTRATED SCRIPTURE QUESTION BOOK.

YOUTH'S SCRIPTURE QUESTION BOOK.
THE EXPLANATORY QUESTION BOOK, with Analytical and Expository Notes. Boston: H. Hoyt, Cornhill. For Sale at the Tract Depository, Toronto.

The above question Books are well adapted as aids in parental instruction, and Sabbath Schools. The Explanatory Question Book is very suitable for Bible classes. Each lesson takes up a distinct topic. These and other very excellent works issued by the same publisher may be obtained at the Tract Depository, Yonge Street, Toronto.

THE SERVICE OF SONG.
THE ULSTER REVIVAL.
WHY I LOVE MY CHURCH.
GRIEVE NOT THE HOLY SPIRIT.
WITH CHRIST OR AGAINST HIM.

BREAD UPON THE WATERS.

The above are very admirable Tracts, published by the old School Board of Publication, Philadelphia. The one entitled "The Ulster Revival" is an address to Sabbath School Scholars by the Rev. Robert Knox of Belfast.

MISSIONARY MEETING.—PRESBYTERY OF COBOURG FOR 1860-61.

According to the following scheme all the meetings, except that in Millbrook are arranged for the evening.—The Pastors are expected to be present at each place besides the deputation. In case of any session not being able to carry out the scheme in the congregation connected with them, the Moderator shall inform the deputation appointed to visit such congregation of any intended change

Cobourg, December 19th, Messrs. Blain, McKenzie.
Bowmanville, December 20th, Messrs. Blain, Laing.
Eoniskillen, December 21st, Messrs. Blain Laing
Hastings, December 26th, Mr. Roger.
Norwood, December 28th, Mr. Roger.
Springville, January 21st, Messrs. J. Smith, Alexander, Blain.

Warsaw, January 23rd, Messrs. J. Smith, Blain.

Smithton, January 23rd, Mr. Alexander.
Bethesda, January 21st, Messrs. Andrews, Duncan, McKenzie

Keene, January 22nd, Messrs. Duncan, McKenzie, McDiarmid.

Alnwick January 23rd, Mr. Duncan.
Westwood, January 23rd, Mr. McKenzie.

Cartwright, January 21st, Messrs. J. W. Smith, Laing, Douglass.

Ballyduff, January 22nd, Messrs. J. W. Smith, Laing, Douglass.

Millbrook, January 23rd, a. m. Messrs. J. W. Smith, Laing, Windell.

South Cavan, January 22rd, Messrs. J. W. Smith, Laing Mr. Windell.

Baltimore, February 17th, Messrs. McDermid, Duncan.

Coldsprings, February 19th, Messrs. McDermid, Duncan.

Grafton, February 20th, Messrs. Alexander, McKenzie.

Vernonville, February 21st, Messrs. Alexander, McKenzie.

Percy, February 25th, Messrs. Bowie, J. W. Smith.

Seymour, February 26th, Messrs. Bowie, J. W. Smith.

Colborne, February 25th, Messrs. Laing, McDermid.

Brighton, February 25th, Messrs. Laing, McDermid.

PRESBYTERY OF TORONTO MISSIONARY MEETING.

The following division of the Presbytery for the purpose of Missionary Meeting was agreed to, with the deputations for attending the same in each division, viz:

1. Toronto—City Congregations and West Station. Messrs. Gregg, (Conv.) Topp, Reid, Harris and Jamieson, together with the Professors in Knox College.

2. York Mills and Fisherville, Melville Church and Brown's Corners (Markham) Knox Church and Highland Creek (Scarboro,) and Cedar Grove and Markham Village.—Messrs. Jamieson (Conv.) Fletcher, and Harris.

3. Thorah and Eldon, Reach and Brock, and Utica and Ashburn, and Whitby.—Messrs. Mc-

Tavish, (Conv.) Sharp, Fletcher and Dr. Burns.

4. Orillia, Oro, (east and west) and Flossand Medonte.—Messrs. Gray, (Conv.) Stewart, Craw, and the Missionary supplying West Gwilliambury.

5. Barrie and Innisfil, West Essa, and Gwilliambury and Bradford.—Mr. Wightman, (Conv.) the Missionary supplying West Gwilliambury and Bradford, and Mr. Craw.

6. King, Brampton and Free Temple church, Malton and Weston.—Mr. Holmes (conv.) Mr. Adams, and Dr. Willis.

7. Steetsville, Union and Norval, and Oakville and Dundas Street.—Messrs. Nisbet, (Conv.) Ure, Alexander, and Topp.

8. Milton and Boston church, Acton and Erin, and Caledon West.—Messrs. Mitchell, (Conv.) McLachlan, Thompson and Ure.

9. Caledon East and Mono Mills, and Mono (East Centre, and West) to be visited by Messrs. Holmes and Alexander.

10. Osprey and Artemesia to be visited by Mr. Thompson.

11. Sunnidale and Nottawasaga, Collingwood Harbour, St. Vincent, &c., to be visited by Messrs. Gregg and Fletcher.

SUBSCRIPTIONS FOR THE STUDENTS' MISSIONARY SOCIETY.

Per John Eadie, Student.
Arthur and Maryborough, ... \$6.62

Per Thomas Kellough, Student.
Consecon. \$7.50
Trenton, 4 10
Pleasant Valley, 5 50 \$17.10

From the Sabbath School of Knox Church, Guelph, \$5.00

Per Lauchlan Cameron, Student,
Osprey, \$5.25
Nottawasaga, 14.00
Sunnidale and Nottawasaga, 11.90 \$31.15

Per John K. Hislop, Student.
Nichol's Mill, \$5.40
Scotch Settlement, 3 48
Cedar Grove, 10.20
Alliston, 5 43 \$24 61

Per Hector McQuarie, Student,
Griffith's Corner, \$9.00
Tara, 11 00
West Arran, 12.00 \$32.00

Per George McLennan, Student.
Artemesia, \$6.32
Osprey, 5.25 \$11.57

Per Daniel Duff, Student.
Paisley, \$6.00

Per John Morrison, Student.
Chalmer's Church, Dunwich, \$5.00
A Friend, 3:00 \$8.00

Per William M. McKay, Student.
Wakefield, \$12.00

Per James Hattie, Student.
Sarnia, \$9.00

Per J. W. Bell, Student.
London, \$4.00

JOHN K. HISLOP,
Treasurer.

WILL SHORTLY BE PUBLISHED,
A MANUAL OF THE CONSTITUTION and Procedure of the Presbyterian Church, by the Rev. Alex. F. Kemp.

The Record.

DECEMBER, 1860.

THE SCOTTISH REFORMATION.

By appointment of Synod the several ministers of our church have to call the attention of their congregations to the subject of the Reformation in Scotland, on the Sabbath preceding the 20th of the present month. We have no doubt the duty will be performed with fidelity and zeal, and that from the various pulpits in our church, as well as those of sister churches, a faithful testimony will be borne to those glorious truths, which the Reformation was the means of exhuming from the tomb to which Popery had consigned them, and of bringing prominently forward for the instruction and spiritual enlightenment of the people. The work of the Reformation had been going on in Scotland for some years previously. The first covenant had been entered into in 1557; the second had been entered into in 1559. The good seed of the Word has been widely scattered. The leaven of the Gospel had diffused its influence extensively throughout the mass of society. A Confession of Faith, drawn up by Knox and others was ratified, on 17th Aug., while on 20th December, the church saw her *First General Assembly* convened, without, it is true, royal proclamation, or royal commissioner presiding, but with the evident presence, sanction, and blessing of the great King and Head of the Church. We do not say that the Church of Christ then commenced its career in Scotland. The Church of Christ had been planted in early times. Even in the dark ages, light not only lingered about Iona and other centres of evangelical truth, but was diffused from these centres, gladdening many souls, and cheering many weary pilgrims. The light was never entirely extinguished. God did not leave himself entirely without witness, even in times of great darkness and superstition. But now the scattered beams of light were collected and concentrated. The candle was trimmed, and brought out to give light and knowledge and salvation of the people at large. The load of superstition and error which had been accumulating for ages was thrown off, and the church stood forth arrayed in her beautiful garments, to bear witness for the Saviour before the world.

Apart from the precious truths which were nobly vindicated by the Reformers, there are many things in connection with the great movement which should call forth our special gratitude. We have reason to thank God for the noble agents whom, in His

providence he had ready for the accomplishment of his own work. Enemies and detractors may aim many blows at Knox and his goodly associates, but their assaults are powerless. In regard to intellect, far-seeing prudence, large and liberal views, as well as in regard to grace and personal piety, the Scottish Reformers were highly distinguished. They were far in advance of their age; their qualifications indeed pre-eminently fitted them for the work to which they were called.

We have reason also to be thankful when we consider the means employed for the accomplishment of the Reformation in Scotland. In some countries, even in England, the means were very different from those employed in Scotland. Here the preaching of the pure gospel, the circulation of the Word of God, the promotion of education among the general body of the people, were the principal means employed, means not only best calculated for the immediate object in view, but which tended more than anything else to form the habits and mould the characters of the people, and to influence the Institutions of the country even down to the present time. What would have been the condition of the country without the Bibles and the churches and the schools which the Scottish Reformers gave to the people? It is not too much to say, that the effects of these things have extended far beyond the geographical limits of Scotland, and have told on the liberties, and the civil and religious privileges of Britain and of the World.

We have reason to thank God for the success which attended the labours of the Scottish Reformers. It is true their labours were not without opposition. They had to suffer much from the treachery and rapacity of the nobility. The goodly vine which they planted was not without the rude assault of many a strong blast, and the scorching heat of many a devastating fire. But their work was not in vain. The vine, which they were employed to plant, took deep root and filled the land. Though exposed from age to age to the flames, it has never been consumed, while its fruit even in this remote land, and in many other remote lands, are freely enjoyed. We may well then unite in offering up our warmest thanksgivings for that Reformation, the consummation of which we are to commemorate in the course of a few weeks.

But surely our thanksgivings should not all evaporate in mere commemoration services, and public celebrations. Let us cling still closer to those doctrines and principles for which the Reformers contended. Let us seek to be personally influenced by them, and to stand fast in the liberty wherewith Christ has made us free. Let us remember too, that we have to bear a part in the work in which

the Reformers were engaged. The battle is not over, the struggle is not at an end. We cannot be neutral. We dare not refuse to come to the help of the Lord against the mighty. Let us see that we are valiant for the truth, doing what in us lies for the vindication and extension of the truth as it is in Jesus. In this land we have perhaps been too backward in giving prominence to the principles and doctrines for which the reformers contended, and in seeking to counteract the influence of Popery, which here wields such an influence. Let the memory of the past—of the struggles and triumphs of our reforming fore-fathers,—as well as a right appreciation of our own privileges, quicken our zeal, that with fervent love, but at the same time with deep earnestness, we may contend for the faith once delivered unto the saints.

We observe that in Scotland something practical has been done. They had enthusiastic gatherings, and eloquent addresses, and heart-stirring discourses, delivered by some of the noblest of the leaders of evangelical doctrine. But this was not all. They founded a PROTESTANT INSTITUTE, the establishment of which, will, we doubt not, largely tend to the upholding and extension of the principles of the Reformation. We may not do the same, —we may not be in circumstances to erect such a building as is contemplated in Edinburgh, and to establish such means and appliances as are proposed to be put into operation there. But might we not take advantage of the interesting occasion for the formation of a Protestant association. We believe such an association might, by the blessing of God, be eminently useful in such a country as this. Will not some decided steps be taken for the accomplishment of this important object?

PROGRESS OF THE GOSPEL IN POPISSH LANDS.

Amidst the political revolutions which are taking place at present in some of the chief seats of Popery on the continent, it is interesting to observe that the gospel is quietly making its way. As one door after another is opened, the Bible is introduced, and forthwith the leaven begins to operate and spread. With the exception of Rome and the territory immediately around (to which narrow limits the Papal dominions have now been reduced) the whole of Italy is now more or less open to the Gospel. While this is the case, it is pleasing to know that provision is not wanting, to some extent, at least, for preaching the Gospel, and diffusing the light of divine truth among the people. The Waldensian church, preserved, no doubt, by the providence of God for such an opportunity as this, is doing much to evangelize the emancipated Italians. In

the Val d'Aosta on the southern base of Mount Blanc, in Turin, Voghera, Leghorn, Genoa, Florence, Pisa, the Waldenses have either pastors or missionaries, while other bodies, including the Plymouth Brethren, have Missionary agents in various localities. Gavazzi, too, has been in the wake of the Italian Liberator, with no uncertain sound blowing the gospel trumpet. Some time ago he was in Messina, more recently he has been in Naples itself, wearing the uniform of a volunteer, but wielding the spiritual weapons of the gospel. The Bible Society are also introducing the Scriptures, large numbers of which are bought by the Italians. There is far more hope for Italy in the introduction of the Bible and the free proclamation of the Gospel, than in the mere force of arms, even although wielded by such patriots as Garibaldi, or in the political counsels even of such men as Cavour.

While in Italy the cause of the gospel is advancing, it is pleasing to notice that in Portugal there are some glimmerings of light, giving promise of a brighter day, or at least offering encouragement, prayer and effort. The Rev. Herman Schmeitan has addressed a letter to *Evangelical Christianity*, in which he expresses very sanguine hopes in regard to the spiritual prospects of Portugal. He mentions several circumstances on which his hopes were based: (2) the disputes which arose about fourteen years ago between the Pope and the Portuguese government with reference to the ancient rights of the Portuguese crown over the Bishoprics in the Indian possessions; (2) the dogma of the Immaculate conception, converted by the present Pope from "a pious belief" into a doctrine of the Church; and (3) the struggle which arose about three years ago against the introduction of the French sisters of charity, and their father confessors, the Lazzarists. "These and other causes," says the writer, "have contributed to prepare the country for the reception of the Bible and other religious books; and if the efforts in behalf of poor Portugal be carried on zealously and prayerfully, cautiously and not in an aggressive spirit, I feel convinced that the truth of the gospel will soon dispel the darkness which at present covers that unhappy land. The first glimpses of the heavenly light are already breaking through the dark clouds of ignorance and superstition, and letters which I have received from Portugal, no one can read without the deepest interest, and the fervent prayer, that the Lord may in His infinite mercy pour out some of His heavenly spirit upon those in Portugal, whom, as I believe, He has destined to be the heralds of His saving grace."

Belgium is another of the Popish Co un

tries now giving promise of brighter and Letter days. There are now from 7000 to 8,000 Protestants, almost all having been brought out of Popery since 1835, when the Bible Society commenced its operations, and was soon followed by the Evangelical Society. During the time that the Bible Society has been carrying on its operations in Belgium a quarter of million copies have been circulated. In the year 1859-60, the number of copies circulated amounted to 73,000. There are sixteen Protestant Stations filled by truly excellent Evangelical Pastors, and altogether the progress of the Protestant cause is very encouraging. The Synod of the Free Church of Belgium had a meeting about the middle of August. The proceedings were interesting, and were participated in by several deputies from other churches, among whom were Rev. Dr. John Bonar from Scotland, and Rev. Dr. McKee of the Presbyterian Church, Ireland.

From another dark corner there is also a beam of light. There is a Protestant church formed among the Spanish inhabitants of Algiers, and recently a goodly number of both sexes, who formerly belonged to the Romish church, sat down for the first time as communicants, the ordinance of the supper being dispensed by the Rev. S. Coyne the French Protestant pastor. Perhaps a spark from this little fire may yet be carried back to light up the spiritual darkness of Spain.

CONGREGATIONAL MISSIONARY MEETINGS.

The season for the missionary meetings, which are usually held throughout the greater part of the church, is now at hand. We trust they will be more than usually satisfactory and effective. There are many advantages, we believe, connected with well arranged missionary meetings, and in most of the Presbyteries in which they have been in operation for some years, ample testimony will be borne to the beneficial results which have flowed from them. It is true they are not the only means to be employed for promoting a missionary spirit, and drawing forth missionary funds. Missionary subjects should be often brought before the people, and the obligations of christians to aid in the extension of christian missions frequently enforced. Missionary intelligence too should be frequently brought before congregations, either at monthly missionary prayer meetings, or on other occasions. Even missionary periodicals, extensively circulated, will not answer the purpose without frequent addresses and appeals from the living lips. The young too should be familiarised with the subject

of missions, and should be often told in the Sabbath School, or from the pulpit, of the operations and results of missionary enterprise. But in addition to these and such like means, we believe that well arranged missionary meetings have a very happy effect. The people are brought together in a less formal way, and with fewer restraints, than when they come to an ordinary religious service. Matters may be pressed upon their minds, which might be regarded as less fitted for the pulpit, or the Sabbath day. A healthy measure of fervor is excited and diffused, while in addition to other benefits, it may be said that, without the difficulties connected with the maintenance of organized associations, very much the same results and advantages are secured. From personal knowledge we can declare that, by the results of missionary meetings, embracing both collections and subscriptions, much more is frequently obtained than by many missionary collections at ordinary services.

We are aware that missionary meetings, in the ordinary acceptation of the term, may not succeed in every case. They may be more suited to the circumstances of some congregations than of others. In some quarters there may be a prejudice against such meetings, arising in some measure from the manner in which they have been sometimes conducted, and from the frivolity often indulged in by the speakers. But let them be judiciously arranged, and conducted in a lively, pleasant, but still sober and becoming manner, and we are persuaded that in most cases they will be appreciated as a most useful means of doing good.

Where missionary meetings are held, they ought to be successful this season much more so than of late years. Two or three years of depression, and of bad harvests have been succeeded by a year of prosperity and plenty. In every department of trade, the improvement is already largely felt. Let it be so too in the church. Most of the members of the church are in circumstances to give more than last year. Let them not withhold but freely give to the Lord of his own. Several townships have to be in a measure explored, many new mission stations to be organized, and many weak struggling congregations need aid and encouragement. We trust that the mission treasuries of the several Presbyteries will be replenished, that there may be means to occupy the destitute parts of the field, and many waiting, desponding congregations may, with cheerful eyes, see their teachers.

THE DAY OF THANKSGIVING.

It is now known, in all probability, to our readers that Thursday, 6th day of

December has been named by the Provincial Legislature as a day of public thanksgiving for the goodness of God during the past season and especially for the abundant harvest. The Moderators of our own Synod, and of the Synod of the United Presbyterian Church have concurred in the same day. Other denominations will, no doubt, observe it, so that we hope to see the community generally gratefully acknowledging the good hand of God in the mercies which we enjoy. Seldom has there been a year when we have had such abundant reason to bless the Lord for his goodness, and for his wonderful works unto us the children of men.

Thank-offerings will no doubt be brought by many into the sanctuary, and it would be desirable for Sessions to determine previously the particular object in behalf of which such thank-offerings shall be applied.

THE CENSUS OF 1861.

Our readers would no doubt peruse a judicious and well-timed communication in our last issue, on the subject of the census. There is really little to be added on the subject. It is well known that the Ecclesiastical statistics given in the last census returns were so thoroughly incorrect as to be altogether worthless. We have reason to believe that the matter has received the attention of the Bureau of Statistics, and that instructions will be given to the enumerators, which, with proper attention, will prevent such gross mistakes as disfigured the returns of 1851. With reference to our own church, the instructions are that those returning themselves as in connection with the "Free Church," or "Presbyterian Church of Canada," shall be marked 'F. C.' The other churches will be specified with equal exactness. So far then as the means used by the Government of the country are concerned, we are glad to learn that due care is being taken in this matter. But as all enumerators may not be equally intelligent or exact, it is desirable that heads of families should see that they and their households are properly classed in the schedule, and that this may be done, they should express, *precisely and distinctly*, the religious denomination to which they belong, not simply saying that they are *Presbyterians*, but that they belong to the *Presbyterian Church of Canada, so-times called, by way of distinction, the 'Free Church.'* Ministers too should not think it beneath them, or beyond the range of their duty, publicly to explain the matter to the people, and give them suitable instructions. This should be done on the first or second Sabbath of January, or we would rather say on the first and

second Sabbaths of January, so that there may be no possibility of misunderstanding.

It is not with a view to denominational glorying to that we urge attention to this matter. It is a matter in which truth and justice are concerned, and it is most desirable that the census returns, which, for ten years to come, will be regarded as an index of the ecclesiastical, as well as of the material condition of the country, should be as correct as possible. So far as we are concerned, let us do what we can to render them correct and reliable.

CALLS, &c.

GALT.—The congregation of Galt have resolved to give a call to the Rev. Dr. Thomson of Grand Street, New York.

PORT DALHOUSIE AND NIAGARA.—The Rev. F. McCuaig has accepted a call from the united congregations of Port Dalhousie and Niagara.

INGERSOLL.—The Rev. John Straith of Tilbury has again received a call from the congregation of Ingersoll, which he has accepted.

COTE STREET, MONTREAL.—The Rev. D. H. McVicar is to be translated from Guolph to Cote Street, Montreal.

OSNABRUCK.—The Rev. A. Matheson has been ordained and inducted as pastor of the congregation at Osnabruck.

VALLEYFIELD.—The Rev. W. Coulthard has been ordained and inducted as Pastor of the congregation at Valleyfield.

WARDSVILLE.—The Rev. N. McKinnon has accepted a call addressed to him by the congregation of Wardsville.

MINTO.—The Rev. C. Cameron, has received a cordial and unanimous call from the congregation of Minto.

SCARBORO.—The Rev. D. H. Fletcher was on the 8th ult., ordained and inducted as Pastor of the congregation of Scarboro. The Rev. R. Jamieson preached and presided. Rev. A. Topp addressed the minister, and the Rev. J. Straus the people. After the ordination services a congregational soiree at which Rev. J. Laing, Rev. W. Gregg, J. McMurrich, Esq., and the newly inducted Pastor were present, and addressed the meeting. The proceedings were altogether of a very pleasing character.

CAMPBELLFORD, SEYMOUR.—We are re-

quested to intimate that it is intended to hold a Bazaar at Campbellford during the third week of December, for the purpose of raising funds to complete the church now in course of erection. Those friends who have kindly promised to assist, and others who may desire to contribute are requested to forward articles intended for the Bazaar, to Mrs. Alexander, Norham, Percy, or to Mrs. Robertson, Campbellford, on or before the 12th December.

BOWMANVILLE.—From time to time we have received pleasing accounts of the increase and prosperity of the congregation under the pastoral charge of the Rev. John Smith. We have been requested to state that the congregation lately presented their pastor with a handsome gown and cassock in token of their esteem and attachment.

KNOX COLLEGE STUDENTS' MISS. SOCIETY.—The annual report of this Society will be found in another column. The following are the office-bearers and committees for the ensuing year :

President, W. M. Mackey.
Vice-President, L. Cameron.
Recording Sec'y, J. Thompson.
Cor. Sec'y., Edward Graham.
Treasurer, J. K. Hislop.

Committee of Management : Messrs. Mitchell, Gracey, Davidson, Kellough, Ferguson and Duff.

Auditors, Messrs. Grant and Paterson.

ITEMS OF INTELLIGENCE.

REGENT SQUARE CHURCH, LONDON.—This edifice, originally built for Rev. Edward Irving, and opened by Dr. Chalmers in 1827, having now been secured by undoubted title for the congregation of the Rev. Dr. Hamilton, lately underwent extensive alterations and repairs, costing about £6,000. On the 17th October the Church was re-opened by Rev. Dr. Guthrie, who preached from the text—"Lord, what wilt thou have me to do?" The Hon and Rev. B. W. Noel, and the Rev. Newman Hall conducted services at other hours.

PRESBYTERIAN COLLEGE, LONDON. C. W.—The winter session was opened on Tuesday, 2nd October, by Professor Lorimer, who lectured on : "The present aspects of Theology on the Continent, and in our own country." A vote of thanks was awarded to the Professor for his able and appropriate lecture.

THE REV. MR. GUINNESS.—We observe it stated in the *News of the Churches*, that this well-known preacher has joined the Plymouth Brethren, having been baptised, [by immersion] previous to reception. We have no doubt all the steps taken by Mr. Guinness are dictated by strong conscientious convictions, but we apprehend these changes in his views and ecclesiastical connexion will be adverse to his influence.

CARDROSS CASE.—Just as we go to press we have received the *Witness*, of 14th Nov., which brings intelligence in regard to the Cardross case. The Lord Ordinary has pronounced an interlocutor, which, however, does not settle the case. His lordship repels the plea of spiritual independence, and seems to hold that the case hinges on the contract between Mr. McMillan and the Free Church. He holds that this—viz., the extent of the contract, is not clearly apparent from the documents produced, and therefore continues the probation.

SYNOD OF UNION OF EVANGELICAL CHURCHES IN FRANCE.—For some reason or other the usual authorization for the meeting of Synod was refused, and the meeting interdicted by the Minister of Public Instruction. The brethren, however, after some delay met, but the public and reporters were only admitted to the evening meetings, which were simple diets of worship. The meetings were interesting. The Rev. Dr. Buchanan, Moderator of the Free Church of Scotland, was present.

HUNGARY.—By a new constitution, voluntarily granted by the Emperor, the Hungarians have obtained several privileges previously denied them. It is hoped the concession has been made in good faith.

TESTIMONIAL TO REV. JAMES LEWIS.—The Rev. James Lewis, who has been obliged from the state of his health to resign the pastoral charge Free St. John's, Leith, was lately presented by the members of that congregation with a purse containing upwards of £200. The strongest attachment subsisted between pastor and people.

INCREASE OF PRESBYTERIANISM IN ENGLAND.—Presbyterianism is increasing in England. At Maidstone, in Kent, a minister was lately ordained, and another was inducted at Rochester on the following day. A Presbyterian church is being formed in the city of Exeter. In Lancashire also Presbyterianism is active and progressive.

THE REVIVAL IN BRITAIN.—The revival is still advancing, especially in Scotland and Ireland. There have been awakenings in Perth, Dumfermline, Borrowstoness, and other places in Scotland. Neither is the change confined to mere outward excitement. The diminution of intemperance, the closing of taverns for want of customers, and the disappearance of breaches of the peace are in most places, the results of the religious revival.

DEATH OF REV. DR. TWINING OF HALIFAX.—The Rev. Dr. Twining, for many years a minister of the Church of England in Halifax, and chaplain to the forces, was lately removed by death. Dr. Twining was for upwards of 40 years connected with the Bible Society. He was a most devoted and useful minister.

HALIFAX, N. S.—RESIGNATION OF REV. J. HUNTER.—We regret to observe that the Rev. John Hunter has resigned the pastoral charge of Chalmer's Church, Halifax. The state of his health and of that of his family has caused him to take this step.

QUEEN'S COLLEGE, KINGSTON.—The Rev. Dr. Leitch, the newly appointed Principal of Queen's College, has been formally inducted into office. Very high testimony is borne of the learning, piety, and other qualifications of Dr. Leitch.

PRINCETON SEMINARY.—The Rev. C. W. Hodge has been made professor of New Testament Literature and Biblical Greek.

THE FRENCH CANADIAN COLONY IN ILLINOIS.—From a communication which lately appeared in the *Philadelphia Presbyterian*, we observe with regret, that the interesting colony with which Mr. Chiquet's name is so closely connected, is torn and distracted by the proselytizing efforts of parties who are seeking to induce them to leave the Presbyterian Church with which they connected themselves. Episcopalians and Baptists, it is stated seem resolved to promote disunion and division, in despite of consequences. This state of things is deeply to be deplored, and will, no doubt be contemplated by the Roman Catholics with intense satisfaction.

TAR SLAVERY QUESTION IN THE UNITED STATES.—The election of Mr. Lincoln, the anti-slavery candidate, has produced in some excitement in the South. Several States are openly taking measures for secession from the union. We trust the policy of the new President will be in accordance with his previous professions, and that the cause of freedom will receive a mighty impulse.

ANNUAL MEETING OF THE EVANGELICAL ALLIANCE.

The annual conference of the Evangelical Alliance was held this year in Nottingham, commencing on the 24th October. It was largely attended, both by British members and by others from Holland, Sweden, and various parts of the Continent. The opening address was given by the Dean of Carlisle. The subject of the Revival of religion occupied much of the attention of the Alliance, and addresses were delivered by Professor Gibson on "The present aspect of the Irish Revival," by Rev. Archdeacon Ventr. of Hereford, on "The Revival in Wales," by the Rev. H. Magill, of Glasgow, on "The revival in Scotland," and by the Rev. D. Brown, D. D., on "United Prayer in connection with the present aspects of the world." At some of the evening meetings addresses were given on other subjects by Rev. Mr. Chiquet, Rev. G. Scott, of Sweden, Rev. Mr. Minton, of Sweden, Rev. Mr. Pendleton, from South America. The happiest impression was produced by the addresses, which, in accordance with a vote of the conference, will be printed. In the meantime, we give from the *Banner of Ulster*, the concluding part of Professor Gibson's address. After describing at considerable length the results of the Revival in the north of Ireland, he proceeded to speak of the Revival southwards.

"Hitherto we have only spoken of the Revival movement as it exists in Ulster, but it is gratifying to be able to speak of its progress southwards, and even in the Irish metropolis itself. The history of the matter is in a few words, as follows:—Early in the summer of 1859 some of the ministers of

the Presbyterian Church in Dublin visited the scene of the awakening, then so rapidly extending in the North, that they expected to see the city of their habitation similarly moved in a brief period. But it pleased God to disappoint this expectation. Prayer-meetings, however, were to a limited extent originated, sermons were preached, and addresses delivered, calling attention to the remarkable movement which was spreading in another quarter of the land. In a short time a process of awakening had begun in the Congregational Church at Kingstown, only a few miles off, and publicity was given to every encouraging circumstance occurring there. In the month of April of the present year the whole subject of revival was freely and fully canvassed by the assembled clergy of the Establishment, in their great annual conferences, and the counsel tendered and the judgment expressed by the Northern brethren, and by others who had visited the North, were with much unanimity adopted in favour of the movement—a circumstance of importance in determining the future attitude of that influential portion of the community. The people, it is understood, were all along fully abreast of the ministers in their anxiety to countenance and spread the revival spirit, and have exhibited the utmost willingness to form, conduct, and attend meetings for prayer. A large building, formerly used for public amusements, having fallen into the hands of a company for exclusively Protestant and religious purposes, has been a kind of common rallying ground, and the influence of the Metropolitan Hall, as far as it has been felt in Dublin, has been in favour of revived religion. A united meeting in this building, as soon as it was commenced, was crowded, and for a considerable period ministers of various Protestant Churches joined aid in common supplication and the preaching of the Word. The clergy of the Establishment have for some time withdrawn, but they have had special services in the free and parish churches, attended in many cases by large and earnest audiences. The reports from Kingstown having been much circulated in the city, some Christian friends invited the Rev. J. D. Smith, of the Congregational Church there, to conduct a weekly prayer-meeting in the Metropolitan Hall. This he has done for months, with an interest which, so far from declining, is steadily on the increase; and the place is filled at two successive diets every Tuesday, in the forenoon and evening, for several hours together, by an attendance of between two and three thousand persons. The meeting, however, although it is by far the most noticeable in Dublin, and has been a direct means of positive good to many, exhibits, rather than produces, the religious fervor of the people. In some more Southern districts there are pleasing indications of a revived religious interest. In common with several brethren appointed to that duty by the General Assembly, to visit the South and West, for the express purpose of communicating information in regard to the work of grace in Ulster, I had, a few weeks since, an opportunity of addressing large and attentive audiences, the work assigned me being in the Counties of Wexford, Waterford, Tipperary, Limerick, and Clare; and though there did not appear to be any decided awakening in these districts, the interest created and the sym-

pathy evinced by all denominations in the statements submitted could not but be regarded as a token of good. Thus it is that the work of grace is spreading and perpetuating in our land. This is the Lord's doing, and it is marvellous in our eyes. There is, no doubt, a formidable adversary to be subdued before all Ireland shall be converted to Christ. But is not this the lesson that is borne in upon us at such a season, when hundreds, as we have reason to believe, have been divorced from their allegiance to the Papacy, through the medium of a great awakening such as we have witnessed, that it is not by keeping ever on the stretch the twanging bow of controversy, with its barbed arrows fitted to the string, that we shall pierce the heart of this great foe of truth and freedom, and that all that is requisite for its total overthrow is that the Lord should be revealed—seen by the eye of faith, in the glory of His divine majesty, in the perfection of His finished work, in the efficacy of His one atonement, in the prevalence of His constant intercession, in the greatness of His almighty power, in the riches and the freeness of His grace! Let the veil be only taken away from the understandings that have been blinded by superstition—and then none but Christ, an Antichrist, without any other, will give rest to the troubled soul. No resting then on human authority, or Church relationship—no substitution for Him of saint, or angel, or priest, or confessor, or reverend father in the Lord—enough for the destruction of the whole Antichristian dominion over mind and conscience, that Christ shall himself draw nigh, and unveil His matchless excellence and beauty; then shall “that wicked” be consumed even by the spirit of His mouth and with the brightness of His coming. Let us, then, have faith in the predestined future of the Church. In the present aspect of human affairs there is everything to inspire us with new confidence and courage. The judgments that are to shake Antichristian empires, cast down imaginations, and lay open the world to the entrance of truth and the power of the Spirit, and which are even now being made manifest, are to be closely associated with a new and unparalleled vigour and consecration in the Church of God. And it is only by a revival of primitive faith, and zeal, and enterprise, that the glorious things that are spoken of in the city of God shall be accomplished. Such love as ordinarily burns in the heart of the professing Church—a low, languid, wavering affection—may answer well enough for standing upon the defensive, but never for making that vigorous onset that will subdue the world to Christ. So long as any weight hangs on the wheels of the victor's chariot, never on earth, as in heaven, will it move—

“Instinct with spirit, flashing thick flames—
—unless

Attended by ten thousand thousand saints.”

Amid the upheavals that are shaking so many kingdoms, God is now moving on the hearts of His own children, to prepare them, it may be, for some illustrious mission.— Shall we not hail the auspicious omen and obey the trumpet-call to prepare for battle? If any is smitten with fear, let him retreat—if any is faint-hearted, let him draw back—if any is alarmed by the noise which precedes the last dread conflict, let him hide himself with his talent in the earth! But

let all, of whatever name, who love the Lord Jesus Christ in sincerity, and wait for His appearing and glory, give themselves anew to His service, and break the earthen vessel, and lift up the light, and shout, “The sword of the Lord and of Gideon!” and victory, and more than victory, shall be given to the people of the saints of the Most High; and a great voice out of heaven shall be heard saying, “Behold, the Tabernacle of God is with men, and He shall dwell among them; and God himself shall be with them, and be their God.” (Professor Gibson sat down amid great applause.)

DEATH OF REV. DR. SMYTH OF GLASGOW.

Recent papers bring intelligence of the death of this highly esteemed minister, who died, after a very short illness, on Sabbath 21st October. On the preceding Sabbath he occupied his own pulpit, and when again his people were assembled in the house of God, it was to hear the intelligence of the death of their beloved and revered pastor. His congregation had indeed good cause to be attached to him. Many of the members had never known another pastor, for he had been minister of the same congregation for about forty years. Both his general character, and ministerial services were eminently fitted to attract the esteem and affection of his people.

We quote some extracts from notices which have appeared in the *Edinburgh Witness*, and *Scottish Guardian*, to which some additions have been made by Dr. Burns, for many years an intimate friend and associate of Dr. Smyth.

Dr. Smyth, who was a native of Ayr, died in the 64th or 65th year of his age. His family occupied a respectable position in the county, and his father was, we understand, an officer in the military service. He was licensed as a probationer in the Established Church in his 25th year; and occupied for a short period the pulpit of St. John's parish in Glasgow, during the incumbency of Dr. Chalmers. St. George's Church, became vacant by the translation of Dr. Muir in 1823, to Edinburgh, and Dr. Smyth received the presentation from the Corporation. It was one of their popular acts, and the appointment accorded entirely with the wishes of the congregation. Dr. Smyth remained in St. George's until the Disruption in 1813. Distinguished as he has been through a long life as the friend of peace, yet he never appeared to doubt the course that he should adopt; and although eminently a peace-maker, and peculiarly qualified even by natural characteristics for that duty, he was not a man likely to flinch from any sacrifice that he deemed requisite to truth, especially the principles involved in the disruption question of 1813, and he resigned his connection with the establishment, to which he was attached by all the associations connected with a successful ministry of twenty years, in the most influential congregation in the largest city of his native land.

But he did not leave alone. The great majority of those whom he esteemed, and who esteemed him highly, departed with him to Free St. George's—a plain but commodious church, which they at once built in West Regent Street. Since that period, Free St. George's has held the position of a leading congregation of Glasgow in their contributions to the various schemes of the Church, and in the moral weight of pastor, office-bearers, and membership, in the general community.

It is always gratifying to refer to the characteristics and talents of a minister who has occupied a position so prominent as that held by Dr. Smyth, and who has rendered such valuable services to his congregation, to his communion, and generally to all the Churches. It is neither desirable, nor is it probable, that a life so much associated with the religious history of Glasgow, for nigh forty years will pass away without a permanent record by some one of his brethren in the ministry of that city. It is desirable, not only for his own congregation, but for the Church, that the massive and rich theology contained in his pulpit services, should not be left to finish its work in the memory, the life, and the conversation of those to whom it was originally addressed.

Dr. Smyth was Moderator of the Free Church Assembly, during 1853. He was for a number of years actively associated with the Bible Society of Glasgow, in the capacity of one of its Secretaries; and he was engaged more or less, in all the religious movements in Glasgow; for, firmly established in his own principles, he entertained the most catholic feelings towards all denominations with whom he could possibly co-operate: and in his practice he illustrated as much as any man, the idea of Evangelical Alliance and union. He attended the first meeting of the Alliance at Liverpool; took a leading part in the proceedings; and by his wisdom and peace-loving suggestions and spirit, contributed very much to the successful issue of what, for some time, seemed a very doubtful experiment.

No man needed to fear that the cause he recommended was a rash or a dangerous innovation, for Dr. Smyth was a man of solid judgment and remarkable prudence, who brought to his public administrations all the advantages of careful thought, extensive reading, and high and matured scholarship. It is an affecting circumstance, that if his health had permitted, he would have received on the Thursday preceding his death a “testimonial,” of the gratitude of a young congregation over whom he had watched, and for whom he had labored, during many years. No man could have cared less for any testimonial, save that of a good conscience, for its intrinsic worth; but, grateful to excess for the slightest service done to himself, we can suppose that he valued gratitude in others. The congregation of St. George's had been instrumental in promoting the rise and progress of a number of younger societies, now flourishing under their respective pastors, and the one in question had been specially led along in safety by his cautious and steady pilotage.

The instruction of youth formed a leading characteristic in his life; and thus it came to pass that, after the numerous daily duties of a Glasgow minister, he was found

frequently, not merely in a Bible class at night, but in the Mutual Instruction Society of the young men connected with his congregation; and one of his most recent public duties—perhaps the last, excepting his congregational services—was connected with that society.

Dr Smyth was married first to Miss Davidson, and of their union one daughter survives. He afterwards married Miss Lockhart, daughter of Major General Lockhart, of the East India Company's service, and brother of the Rev. Dr. John Lockhart, the amiable and excellent minister, for many years, of the College Church of Glasgow. Mrs. Smyth, with one of their daughters, survives him. His domestic life brought its sorrows and trials, for he had followed four of his children to the grave. As no man combined more remarkably the graces of a Christian gentleman in his private and public life, so it seems needless to say that his sudden demise brought affliction to his house, that only the memory of his character and his faith can lighten.

Dr. Smyth was one of a number of ministers of similar standing in age, connected with the Free Church at the period of the Disruption, who presented a rare combination of high attainments, and whose professional and social positions in society imparted strength to a cause that certainly, in its turn, reflected dignity on them. It was not possible to know Dr. Smyth without esteeming him highly; we think it was impossible to know him well and not love him much; and so the influence of his character will long endure among his own people and the Churches,—although in the place that has known him longest, he can be known no more, save in many memories, and amidst recollections of usefulness in families, and in the public, rarely equalled, far less excelled.

From a well written sketch of Dr. Smyth, in the *Scottish Guardian*, of Oct. 29th, we make the following quotation:—

“Dr. Smyth was remarkable for the constant attention he bestowed upon his studies, and not only on those having a direct bearing upon his pulpit ministrations, but on the whole range of classical and general literature. The literary habits and tastes which he acquired as a student at College, remained with him to the very last, and were seen in every public appearance which he made, whether in the pulpit or on the platform. At the same time while the results of all these studies adorned all his compositions, nothing in the least approaching to pedantry ever dropped from his mouth or pen. His style in the pulpit, and on all public occasions, was always remarkable for elegance and force; and it is probably to the high standard of excellence which he set up, as well as to his singular modesty that we are to attribute the fewness of his publications. One of his published discourses on “The Forgiveness of Sins,” written in reply to Mr. Campbell, of Row, was received with marked favor, and in 1857, he was prevailed upon to publish a volume of sermons, preached on public occasions. Other sermons of his, by the intervention of friends, were published at different times, sufficient to show his eminence as a preacher, but it remains yet for some friendly hand to

gather together these remains as a more complete memorial of one of the foremost of modern preachers. The degree of D D was conferred upon him by the University of Glasgow.”

THE PROTESTANT INSTITUTE OF SCOTLAND.

The subjoined communication was not received in time to enable us to insert it in last month's *Record*. The documents referred to we have been obliged somewhat to abridge. The subject is well worthy of the countenance of Protestants in this and other lands. We shall have pleasure in remitting any sums that may be handed to us.

To the Editor of the Record.

SIR,—May I beg that you will kindly insert the following documents in your journal. We are especially anxious to reach the scattered children of Scotland and such as trace their spiritual descent to our land in America, and we do not know in what other way to accomplish our object. The people of Scotland are engaged at present in an important work, that of erecting a great Protestant Institute as a worthy monument to John Knox and the Reformers of 1560. We have just celebrated at Edinburgh the Tricentenary of the national abolition of Popery with great enthusiasm. Another important historical period is just before us, viz., the 20th of December next, when the first General Assembly of Scotland was held—the precious germ out of which almost all the Presbyterian churches in Great Britain, Ireland, and America have since sprung. We propose to hold public worship and thanksgiving on that day, and we earnestly trust that our brethren in distant lands will join with us. We propose also to make a collection on that day for the Protestant Institute of Scotland as a suitable token of gratitude, and we are anxious that our friends in other lands, whom the Lord has prospered with worldly means, should join their contributions with ours. Scotland needs their help at the present moment, for a great struggle to destroy the Reformation in Great Britain has begun, supported by grants from the Popish Propaganda, the Puseyism of England, and even by large grants from the British Treasury. There is on the other hand great apathy and division amongst ourselves, but we look forward to the Protestant Institute as a tower and centre of strength, a great means under God of arousing and concentrating the nobler spirit of other and better days. A large sum however is still necessary to establish the Institute free from debt. The contributions of our brethren from all lands will be most welcome, and as Scotland seldom makes a formal appeal we trust that this one, made in such interesting circumstances, will be cordially and liberally responded to.

I am, &c.,

JAMES BRIGG,
Convener.

The effort to establish a Protestant Institute for Scotland has met already with considerable success. Upwards of £2000 have been raised, which has enabled the Committee to purchase, free of debt, one of the most venerable buildings in Edinburgh, to

wit, the Magdalene Chapel in the Cowgate. In this venerable building some of the first General Assemblies of Scotland were held,—there John Craig, a converted Dominican monk, and colleague of John Knox, preached after the Reformation, and there the dead body of the Duke of Argyll was laid after his execution, and previous to its interment.

With the view, however, of rendering the Institute efficient and permanent, additional premises, contiguous to the Magdalene Chapel, and having an access from George IV. Bridge, have been secured by the Committee, and at a reasonable expense, a Building, with a frontage to the Bridge, and standing midway between the two Colleges, may be erected, by which the Institute will be equipped with an office, a hall for meetings and lectures, a consulting library and other accommodations. All this the Committee have now resolved, by the blessing of God, to accomplish. This will enable them to carry out fully the design of the Institute, viz.,—(1.) as the head-quarters of a Mission for Roman Catholics in Edinburgh, and a means of establishing and superintending Mission operations wherever Romanists are found to congregate throughout the country; (2.) as a centre of information on the Romish controversy in all its aspects; (3.) as a training school in all the peculiarities of Romanism for students attending our Universities and Halls, teachers, and the rising youth generally; (4.) as a means, by publications, lectures, &c., to maintain a healthy spirit of Protestantism in the country; and (5.) as an effectual agency, to expose and counteract the secret and increasing aggressions of Rome.

To effect these all-important objects, however, the Committee will still require a considerable amount of money, probably not less than from £3000 to £4000; but from the great interest already manifested in the Institute in England and Ireland, as well as in Scotland, and its success in the training of Students, under the able direction of Dr. Wylie, the Committee confidently hope the necessary sum will be realised, and probably before the end of next year. They cannot help thinking that, as 1860 is the Tricentenary of the Scottish Reformation from Popery, which took place in 1560, and, as it is to be specially commemorated, this would be a most fitting time to complete the whole buildings, and to present the Institute free of all encumbrances and liabilities, fully equipped, as a lasting memorial of the great Reformation in Scotland, the most important event which ever occurred in this country.

The need of such an Institute is every day becoming more apparent, for there never was a time since the Reformation when so loud a call was addressed to Protestants to be up and doing.

The plan of establishing such a head-quarters of Protestant training should interest the entire Kingdom, as well as the Colonies and the Continent. For, as Edinburgh is the seat of the metropolitan University, students from all quarters are yearly attending our classes, and going forth again as professional men over the whole world, and our training classes will be open to all. Ministers going to the Colonies will thus be fully equipped in the Popish controversy, where a knowledge of it is so much required. In all our Colonial dependencies Rome is most vigorous in laboring to corrupt the faith of our people and to subvert our Churches.

The operations of the Institute are being carried on already, as has been hinted, with great success. With the kind co-operation of the Scottish Reformation Society, upwards of 200 Students have been trained in the Popish controversy during the past year, partly by the systematic and able lectures of the Rev. Dr. Wyhe, which have been most acceptable to the Students, and partly by competitions for prizes. A Mission and School have also been carried on, and a training class for young men of the middle classes as recently been organized. It is to be hoped that very soon there will issue from the Institute sound Protestant histories and other literature for schools and the people generally, an object which is at present all-important, seeing that our periodical press is becoming corrupted with false liberalism; and our histories with falsified facts.

The Committee therefore earnestly hope that every Protestant will aid them in this important undertaking, already so auspiciously commenced, both by contributing themselves, and inducing others to contribute.

Contributions will be received by Mr. Jas. Moir Porteus, Agent for the Institute, 6 York Place, Edinburgh; and Mr. P. Robertson, the Treasurer, Commercial Bank, Edinburgh.

Communications, &c.

FIFTEENTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY OF KNOX COLLEGE, TORONTO.

In the good providence of God we are assembled to celebrate the fifteenth anniversary of our Missionary Society, and your committee in proceeding to discharge their last duty to the Society in their present capacity, cannot pass to an enumeration of particulars without giving expression to the feelings of gratitude to Almighty God which fill their hearts, in having been made so peculiarly the objects of his protection and guidance during the last twelve months.

Thanks to the disposer of all events, that the report which we now submit, is not, as on some past occasions, likely to be the instrument of opening bleeding wounds.

Our Church indeed, has been called to sorrow and to sighing, and in sympathy with her, we have been compelled to weep over the grave of departed worth. Put immediately, we have not felt the cold shadow of death's eclipse, nor are we called to ask your sympathy as in former reports for the widow and the orphan.

Seeming prosperity has attended nearly all our efforts in attaining the ends contemplated by the founders of our Society, and great will be our disappointment, if the results of the past year's Missionary labour, will show that the success referred to, has been more specious than real.

Unanimity, often enthusiastic, prevailed in all the meetings of the Society; so that if the end that relates to the formation of Missionary objects has not been attained as you anticipated, the expectations of the most sanguine, as regards the "fostering of a missionary spirit" in the members of your Society, have, we are sure, been fully realized.

General meetings were held monthly during the winter, as usual. Essays were

read at successive meetings as follows:—*'Popery injurious to man'* by Mr. Matheson. —*'Purgatory'* by Mr. Coulthard; and *'The eternal prospects of unbelievers,'* by Mr. McKinnon. Twenty of your members were engaged weekly in Tract distribution in the City. The tracts were kindly supplied to the number of four thousand, by the Upper Canada Tract Society, and we gladly embrace this opportunity of publicly tendering our sincere thanks.

The results of this department of your work have already been brought before you in the Report of the Committee on Tract distribution. In these you no doubt have observed a mixture of hope and despair, the latter predominating more than in any other part of the details of our efforts. The reasons are patent to the mind of the Society.—we need not repeat them; but would take the liberty of urging the necessity of instant and energetic action in this very important department of your work.

Remember the Tract that was read six times, and the request of a poor ragged emaciated creature, that it might be left with her to enable her to read it to her neighbours. We ask not simply compassion and pity, for these we are ever bound to grant; but we ask that mercy the first of graces, be extended to those who by crime and guilt are consigned to poverty and death. Have mercy. Oh spare, spare, the poor and needy—show them the grace and compassion of Him whose life and death was to pity the outcast and to save the guilty.

The burden of our work, however, as you are aware, lay within the Counties of Kent and Essex, as during the last four years, and along with several suggestions as to future operations, we are happy to be able to lay some very interesting facts before the Society.

Your Missionary, on the close of College last April, proceeded to Amherstburg, as you decided, and after consulting his own mind and that of others on the most effectual mode of attacking Popery, he came to the conclusion of concentrating his efforts in the particular spot where the good seed had been already somewhat extensively sown, and had begun to germinate. Two French Protestant families were here, (Amherstburg) to receive him with open arms, some of the members of which are established Christians.

Another family is now on the point of leaving the Church of Rome, and casting in their lot with us. A very interesting case is narrated in the report of your Missionary, of a certain individual,—the father of a large family—who, in order to free himself from the persecutions of his wife and children, left his all, to follow the dictates of his own now enlightened conscience, and study the scriptures in peace. He is now living among Father Chiniquy's converts in Illinois, enjoying the ordinances of the Gospel, and telling to others what a dear Saviour he has found—a convert at once from Popery to Protestantism, and from misery and sin, to a life that is "hid with Christ in God." "These," remarks your Missionary, "are the fruits of your exertions, for, previous to your missionaries being sent to the field, there were no French professors of the Protestant religion." "Missionaries," he adds, "have labored for fifteen and twenty years before they could see any fruit to en-

courage and cheer their hearts, but with regard to us, God has been pleased to manifest himself so near, more ideal, than I expected."

In consequence of there being no stated Presbyterian worship in that section, those people have been compelled to connect themselves with other denominations. Your Missionary in accordance with the directions of the Society, and in order to meet such cases as the one just mentioned, attempted to form the nucleus of a French Congregation in connection with our Church. Application was made to the congregation of Amherstburg, now destitute of a Pastor, for the use of their Church until another building could be provided. It being granted, the day was set for preaching, and on that day arrangements were made for fortnightly supply. At the first meeting there was a goodly number of English speaking people; but very few French. Four Roman Catholics, however, ventured, in the face of the priest's spies, who had taken their stand on the platform of the Church, to note those inclined to heresy. Rebukes and threats backed up by all the terrors of the church, were dealt out profusely on the week following, to the crying fear, the result of which was to frighten three of them so much that they did not make their appearance on the following Sabbath. One, however, braved the threats, and bore the anathemas of the priests; took his place as before in the House of God, and continued to share friendly feelings with the Missionary.

Considerable difficulty is felt in the formation of a French Congregation, on account of the scattered position of the converts, some of them being nine, some eighteen, some twenty miles from each other, and besides, in order to avail themselves of the ordinances of the Gospel, they found it necessary to connect themselves with congregations of different denominations, situated in the localities most accessible. Some belong to the Methodists, others to the Church of England, one family to the Baptists, and two to the Congregationalists.

Another place of worship was secured in the country, about seven miles from the town of Amherstburg, where a congregation ranging from one hundred, to one hundred and fifty, mostly however, English speaking people, assembled from time to time to listen to your Missionary. Many of them were such as never frequent any place of worship, but all seemed to listen with earnestness and interest.

Your Missionary, in all, preached twenty-seven times, frequently in English. The reason assigned is the singular fact of the French becoming so adulterated, that the rising generation are ashamed to speak it, and insisted upon your Missionary conducting the services in English. This applies more to the region about Amherstburg, where all the business transactions are conducted in English. In Paincourt, however, Point aux Roches, La Petite Cote, and in the direction of Sandwich, the people speak nothing but French. This was the sphere of your Missionary's visiting operations, and here he met with the fiercest opposition. "The Bishop and his army of priests," says your Missionary, "are putting forth all their exertions to excite and guard their people against those 'false prophets,' as we are styled." "The Priests," he contin-

ues, "have taught their adherents a new principle of warfare. They recognize me as far as the eye can reach, by my carpet bag, and immediately lock up every door of entrance, so that on my seeking admittance all within and without is hushed, a dead silence not a soul to be seen. The only course left for me then is to move off to another quarter; as this quiet way of discussing matters of faith and doctrine is neither congenial to Missionary zeal nor conducive to the furtherance of Missionary work. However, the priests must find by the confessional box, that they are about to lose their hold on some of their people, and that there must be an under current at work in their minds, for the Priest of Amherstburg referred somewhat pointedly to a "falling away" in his congregation, and suggested as a remedy that they should behave themselves as good children, for if they acted contrary, their religion would soon be on the decline."

"In the Counties of Kent and Essex alone, your Missionaries distributed no less than seventy Testaments and over six hundred Tracts. The Testaments were given on condition that they should not be destroyed, and if the Priests advised differently they were to be returned. So far as could be ascertained, none of the books distributed by your Missionary, during the summer, have been destroyed or taken from the people.

These, to any one acquainted with French Canadian Mission work, will be regarded as indications of the greatest promise and as subjects of the deepest gratitude to God—the sight of whose countenance they peculiarly indicate. A diversity of circumstances, may, in a great measure account for the difference of success between the labours of that great and good man Father Chiniquy, and those of our own missionary. But the remarkable eagerness for, and enquiries after the truth of the Gospel itself, and its success in thousands in connection with Father Chiniquy's labours, indicate an opening in our mission field very similar to that in the Western States.

Such are some of the facts connected with your mission field; others might be stated which no less indicate the dawn of a better day—these may be laid before you in the course of the winter. At present we would only add, that your Missionary has received intimation regarding several families who are seriously perusing the Scriptures, and respecting whom, he has good hope of ultimate conversion. May the expectations be verified by the Spirit taking of the things of Christ and showing them to their souls.

Your Missionary in his Report, and your Committee cannot but concur with his remarks, laments the circumstances that compel us to leave the field unoccupied during the winter months. Your Committee, however, feel confident from a recollection of the deliberations of last year, that nothing but lack of pecuniary aid stands in the way of giving permanency to your mission, and they resign the trust you have committed to them last year, under the certain conviction that you will lose no time in putting the suggestion into effect.

The other matter suggested in the Report of your Missionary, and also entertained by your Committee, may be thought premature, but we are confident that it will meet the

approval of every warm friend of our mission, as a most desirable end to aim at in your future action,—we mean the establishing in our field an Institution similar in kind to that now in operation at Point Aux Trembles, in connection with the French Mission of Lower Canada.

Inquiries, almost innumerable, both within and without the mission field, as to the probabilities of its ultimate accomplishment are continually being made of your Missionary, and should you undertake and complete the work, it will be the means of obviating satisfactorily one of the objections that is now most successfully wielded by the "Man of Sin" against our missionary efforts; that they are all undertaken from sinister motives, and to effect selfish ends. Give the children of Romish parents an education superior to that afforded by their own schools, and that we know is very little, and we will prove both to Priest and people, without possibility of contradiction, that *their interest*, and that alone, both for time and eternity is our aim. Many avow the determination to educate their children in spite of Priest or Bishop, and even now families of whom your Missionary has personal acquaintance, have ventured to withdraw their children from their own, and send them to Protestant schools. This is good so far; but this is not enough. The Priests know that this can be allowed without much injury to their cause, because the Bible—the enemy of their religion, and the revealer of their craft—is not there. What we want, to cope with Popery, is, not simply a school, but a *Missionary school*, where all the instructions of the teacher, and the acquisitions of the pupil, shall refer to Christ and him crucified. We want to coin some more Luthers, or Calvins or Melancthons or Chiniquys, or, to come nearer home, and in special relation to our mission and our missionary, we wish to coin for Canada and for the world, more Oliver Laelles, who entered school a Roman Catholic, and went home at once a Protestant and a Christian, to be the instrument of converting his family and his friends.

We have the sanction, and I am sure we shall have the countenance and co-operation of the great and the good Father Chiniquy, the details of whose conversion and persecution, before a recent venerable assembly, have secured for him the first position in the ranks of Protestant reformers, and have brought forth the grateful sympathy and unanimous assistance of the Christian world.

Finally fellow-workers—our duty, in so far as we were capable, has been dispensed. We commit the trust confided to us, into your hands again, and earnestly pray that a blessing may accompany the efforts of our successors in office. May the God of Jacob ever direct your Society in contending for the faith, once delivered to the saints. May your triumphs be numbered by your attacks; and may your final shout of victory, soon be heard from the rising to the setting sun "Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to Him, for the marriage of the Lamb is come, and his wife hath made herself ready."

On behalf of the Committee,
Ed. GRAHAM, Secretary.

Missionary Intelligence.

MISSIONS OF IRISH CHURCH.

INDIA—RAJKOTE.—The last number of the *Missionary Herald*, contains an account of another accession to the Church at Rajkote, from among the heathen, of three souls, a father and two sons. They gave decided evidence of genuine conversion. These converts were brought to a knowledge of the truth through the labors of the Rev. H. Pestonji,

MAHI KANTHA.—At these stations some four men, and four women have been added to the number of candidates for baptism. In the meantime, a blow has been inflicted on the mission here, by the conduct of a man formerly a professing Christian, who in a fit of insanity, resulting from the use of opium, attacked and dangerously wounded with an axe, a boy and man, whom he happened to meet. How great and varied are the trials of the Missionaries. Let us not forget to pray that their Master may sustain and comfort them.

JEWISH MISSION—SYRIA.—The Rev. S. Robson writes with reference to the death of his colleague, the lamented Mr. Graham:

"I have not been able to learn much more about the death of my lamented and beloved associate, Mr. Graham, than what I have already communicated to you; but I observe that the telegram which first made his murder known in Belfast, contained one or two errors which I desire to correct. He was not placed in any house by the Consul, nor had the Consul any communication with him after the massacre began, nor any knowledge of where he was or what had happened to him till after his death. He was murdered by Mahomedans and not by Druses. The massacre at Damascus was the work of the Mahomedans of Damascus. The Druses had very little to do with it. Had the Druses seen Mr. Graham, they would probably have protected him from the Moslems, and they certainly would not themselves have killed him,

In justice to the Druses, it should be remembered that they killed only their enemies. They were at war with certain sects of Christians, and therefore they massacred in a very savage manner certain; but they did not murder persons who were not their enemies and were not at war with them. And thus American Missionaries, and English and other merchants, had safely among them all the time of the disturbances and massacres. But there was no war between the Mahomedans and the Christians of this city. The Christians were greatly in the minority, and they were unarmed, unwarlike, oppressed, afraid, and incapable of making even the least defence, and much more incapable of making war against the Mahomedans. These rose and attacked the Christians without distinction of persons or sects. Their object evidently was to exterminate all adult male Christians: native and foreign, take possession of the women and make them Moslems, and train up the children as Moslems.

While Mr. Graham was in the second Moslem house to which he fled—that of Amady—on the

night of 9th July a party of the Algerines of the Amu Abet-el-kader, sent by the Russian Consul to save Mr Frey, a native French, and under Russian protection came and conveyed Mr. Frey from Amady's house to the Amu's. Mr. Frey wished Mr Graham to go also; but he anxious to reach the English consulate, and hoping to do so, declined. Perhaps he distrusted the Algerines. This was about mid night. Soon after a Moslem friend of Meshakah came to Amady's house searching for some missing members of Meshakah's family, and seeing Mr. Graham, whom he knew he offered to disguise him in his own clothes and take him to Mr. Brant's. Some native Christians who were there dissuaded Mr Graham from going with him, either really distrusting him, or else hoping that Mr. Graham's presence might prove some additional protection to them. It is not easy to avoid regretting bitterly that he did not embrace one or other of those opportunities of escape, though neither might have succeeded; yet we ought to say it was the Lord's will, and we humble ourselves under his mighty hand.

THE REBELS IN CHINA.—The Rebels in China are still making way and the impression is gaining ground, that before long the present dynasty must give way before the insurgents. The last number of the *English Presbyterian Messenger*, contains extracts from a letter written by the Rev. John Macgowan a missionary in connexion with the London Missionary Society, describing visits paid to parts of the country occupied by the insurgents. After describing the journey, Mr. MacGowan says:—

"The whole country presented a very painful aspect, the fields were entirely deserted, and the small towns we passed were without a single inhabitant. As we approached Ping Bong the river was everywhere covered with household furniture, thrown in in their haste to escape from the rebels. The river on which we had been sailing, for thirty miles or so, passed directly through the middle of the town. One side was occupied by the rebels, whilst the other was in flames, in order I suppose, to prevent the Imperialists from attacking them. I was very much impressed with the sight of the thousands of rebels, that came from every corner to look at the "foreigners." They were dressed in the most fantastic manner; every one seemed to dress according to his own fancy but red was the prevailing color. The whole aspect differed exceedingly from the general appearance of the Chinese that I had hitherto seen. They appeared determined men in every sense of the term, and to have no doubts whatever as to their ultimate success. In passing through the town, to have our interview with the chiefs, we observed that the temples had all been stripped of their idols, and not a vestige remained of idolatrous practices. At one corner we observed three cups of tea, which were evidently religious offerings of some kind. They, no doubt, correspond with the thank offerings of the Jews, because they seem to derive a great deal of their theology from the Old Testament. We have learned a great deal about their religious belief. They believe in one God—his unity, his eternity, and government, in universal depravity, in the necessity of divine power in the work of regeneration, in sin as a transgression of the law of a living God and a loving Father. They believe also in Christ as the Saviour of the world, in the forgiveness of sins through his merits, and that the future state will be one of rewards and punishments. I subjoin here a translation of some of their printed views.

"Who ever has lived in this world without offending heaven? But until this time no one has known how to obtain deliverance from sin. Now, however, the Great God has made gracious communications to men; and from henceforth, whoever repents of his sins in the presence of the Great God, and avoids worshipping depraved spirits, practising perverse things, or transgressing the Divine commands, may ascend to heaven, and enjoy happiness for thousands and myriads of years in pleasure and delight, with dignity and honor, world without end."

Again in the form of prayer which they have printed, we find the following.—"I also earnestly pray thee, the Great God, our heavenly Father, constantly to bestow on me thy Holy Spirit, and change my wicked heart. Never thou allow me to be deceived by malignant demons, but perpetually regarding me with favor, for ever deliver me from the evil one, though the merits of our Saviour and heavenly Brother, the Lord Jesus, who redeemed us from sin." Here is another extract from their writings. "But the Great God, out of pity to mankind, sent his first-born Son to come down into the world. His name was Jesus, the Lord and Saviour of man, who redeems their sin, by the endurance of extreme misery. Upon the cross they nailed his body, where he shed his precious blood to save mankind. Three days after his death he rose from the dead, and during forty days he discoursed on heavenly things. When he was about to ascend, he commanded his disciples to communicate his Gospel, and proclaim his revealed will. Those who believe will be saved, and those who do not believe will be the first to be condemned." The above translation is given by Mr. John, one of our Mission. In our subsequent visit to Woo Kiang, and finally to Suchen, where we were everywhere met with the kindest treatment, the views given by the first party, were entirely substantiated. We were gratified to find that the man second in command, and next in rank to "Ja Ping Wang," the rebel chieftain, is a convert of Dr. Legge, at Hong Kong; and that the same man spent some months in the employ of the London Mission at Shanghai. As the missionaries had every evidence that this man was a sincere Christian, great results are expected. The feeling is now prevalent in Shanghai that the present dynasty will certainly be compelled to succumb before the arms of this new power. This will be a noble thing for the spread of Christianity. Missionaries will then have free access into every part of the country. And moreover, the fact of the Government being a professedly Christian one, will open the way for the reception of the Gospel in such a way as could never have been anticipated even by the most sanguine.

MISSIONS OF FREE CHURCH.

INDIA.—The prominent event which we have to record this month is of a mournful character—we refer to the death of the Rev. Dr. Ewart, at Calcutta, who has been for many years connected with that institution. His sad and sudden death from cholera, took place on Sabbath, 9th September. The fell destroyer struck down two others, Miss Turner and Miss Don, both engaged in the work of education, and both inmates of the house occupied by Dr. Ewart. These two Christian ladies, as well as Dr. Ewart, died in the enjoyment of that peace which the Gospel gives, and which nothing else can give in the hour of death. We quote part of the letter written by Dr. Duff, announcing the sad bereavement.

"MY DEAR DR. WEEDEE, I have this moment returned from the cold grave to which

we have committed, with deepest sorrow, the last remains of our much-loved friend and brother Dr. Ewart. I feel wounds bruised, and broken, as if my right arm had been cut off; but my earnest prayer is that I may not be permitted to repine, or question the wisdom, or doubt the goodness, or dishonour the sustaining grace, of a merciful God and Father in Christ Jesus! His loss to this mission I simply regard as irreparable, for, taking him all in all, I do not expect to see his like again.

In my short note of Saturday I stated, that on the morning of that day, about six o'clock, Dr. Ewart had suddenly been seized with cholera. At that time, Dr. Chmektouty, who, after being trained in our Institution and the Medical College here, went to London, graduated and was baptised there, and then came out in the regular Government medical service—happened most providentially to be passing by, so that our beloved friend was put immediately under suitable treatment. I say, most providentially, because the family doctor, Macrae, was out when the intimation reached him, and was unable to come till about noon.

From the first the case was considered a bad one, though not hopeless. In three hours, from the violence of the spasms, the patient was thoroughly prostrated. In the course of the afternoon he showed some symptoms of revival; so that, by half-past three, when I wrote, I was authorized to write that he was "rather better." As the mail at the General Post Office closed at six, and there was no after packet, I was unable to furnish any later report.

Towards eight in the evening, he again sunk, but about midnight once more revived, so as to recognise all old acquaintances, and drop a short sentence to any that spoke to him. On Sunday morning, and throughout the whole of the forenoon, from the choleraic poison having been entirely expelled, he suffered merely from extreme exhaustion, having no pain, being quite conscious, and able to speak a little. From that little, it was clear that he rested with undoubting faith on the Rock of Ages, and to prove how alive he was to every circumstance, when I looked in upon him a little before ten a.m., he took me at once by the hand, and said how glad he was to see me, and then asked, "What arrangement have you made for the services?" adding, "I am too weak to be able to stand." I told him to keep his mind quite at ease, as I meant to do all myself. But the question showed how calm and collected he was; and how his mind, alive to his heavenly Father's business, seemed bent on the discharge of ordinary duty. For, on Sunday morning at seven, I invariably meet with the converts as a class for Bible instruction.—At ten a.m. there is a public service in English, in our little mission church or chapel, for the converts and others in the neighborhood who may choose to attend. This service Dr. Ewart and myself were wont to take time about. And last Sabbath (yesterday)—his last on earth—had he been well, he would have been in the pulpit by ten o'clock. He felt, from his weakness, that he could not be there, but he remembered it, and felt anxious to know what arrangement had been made to supply his place. Such anxiety was eminently characteristic of the man. In the discharge of all ordinary duty, he was uniformly regular, strictly methodical, and scrupulously exact.—Whatever he undertook, you could reckon on his doing it punctually at the time—health and strength permitting—with all the certainty of sunrise.

About noon a change for the worse began to appear. His breathing became somewhat oppressed—indicative of congestion of the lungs—often one of the sequelae of cholera. From that time all hope was abandoned, and about half-past four p.m. he quietly expired, amid a

group of weeping mourners. When the body was wrapped in its winding sheet, we all united in pouring out our souls to God,—praying for grace to enable us to submit resignedly and absolutely to His holy will, and praying that out of this sudden, and to us mysterious death, there might spring up a life of spiritual revival to this afflicted mission."

We would only say in addition to these extracts from Dr. Duff's letter, that all who knew Dr. Ewart bear testimony to his great worth and devotedness as a christian missionary. He had laboured long and successfully, and it may be truly said that he died in harness. He was most assiduous in his duties at the Institution. His attainments as a scholar were extensive and varied. He was an accomplished scholar in the Bengalee language, and was long in the habit of preaching in the streets to the heathen, in their own language. For many years he was Secretary to the Calcutta Missionary Conference, and was highly esteemed by all with whom he was in any way connected. He had a good report of all men, and his death leaves a blank which it will be most difficult to fill.

Will not some of our young ministers or students offer themselves to take the place of those who from time to time are falling? May God put it into the hearts of not a few to offer themselves, saying:—"Here are we, send us."

PATAGONIA.—Notwithstanding the disasters experienced in connexion with the Patagonian Mission, the work has not been abandoned. Mr. Schmid is laboring among the Indians of Patagonia with great devotedness. He is soon to be joined by Mr. Hunziker, a man apparently of a kindred spirit. The Rev. A. W. Gardiner, son of Capt. Allen Gardiner, has been ordained, and purposes opening up a new mission field among the Araucanians Indians, a people inhabiting the south of Chili. The "Allan Gardiner," Mission vessel, has been recovered.

MADAGASCAR.—Favorable tidings come from this hitherto dark land. The Queen is making arrangements for the transfer of the crown to her son, who is favorable to Christianity.

MORAVIANS. This people so distinguished for their self-sacrificing foreign missionary labors, it appears from their last year's report are truly blessed in their work. The missionaries number 312, and reach about 78,000 souls. These stations are in most destitute heathen lands; such as North America, Greenland, Labrador, Jamaica, Thibet, South Africa, Australia, &c. According to their report the past year their contributions for the support of their missionaries amounted to \$300,000. The whole membership of this denomination is said not to exceed twenty thousand; this would give them an annual average of fifteen

dollars per member; an aggregate of free donations to spread the gospel in foreign and domestic missions not equalled in any other sect.

Ought not such facts as these to awaken up and thoroughly arouse other denominations to do much more than they are doing?

Miscellaneous Articles.

BEREAVEMENT AND CONSOLATION.

It is not in the parting hour, when those we fondly love,
Have breathed to us their last farewell and winged their way above;
Nor yet, when in the darksome grave we lay them to their rest,
The sharpest pang of sorrow rends the stricken mourner's breast.

'Tis when we seek our lonely home and meet no more the smile
Which could the darkest cloud dispel, and every care beguile;
And when we meet around the board, or at the hour of prayer,
'Tis then the heart most feels its loss—the loved ones are not there.

And thus while days and months steal on, as memory brings to view
The vision of departed joys, our grief is stirred anew,
Though faith may own a Father's hand, yet nature will rebel,
And feel how hard it is to say, "He hath done all things well."

O! mournful memories of the past, ye wear our lives away!
Ye haunt us in our dreams by night, and through each weary day;
The home which late like Eden's bower, with cloeking beauty smiled,
Ye make a barren wilderness, a desert waste and wild.

But why thus yield to fruitless grief? Are they not happier there,
The sainted ones for whom we mourn, than we who linger here?
Our hearts should glow with grateful love, to Him whose watchful eye
Saw dangers gathering round their path, and called them to the sky.

Not long shall we their loss deplore, for soon the hour will come
When we with those we loved, shall meet, safe in our Father's home;
Then let the remnant of our days be to his service given,
Who hid these idols from our sight lest we should fail of heaven.

Not willingly the Lord afflicts, nor grieves the sons of men;
'Tis but to wean our souls from earth, and break the power of sin;
He saw us wandering from His paths, and sent the chastening rod,
To turn our feet from error's way, and bring us home to God.

Shall we defeat his wise design, and waste our days in tears,
Ungrateful for the numerous gifts that Heaven in mercy spares?
Let faith and hope be cherished still, and brighter days may dawn,
And plants of peace may spring anew from seed in sorrows sown.—*Eng. Pres. Miss.*

A CALL TO PERSONAL EFFORT.

I want you, then, to rise to the dignity of your Christian calling. I want every man and woman in this house to feel that they have a mission. I have a mission—God help me to fulfil it! So have you—the humblest of you. And what is that mission? That mission, to use the words of the poet, is to leave your

"Footprints on the sands of time;—that mission is to leave the world better than you found it. Are you on the Rock yourself? Well, I say, down with your hand to pull a drowning wretch up. I would rather a man were employed in God's work, pulling another up when he is on the Rock himself, than I would see him down on his knees thanking God for his own safety. I say it were more God's work one than the other.

And I want you, men and women of this congregation, of this audience, to rise to the dignity of your calling; to the misery of the world; to the wretchedness of mankind; to the wrongs you can redress, and to the blessings that you can give. Do you know no one you can bless! How blessed that would be! What is our mission? To dry the cheek of grief, feed the poor, heal the sick, clothe the naked, teach the ignorant, bring sinners to the Saviour's feet. Oh, there are grand days in store for this world yet; the brightest have to come; prophecies wait fulfilment. Whether you help to do it or not, brethren, I say there is a God in heaven, and the day will come when sinners shall flee to the Saviour like doves to their windows; and the nations—not politically but spiritually—shall be born in a day; and conversions, as thick, in this island and in this world, as the dew of a summer morning on the grass—topping every blade—lying in every flower-cup, and hanging like pendant diamonds, sparkling on every branch. Help on the noble cause. Go, work; work for God, work for Christ, work for humanity,—your motto, "The love of Christ constraineth me; for I thus judge, that if one died for all, then were all dead, that they who live should not live to themselves, but to Him who died for them and rose again;" or, as one has sung—

"I live for those who love me;
For those who know me true;
For the heaven that shines above me;
And waits my spirit too;
For the cause that lacks assistance;
For the wrong that needs resistance
For the future in the distance;
And the good that I can do."

Guthrie.

Proceedings of Presbyteries, &c.

PRESBYTERY OF MONTREAL.

This Presbytery met on the 24th October, at St. Andrews, C. E., for the ordination of the Rev. D. Paterson, M. A., as assistant

and successor to the Rev. A. Henderson. Mr. Paterson having preached to this congregation on his arrival in the country, they resolved to take steps for his settlement among them. At their solicitation and in accordance with what appeared the leadings of Providence, Mr. Paterson addressed a communication to the Presbytery signifying that while a probationer of the U. P. Church, yet considering the strongly expressed desire of the St. Andrew's people, together with the near prospect of a union between the two Churches he deemed it his duty to apply to be taken under the care of the Presbytery of Montreal in order that his services might be available for St. Andrews. The Presbytery being highly satisfied with Mr. Paterson's certificates and qualifications, and also with his piety and ministerial gifts, agreed to take him under their care, and in the meantime to appoint him to supply the Church at St. Andrews, agreed further to moderate in a call at the request of that church and to ask the Synod, which met in October last, for leave to proceed to his ordination. The application was accordingly made, and while the Synod did not think it necessary to record the fact, yet it did, cordially and unanimously, advise the Presbytery of Montreal to take the usual steps for the ordination of Mr. Paterson. The Presbytery met as above at St. Andrews for this purpose; Mr. Henry, of Lachute, preached and presided; Dr. Taylor, of Montreal, being present was associated and addressed the minister; Mr. Kemp addressed the people; Mr. Scrymgeour, Free Church of Scotland, offered the concluding prayer; Mr. Mackie, of Lachute U. P. Church, and Mr. Henderson, the venerable pastor of St. Andrews, took part in the act of ordination; Mr. Paterson received the right hand of fellowship, and his name was added to the roll. At the dismissal of the congregation he was cordially and warmly welcomed by the people. This important charge is now happily settled and gives promise of a career of continuous success. This ordination will be historically memorable as the first fruit of our union with the U. P. Church.

The Presbytery held its ordinary meeting at Montreal, on the 7th Nov. last; Mr. Currie, Moderator. There was a good attendance of ministers, and the following were the chief items of business.

The competing calls from Winchester and from Osnabruck were, after hearing parties, put into the hands of Mr. Matheson, and he signified his acceptance of that of Osnabruck. His trials which had been previously prescribed, were heard and sustained with approbation and his ordination was appointed to take place at Osnabruck on the fourth Wednesday of Nov., Mr. Thom to preach and preside, Mr. Greenfield to address the minister, and Mr. Campbell, the people, the Edict to be served on Sabbath the 11th inst.

Mr. Coulthard being present signified his acceptance of the call to St. Louis de Gonzague and Valleyfield, and his trials which had been prescribed were heard with approbation. The Presbytery agreed to meet for his ordination at the two stations on the third Tuesday of Nov., Mr. Campbell to preach and preside, Mr. Black to address the minister, and Mr. Anderson the people; Mr. Anderson to preach also at Valleyfield;

the Edict to be served in both churches on Sabbath the 11th.

Mr. Thom laid on the table his resignation of the charge of Williamsburg Church, on account of inadequate support. The Presbytery, after hearing Mr. Thom at length, expressed regret at the step, agreed to resume consideration of the subject at next meeting, and in the meantime to summon the several congregations to appear there for their interests. It was the feeling of the brethren that Mr. Thom's labours in this place had been most assiduous, his success gratifying, and that if possible he should be sustained in this important locality. Hopes are entertained that a satisfactory arrangement may be made for this purpose.

Mr. D. Anderson was appointed to supply Winchester for a month, and Mr. Campbell Laquerre.

Mr. Anderson, of Lancaster, presented a legacy to the Presbytery's Home Mission Fund of \$20 from the late James Fraser of Dundee.

The Presbytery for reasons which appeared valid declined to sustain the call from Farnham.

A collection for the Presbytery's Home Mission Fund was appointed to be taken up in all the churches and stations within the bounds, either on the public Thanksgiving day, or on the first Sabbath of February next.

Mr. Clark and Mr. Crombie were appointed a Committee on Presbyterial visitations for the Eastern district. Messrs. Kemp, Currie, and McKay to arrange for the visitation of Richmond, Lugwick, and Winslow; Mr. Anderson, convener of a Committee for the Western district, and Mr. Kemp for the middle; all which were to report either at the next, or subsequent ordinary meeting of Presbytery.

The Presbytery agreed to meet along with the Presbytery of the U. P. Church, and the assessors appointed by both Synods, on the fourth Wednesday of January next as a Committee of arrangements for the ensuing meeting of Synod, and to consider other matters pertaining to the Union of the two Churches.

The next ordinary meeting will be held on the fourth Wednesday of January, 1861.

ALEX. J. KEMP, P. C.

PRESBYTERY OF LONDON.

This Presbytery met, according to adjournment at London, on the 20th November.

The following are the most important items of business which occupied the attention of the Court.

Mr. Neil McKinnon intimated by letter his acceptance of the call from Wardsville, and subjects were presented for his ordination trials.

A call from Minto to Mr. Charles Cameron, was laid upon the table, and the Clerk was instructed to transmit it to Mr. Cameron.

Messrs. John Stewart and Alex. McKay were appointed to moderate in a call at North Bruce, on the 19th December, at 11 o'clock, a. m.

The Rev. John Stewart was appointed Moderator of the Kirk Sessions of North Bruce.

Parties were heard against the call from

English River and Durham to the Rev. Alexander Young, and Mr. Young having intimated his acceptance of the call, the Presbytery agreed to translate him and to express their sympathy with the United Congregations of St. Thomas and Port Stanley at the loss which the said congregations sustained by the translation of Mr. Young, and the regret of the members of the Court at the departure of their brother from the bounds of the Presbytery.

The Presbytery took up the call from Knox's Church, Ingersoll, to the Rev. John Straith. There was no appearance on the part of the congregations of Filbury East, but a memorial was laid on the table from the congregation, representing that under the present circumstances of the case they would offer no opposition to the translation of Mr. Straith, at the same time they should sincerely regret his removal from them, and expressing their warm attachment and best wishes for his success in the work of the Gospel Ministry.

The Commissioners from the Kirk Session and Congregation of Knox's Church, Ingersoll, were heard, and Mr. Straith having signified his acceptance of the call, the Presbytery agreed to translate Mr. Straith and appointed his induction to take place on the 5th December, at 1 o'clock, p. m. Mr. D. McDiarmid to preach and preside, Mr. D. McKenzie to address the Minister, and Mr. W. J. McMillen to address the people.

The Presbytery adjourned to meet at London on the third Tuesday, 15th of January next, at 2 o'clock, p. m.

WILLIAM DOAK,
Pres. Clerk.

PRESBYTERY OF OTTAWA.

This Presbytery met in Ottawa on the 6th November. There were present ten ministers and three elders.

The following are the items of business transacted.

Mr. Gourlay resigned his office as Clerk in terms of previous announcement, and his resignation was accepted. Mr. Fraser after a retirement of three years, was re-appointed Clerk. Thereafter a vote of thanks to Mr. Gourlay, for his two years' services, was unanimously agreed to.

The Presbytery took into consideration a dissent or complaint against a finding of the session of Osgoode and Russell, refusing to discuss a matter in connection with arrears of stipend due to a former minister. The complaint was dismissed on the ground that the matter had been irregularly brought before the session.

On the report of a Committee to whom had been previously referred a petition from the mission stations of Gloucester, Bear Brook, &c., the Presbytery remitted the management of these stations to said Committee with instructions to give such supply as they are able, and to organize one or more of the stations as they may see fit. The Committee is:—Mr. T. Wardrope, Convener; Mr. McEwen, and Mr. Whyte, ministers, and Mr. D. Kennedy, elder.

The Session Records of Perth, Bristol, and Osgoode were ordered to be attested in terms of the reports of the respective committees.

The Presbytery ordered certain changes to be made in the Session Record, of the old session of Osgoode, and resolved to declare

that on the completion of these changes, all matters arising out of said records shall be finally settled.

The sums due by certain sessions to the late clerk were reported, and instructions were given to have these fees liquidated forthwith.

The position of the Pembroke congregation in reference to a neighboring station, craving a stated portion of Mr. McMeekin's services, engaged the consideration of Presbytery for a long time. At a late meeting, the Presbytery had sanctioned an arrangement to give the afternoon of every *third* Sabbath, the people in the station craved the afternoon of every *second* Sabbath. The Presbytery agreed to continue, meantime, the present arrangement. It was then proposed to hold next ordinary meeting in Pembroke, but this motion was overruled.—Thereafter the following motion was unanimously adopted.

"That a Commission visit Pembroke before next ordinary meeting to enquire into the state of the congregation and its feelings in regard to this movement. The members of the Commission are:—Mr. Gourlay, convener, Mr. D. Wardrope and Mr. Lochhead, ministers, and Mr. D. Kennedy and Mr. A. Stewart, elders."

The clerk was instructed to apply to the Synod's H. M. Committee for the services of a missionary for the Eastern part of the Presbytery.

The subject of the Toronto University next engaged the attention of Presbytery. Mr. Duncan, according to notice given at last meeting, opened the discussion, and proposed the motion which I submit. Mr. D. Kennedy, elder, gave an interesting sketch of the history of the University, and ably supported Mr. Duncan's motion. It was agreed—

To petition the Legislature of Canada against a division of the funds of the University, and to forward the petition to R. Be I, Esq., M. P. P., for presentation to the House.

The Presbytery held some conference and uniformity of the services at burials. A desire was expressed that some measure be adopted to insure such uniformity.

The following arrangements were made for missionary meetings.

First Division.—Ramsay, Beckwith, Ashton, Smith's Falls, Carlton Place, Perth, and Dathousie.

The ministers appointed are: Mr. T. Wardrop, Mr. McEwen, and Mr. Whyte, Second.—Ottawa, Cumberland, Thurso, and Osgoode & Russell.

The ministers are: Mr. Duncan, Mr. McKenzie, and Mr. McKinnon.

Third.—Aylmer, Nepean, Bell's Corners, and Wakefield.

The ministers are: Mr. Fraser, Mr. David Wardrope, and the missionary in Wakefield.

Fourth.—McNab, Renfrew, and Bristol.

The ministers are: Mr. Gourlay, Mr. McMeekin, and Mr. Lochhead.

The first named to be convener and to make arrangements in time to be published.

I expect to be able to forward to you the days and hours of meeting, for publication in the January Record. There is to be no meeting before that month.

S. C. FRASER,
Pres. Clerk.

White Lake P. O.

PRESBYTERY OF HAMILTON.

A Meeting of this Presbytery was held at Galt on Tuesday, the 13th of November.—Seventeen ministers and five ruling elders were present.—Messrs. Kepp, Gaskie, Irvine, and Acheson [of Galt] were associated.

A Presbyterial committee, consisting of Messrs. McRuar, Stark, Burns, Black, Smeltie, and Middlemiss, was appointed to consider the subject of the re-arrangement of the Presbyteries in the event of a union with the U. P. Church.

The Presbytery, after hearing parties in the case of the call to Mr. McVicar, of Guelph, from the Cote Street Church. Montreal, agree, in view of his decided expressions of opinion, to translate him from his present pastoral charge.

A call from Port Dalhousie and Niagara, to Mr. Finlay McCuaig, probationer, was presented and sustained. Mr. McCuaig having intimated his acceptance of the call, his trials were appointed, and the Presbytery agreed to meet for his ordination on the 28th of the month.—Mr. Rennie to preach and preside, and Messrs. Burns and Murray to address the minister and the congregation respectively.

A call from the Minto congregation to Mr. Charles Cameron was presented and sustained; and the Clerk was instructed to forward the same to Mr. Cameron.

Messrs. Gillespie and Andrew McLean were appointed to moderate in a call at Galt, on Thursday, the 29th.

Mr. G-ikie was appointed to supply Doon and Newhope.—Mr. Laak, Arthur and Maryborough, and Mr. Irvine, Eden and Everton, till next ordinary meeting.

JAMES MIDDLEMISS,
Pres. Clerk.

PRESBYTERY OF LONDON.

An adjourned meeting of this Presbytery was held at Ingersoll on the thirteenth day of October.

The Moderator, the Rev. W. J. McMullen, preached an able and eloquent sermon from Rev. 21, 5: "Behold, I make all things new."

A call from Knox's Church, Ingersoll, to the Rev. John Straith, was moderated in and sustained, and parties were cited to appear at the next meeting, which was appointed to be held at London on the 20th Nov., at eleven o'clock, A. M.

A call to the Rev. Alex. Young, of St. Thomas, from English River and Durham, transmitted by the Presbytery of Montreal, was received, and parties were cited to appear for their interest at the next meeting.

Two calls to the Mr. Neil McKinnon, one from Wardsville and the other from the united congregations of Belmont and Yarmouth, were sustained and presented to him.

A call to Mr. McKinnon from the united congregations in West Gwillimbury moderated in and sustained by the Presbytery of Toronto, was received and transmitted to him. Mr. McKinnon asked for time to consider the calls which he had received.

A petition was received and read from certain parties in connection with the united congregations of Wallace, Gamble, and Molesworth, praying for the moderation in a

call. The Presbytery agreed that the petition lie on the table and that the Clerk be instructed to correspond with the petitioners and the matter prayed for in the petition.

The following committee was appointed to make arrangements for Missionary meetings in the southern section of the Presbytery, namely: Messrs. J. McMillan, D. McMillan, J. Scott, A. Young, and A. McIarmid. Mr. J. McMillan convener.

The Presbytery adjourned to meet at London on the 20th Nov., at 11 o'clock, A. M.

WILLIAM DOAK,
Pres. Clerk.

Corner for the Young.

THE MONGOLIAN BOY.

The following narrative is from one of the recent publications of the London Religious Tract Society:

Years passed away among the Mongolian Tartars, and no one came to the missionaries to enquire what he should do to be saved. At length a youth named Bardo came and sat down in a mission school. He was ignorant of the letters of the alphabet but he soon got on, and in a short time could read and write very nicely, and also had committed to memory a catechism, and many passages of the Scriptures. He then gave up the worship of his gods, and told the children of the family with whom he lived that he now believed there was only one God, and one Saviour, Jesus Christ.

From this time he felt more of his state as a sinner, and was often seen to retire that he might pray in secret. He began also to hope that he had found mercy through the Lord Jesus Christ, who died to save sinners. When mixing with his own people he told them what he felt, and invited them to come and hear the gospel for themselves, for that if they died trusting in gods that could not save them they would perish for ever.

The Tartars place their idols on a table opposite the doors of their tents, and every person as he enters is expected to bow before them. When they saw that Bardo did not bow as he passed they ill-used him, and tried to force him to worship their gods; but finding they could not prevail, they turned him out of their tents. One day a lama, or priest, beat him severely on the head, which brought on violent pains and a fever. The fever continued for several weeks, and he gradually wasted away. Pain in the chest and a cough followed, so that poor Bardo was brought very low. His friends fearing he would die, began to talk of using some of their heathenish rites to save his life; but he would not consent to this, and begged his friends to carry him to the missionaries. The Tartars also placed upon the wall, opposite to where he lay, some of their charms, that he might look upon them; but Bardo turned his back to the wall, though he had to place himself in a painful position, that his eyes might not behold the sinful folly of his friends.

On the morning of the day on which he died he was asked, "Should you die now, whither would your soul go?"

"To heaven,"

"Who will receive it there?"

"God."

"On what Saviour do you put your trust

for salvation?"

With great feeling he said, "On Jesus Christ."

"If God had not in his providence brought you here to learn about 'that Saviour, what would have become of you?"

"I should have lived in sin, and gone to hell when I died."

He said he was not afraid to die; yet he would rather live, if it were God's will, than he might honour and take care of his parents.

His breathing became softer, and like falling into a gentle slumber he fell asleep in Jesus. Thus died the first convert among the Mongolian Tartars—one who may be said to have fallen a martyr, for there is little doubt that the blows of the lama were the chief cause of his death. His school-fellows carried his body to the grave, and there it rests until Christ shall call it to eternal life, in the resurrection morning.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. In *Salutation*, (2 Sam. 20. 91).
2. Esther.
3. More than 400 years (Gen. 15; 13-16).
4. Genesis 18: 23; 33.

QUESTIONS FOR NEXT MONTH.

1. How many ways of communicating God's will to man are mentioned in the Old Testament, after the giving of the law?
2. Where does God first speak to man, after his conversation with the first Murderer?
3. Of how many parts does Christ's human nature consist, and what is its moral state?
4. To what non-domestic use was salt applied by the orientals, and of what is it a symbol?
5. To what five objects, beginning with the letters B. and G. are the Saints compared?

DONATIONS TO KNOX COLLEGE LIBRARY.

Mrs. Ronaldson Dickson, Paris, G. W.; an elegant copy of Scott's Commentary, in six volumes, 4to. bound and gilt.

Rev. Duncan McRuar, Ayr, C. W.; the Lectures on Evidence at Jefferson College, Virginia. United States

Rev. Principal Willis; Bishop Gleiz's edition of Stackhouse's History of the Bible, 3 vols. 4to. bound

The Directors of the Bannatyne Club, Edinburgh; Origines Parochiales Scotie, 3 vols. 4to. elegant.

Do., Mr. Robertson's Index of Charters

Do., the Darien Papers, 4to. (curious).

David Laing, Esq., of the Royal Signet Library Edinburgh; The Colvil Papers, 4to; Pinkerton's History of Scotland, 2 vols.; the Regalia of Scotland, 4to. engravings.

Rev. Wm. Arnot of Glasgow; his work on the Book of Proverbs, 2 vols. 8vo.

Professor Brown, of Free College, Aberdeen; his Exposition of the Epistle to the Romans.

Rev. Dr. Burns; Burnet's History of the Reformation, 3 vols.; Orton's Paraphrase on the Old Testament; Neander's Christian Life; The Pastor of Kilsyth, &c.

Rev. Wm. Reid; Cappel on Unity of Races.

The London Tract Society kindly granted a copy of all their publications adapted to the use of theological students.

DONATIONS TO THE MUSEM.

From the Rev. George Turner, Missionary at the Samoan Islands:

A piece of Samoan native cloth made of the bark of the paper mulberry; a Samoan fan, comb, and cinette, made of the fibre of the cocon nut husk; some specimens of coral from the Samoan reefs; cotton (in the husk) which may be grown in any quantity in Samoa; a hair cord belt from Savage Island, a stone from Savage Island, used in war for throwing to break the legs of a flying enemy; a small bundle of dried bananas, to be eaten immediately; (it is the fruit of the ripe banana, merely dried in the sun;) stones from the Cove at Erromanga, where the martyr Williams met his death; specimens of the translation of the scriptures into the language of the Samoan Islands, and of the paper, printing and binding. Samoan tracts, and a newspaper.

From Dr. Burns, a gilt frame Picture of Lord Elgin, late Governor General of Canada.

A large collection of minerals from Nova Scotia, New Brunswick, and Cincinnati, Ohio contributed from Rev. J. Cairns, M. D.

Specimen of silver ore, from the Ophir Silver-Lead Mine, Western Utah, by Alexander E. Kennedy, Esq., the discoverer and proprietor.

First number of the Red River newspaper, the "Nor' Wester," by the Editor.

RECEIPTS FOR "RECORD," UP TO NOV. 21st, 1860.

VOL. XVII.—Rev R McArthur, J Hunter, W Baird, St Louis de Gonzague; J Miller, J Stark, W Stark, A Wood, T Davidson, Keen, J Russell, Scotland; J Scott, Mrs. Taylor, Rev D McMullen, Aldboro; W E Malcolm, Scotland; R Linton, Baltimore; E Roddick, W Roddick, C Carruthers, Port Hope; A Alcorn, Mrs J C Johnstone, W Riddell, Cobourg; Jas. Maitland, Colborne; W Begg, D McTaggart, J Pegler, John Wilson, Dr Bull, C Vaughn, Mrs Ross, Capt Fraser, London; J Sutherland, A Sutherland, Caradoc; Rev T Wightman, Lesfroy, 2 copies; A Callum, Amherstburgh; J Callum, Scotland; S Stuart, G Manson, W Easton, J Stevitt, Harrowsmith; Dr Barr, Belle Riviere; Mr Gilmour, St Janvier; W Mitchell, J Heron, R Gardner, W Heron, Ashburn; J Rankin, Paisley; J Hill, op. Seone; Rev T Fenwick, Arran; Rev W Graham, Edmondville; Mrs Cash, S Carnochan, Harpurhey, Donald McColl, Aldboro; P Christie, A Servos, Niagara; P Christie, St Cathelines; G Skene, A Skene, Glenelg; J Young, Quebec; J Ross, Rev W Mel-drew, Harrington; T Gillespie, Brewer's Mills; J Ferguson, Storrington; D Bruce, J Stinson, G Gibson, J Gibson, Rev T S Chambers, Batterssea; W Roxboro, Straford; A Esson, Westwood; J Stark, St Eustache; H McColl, St. Joseph du Lac; R Kingan, Peterboro, \$8.50; J Becket, Asphodel; Mrs Johnston, Mr McGregor, A Rutherford, W Rutherford, Graston; A Fraser, W Fraser, H Fraser, Dundee, C E; Rev J McLachlan, Acton; Mrs Hudspeth, Lindsay; J Smith, Mr Minto, W Allen, Cobourg; Mr Cassie, Quebec \$4.00; Rev Andw McLean, Puslinch, \$5.00; A Henry, Leaskdale; C McKerecher, Woodville; D McKerecher, Martintown; S Dickie, Drummondville; N McKillop, Fin gal; P Campbell, Iona; A H Davie, Pakenham; T Thompson, Prescott; J Scott, Brampton; W Cowan, Churchhill P O; G Gibson, Uxbridge; J Bartlett, Windsor; Mrs P Menzies, Amherstburgh; W Scott, T Taylor, J Milne, D Ross, A Gordon, D Wallace, J A Elliott, Geo Myne, J Hamilton; G Wilson, J Barker, J Munro, O B Caldwell, J Morrison, Ingersoll; J McRae, J Jackson, G Cunningham, Auburn, Rev G Cheyne, J Ptolemy, J Colville, Tapleytown; W Tate, Woodburn; Rev.

W Lochhead, Kars; Mr McLennan, Granby; W Owens, Mrs Fisk, Wilton; J Webster, W McKay, Dorchester Station; D Clark, R McDon-ald, A Murray, Wm McKenzie, R McKay, W Sutherland, J McPherson, Embro; G Forest, W McAee, Brucefield; Rev E M Stewart, Guelph; J Sutherland R Hig. et. A Forbes, Hon A Jeffrey, D Brodie, A Waddell, J Fletcher, Mrs Lauder, W Jeffrey, S W McFarlane, A Fraser, J Morrison, C H Morgan, H Allan, obourg; W Shirley, J Duff, Arch'd Stewart, T McJanet, Bristol; A Dewar, J McDougall, Kertch; D S Robertson, Wanstead; J Anderson, R Anderson, E Anderson, W Robertson, Wyoming; Rev W McAlister, Metis; J Kerr, J Hasto, R Turnbull, Harpurhey; P McBean, agent, Moore, \$6.00; G Cathbertson, agent Avr. \$6.00; J Aikenhead, Mr McEa, D Youll, Brucefield; J Sterrett, Mt Forest, J Armour, York Mills, Miss Ann Armour, Avon A Murhead, Scarborough, Mr Swan, Miss Hamil- ton, Mr Mathers, Toronto; W McCausland, Prescott, Rev. D Fletcher, Mr Little, Scarborough; H Fletcher, Scotland; J Brack, Fisherville; Mr Gracey, Comber; J Thum, Toronto; Mrs Campbell, Scarborough; Mrs Skilton, Cannington; Mrs Bell, 112 Stewart, Toronto; J Kenned- y, J Long, Scarborough; J Colquhoun, Nasa- gaweya; E Graham, student; J Kellough, Uxlayton; Rev J Robertson, Toronto, Mr Newlove, Etobicoke; W D Stark, Thornhill; Mr Wallace, Mrs Darroch, Scarborough, W Reid, Hornby; R Young, Georgetown; Mrs Gunn, Scotland, D Marchbank, A Lennen, Spencerville.

VOL. XVI, and previous Vols.—J McMillan; J McDougall, P Johnston, F McKae, H Pater- son, Aldboro; Capt Fraser, London; A Suther- land, Caradoc, J Rea, Pictou; D Cameron, Kenyon, D McMullan Alexandria; Rev D Camer- on, Lochiel; D McColl, Aldboro; Mr Imlach, Drummondville, J Fulton, J McCullough, 2 cop- ies, W Haacker, P Christie, Mr Sewos, D. D Forbes, Niagara; J Young, Qu-bee; J Arm- strong, Avon Bank; Mr Clark, Valleyfield, A Henry, Leaskdale; A H Davie, Pakenham; G Gibson, Lxtridre, D Clark, D Murray, A McKay, D Grant, Jas Adam, Donald McLeod, Donald McKay, Rev D McKenzie, Donald Camp- bell, J McPherson, Embro; G Walker, J Mc- Queen, Brucefield; J Nichol, W Murray, Lon- don; J Morrison, H Allen, Cobourg; J Hoocy Cartwright; W J Scott, P Scott, J Farquhar- son, Coruna; A Watson, Moore; J Morris- on, Leeds; D Youll, Brucefield; J Sterrett, Mt Forest; Mr Little, Scarborough; J Kennedy, Scarborough; J Colquhoun Naeagaweya; Mr Creighton, Mr Clark, Valleyfield.

MONEYS RECEIVED UP TO 21st NOVEM- BER.

N. B.—Parties remitting moneys are espe- cially requested to look at the list of moneys acknowledged in the Record, and if there be any error or omission, to communicate imme- diately with the Agent, A Post Office Order is the safest mode of remitting. Written rec- eipts sent when asked.

FRENCH CANADIAN MISSIONARY SOCIETY.

Pictou	\$9 31
Farmeraville	2 50
Hastings	3 00
Perth	20 00
Storrington 2.25, Brewers Mills 1 66	4 91
Harrington	15 00
Grand Freniere	\$5 00
St. Eustache	4 00
Dalhousie	9 00
Ashburn, per Mr. W. Heron	6 10
West Ore	2 00
Galt	1 20
Galt	33 05
Lochiel	6 00
Brockville	14 00
Lyn, Yonge, and Caintown	5 00

Boston adl.....	5 00
(The amount in last Record should have been \$9, not \$12.56.	
Norwood.	4 00
Jarvis.....	3 00
R-v. W. Bethune, donation.....	3 00
Be-leville.....	16 00
Brampton.....	7 00
Innesth \$8.13, Barrie \$1.22, Essa \$1 91	14 56
Fergus.....	38 00
Osabruck.....	3 00
Blvthe \$4.50, Manchester \$4, and Hulet \$1.....	12 50
Coldsprings.....	4 00
Ottawa.....	34 00
Bunbrook \$1.67, Saltfleet \$3.18, Seneca \$2.70.....	10 53
Mount Forest \$1.60, Gaelic Station \$7, Egremont \$9.....	13 60
N. Gower \$4.25, Gloucester \$4.35.....	8 60
Keene.....	2 00
Lachute.....	7 75
Brucefield.....	10 00
Acton.....	10 40
Blenheim.....	12 00
Cote Street, Montreal.....	100 00
Streetsville.....	12 51
Knox's Church, Toronto.....	35 00
Bo-anquet.....	5 10
Westwood.....	3 00
Bowmanville, Front.....	\$10 00
" Rear.....	9 40
Ashburn.....	\$3 00
Utica adl.....	1 16
St. Catherines.....	10 00
Port Dalhousie.....	3 75
COLLEGE.	
Egmondville.....	\$9 00
Merrickville.....	2 72
St. Therese.....	7 00
Melbourne.....	6 6 "
Thamesford.....	14 00
An Invalid's mite, per Rev. A. F. Topp — P. O. Inverness.....	50
Clinton.....	16 00
Plympton.....	8 00
West Puslinch.....	20 00
Cobourg.....	137 25
Prescott.....	12 00
Dundas.....	37 50
Garafraza.....	11 00
Ingersoll.....	30 75
Ottawa.....	37 00
Knox's Church, Hamilton.....	134 00
Mrs. Smith, Grenville.....	4 00
Erin \$16 90, Caledon \$10 36.....	27 26
Miss Bryce, Perth.....	1 00
Knox's Church, Toronto, 1st instalmt	\$24 45
COL PORTAGE.	
Owen Sound, per Rev. Mr. Grant...	\$5 00
Pictou.....	8 00
Farmersville \$1 50; N. Augusta \$2.....	3 50
Fingal.....	4 00
Darhan.....	4 00
Elora.....	6 00
Jarvis.....	1 00
Lochiel.....	5 00
S. Gower and Mountain.....	2 25
Mount Forest.....	6 00
Wakefield.....	7 10
Rev. J. Corbett, for Books.....	15 00
East Oro.....	9 50
McNab St. Church, Hamilton.....	26 00
Nassagaweya.....	3 00
Sullivan and Bentinck.....	7 15
W. Clark, (Pres. of London,) for Books	10 00
Port Dalhousie.....	5 57
BUXTON MISSION AND SYNOD FUND.	
Williams.....	\$17 00
West Oro.....	2 00
Prescott.....	8 00
Kinloss.....	2 05
WIDOWS' FUND.	
Buxton.....	\$3 50
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