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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."

Vol. XIV.

TORONTO, OCTOBER, 1858.

No. 12.

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PRESBYTERY OF KINGSTON.

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

PRESBYTERY OF LONDON.

A meeting of this Presbytery will be held at London, on the first Tuesday of October, at 10 o'clock, A. M.

WILLIAM DOAK, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Montreal on the second Wednesday of November.

An adjourned meeting will be held at Cornwall on Tuesday, 5th October, for the examination of Students.

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

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on the second Tuesday of October, at 2 o'clock, p. m.

JAMES MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery will take place in the usual place, on the first Tuesday of October, at 11 o'clock, A. M.

W. GREGG, *Pres. Clerk.*

COLLEGE COMMITTEE.

The College Committee will meet in the College on the day of the opening of the College, viz. on the first Wednesday of Oct., at 2 P. M.

W. GREGG, *Convener.*

The names of the members of this Committee will be found on p. 18 of the printed Minutes.

HOME MISSION COMMITTEE.

The Home Mission Committee will meet in Knox's College on the first Wednesday of October, at half-past 4 o'clock, P. M.

W. REID, *Convener.*

The names of the members of this Committee will be found on p. 56 of the printed Minutes.

FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee will meet in Knox's College on the first Wednesday of October, at half-past three o'clock.

D. FRASER, *Convener.*

The names of this Committee will be found on page 56 of the printed Minutes.

KNOX COLLEGE.

SUBJECTS FOR EXAMINATION OF STUDENTS.

I. For Entrants on Literary Course.

Latin, Sallust, Cataline.
 Greek, John's Gospel, and Xenophon's Anabasis, Book I.
 Arithmetic
 Geography.
 History of England, and English Grammar,

II. For Students entering second year.

Latin, Aeneid of Virgil, Book VI.
 Greek, Gospels of Matthew, Mark, and Luke.
 Homer's Iliad, Book VI.
 Euclid, Books I, II, III, IV, Defs. of V and VI.
 Algebra, to Quadratic Equations, (inclusive)
 Latham's Hand-Book to the English Language
 Heeren's Manual of Ancient History
 Carpenter's Geology.

III. For Students entering third year.

Latin, Cicero, Orations in Caelium.
 Greek, Acts of Apostles, and Romans.
 Demosthenes, Olynthiaca.
 Statics.—Cherriman's Dynamics.
 Geology, Hitchcock's.
 Whately's Logic.
 Reid's Essays on the Intellectual Powers, to the end of the Doctrine of Perception.

IV. For Students entering Theological Course.

Latin, Horace, Odes, Book I,
 Greek, I. and II. Corinthians, Ephesians.
 Hebrew, Grammar, part I.
 Genesis, Chap. I. to X.
 Psalms, I. X.

Scripture History, Pentateuch.
 Wayland's Moral Philosophy,
 Astronomy, (Herschel.)

V. For second year Theological Students.

Latin, Willis' Collectanea Classis Theologicae, 20 pages.
 Greek, Galatians, Colossians, Philippians, I, and II. Thessalonians.

Hebrew, Genesis, Chap. XI to XX.; Haggai, Zechariah.

Exegetical Theology, Hodge on the Romans, and Moore on the Prophecies of the Restoration. Evidences, Butler's Analogy.

Alexander's Christ and Christianity.

Natural Theology, Paley and Chambers.

Scriptural History, from Joshua to Malachi.

VI. For third year Theological Students.

Latin, Willis' Collectanea Classis Theologicae, 20 pages

Greek, New Testament ad aperturam.

Hebrew, Genesis, Chapter, XXI. to end.

Isaiah, Chap. XLII to end.

Exegetical, Hodge on Ephesians.

Barner, or Alexander, on Isaiah

Chap. XLII to end.

Scriptural History, New Testament

Ecclesiastical History, First four centuries, and the Reformation. Mosheim and D'Aubigne.

Systematic Theology, Calvin, Turretine, Hill.

By Order of

COLLEGE COMMITTEE.

KNOX COLLEGE—OPENING OF SESSION.

The Session of 1858-59 will open on the first Wednesday of October. The opening lecture will be delivered in the College hall on that day, at half-past 11 o'clock precisely.

KNOX COLLEGE—BURSARIES.

BURSARIES will be awarded during the session (1858-9) according to the following scheme:—

I. The John Knox Bursary of £10, for the best Essay on "The internal and experimental evidences of Christianity."

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

A Gaelic Bursary will be open for competition. The subjects will be stated in another number.

The Essays to be given in to the Secretary of the Professors' Court on or before the 1st of December.

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

By Order of

COLLEGE COMMITTEE.

Toronto, 23rd April, 1858.

DIGEST OF THE MINUTES OF SYNOD

With Forms of Ecclesiastical Processes—Statement of principles of Discipline, and Historical Introduction.

IT is proposed to publish a Book under the above title, which will contain, under specific headings, the legislation of the Church

from commencement. Such forms of process as are constantly required by Sessions and Presbyteries, will, after careful revision, be inserted. The general principles for the conducting of Discipline in Sessions and Presbyteries will be briefly stated, with a reference to the best authorities. A historical introduction will be given, tracing the rise and progress of the Church, and defining its present position.

The Rev. Alex. F. Kemp is prepared to proceed with the editing and publishing of this Book as soon as 300 subscribers can be obtained. Ministers and elders of the Church are requested to aid in this matter, and to send the name of subscribers either to the Rev. Mr. Reid, Toronto, or to the Editor, Montreal, on or before the 1st of September. The book will be an octavo volume of 208 pages at least, and will be published at a cost of 4s. 6d. per copy. If 500 subscribers can be obtained the price will be reduced.

Notices of Recent Publications.

CHRISTIAN HOPE: By John Angell James; New York: Robert Carter and Brothers. Sold by D. McLellan, Hamilton, and J. G. Geikie, Toronto.

This is a late volume by Mr. James, whose writings are well known to the Christian world. The volume treats of the Christian grace of 'hope' viewed in the various aspects and relations in which it is set forth in the Word of God. It has all the excellencies which distinguish the other writings of Mr. James. It is dedicated to his Colleague in the Ministry, the Rev. Robert William Dale. The venerable author sends it out as containing his latest as well as his earliest views of the truth as it is in Jesus.

THE VOICE OF CHRISTIAN LIFE IN SONG: OR HYMNS AND HYMN WRITERS OF MANY LANDS AND AGES; New York: R. Carter and Brothers. Sold by D. McLellan, Hamilton.

The object of this interesting and delightful little volume is to trace historically the stream of evangelical faith, and the thoughts and feelings set forth in the Hymns which have been in use in the Church from age to age. From the hymns of the Bible and of the Primitive Church the author comes down to those of the Greek and Latin Churches, and afterwards considers in succession the mediæval Hymns—the hymns of Germany,—of Sweden,—of England,—and the hymns of the Church of Rome since the Reformation. Most of the translations are new, and reflect great credit on the author. It is interesting to read these songs which have cheered the hearts of Christians in various ages. One end which they cannot but serve is to set forth and illustrate the unity of faith and hope which binds together all the children of God from one age to another.

THE TWO PATES, AND OTHER STORIES; by A. L. O. E. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton.

This is a little book which will, we doubt not, be a special favorite with the young, especially with those who have read the other delightful stories of A. L. O. E.

THE PRESBYTERIAN SABBATH SCHOOL VISITOR: published monthly in double numbers; Philadelphia. Agent for Canada, Rev. A. Kennedy, London, C. W.

This very useful paper for Sabbath Schools, is already known to many of our readers, though not yet sufficiently appreciated; however, its introduction into the schools is gradually increasing. By ordering it through the Agent notified above, Ministers and Superintendents of Sabbath Schools can obtain it considerably cheaper than formerly, and receive it per mail, with a small charge of Canadian postage,—20 copies will be supplied for \$3 per annum, 40 for \$5, and so on at same rate. There is one small but important section of the paper, the proper use of which will be a great benefit to the young, in leading them to search and know the Scriptures. It is entitled "The Visitor's Questions," the answers to be given by the Scholars, after having at home carefully examined their Bibles. This is an exercise which, if steadily pursued, cannot fail to make young minds well acquainted with Scripture facts and truths,—an attainment which we fear is far from being common. How many, not only of the young, but of the old, are marked by a deplorable lack of such knowledge! But this ought not at all to be, in a land of the Bible, and of Gospel teaching. While urging special attention henceforth to the hint now given, we would strongly recommend a little book, published by the Presbyterian Board, bearing the title of "The Visitor's Questions," and containing, under heads, a large number of questions formerly propounded. The series is still continued. Sabbath School Teachers, by devoting a short time in their classes weekly to the exercise now commended to them, would soon see pleasing evidence of its profitableness to those under their charge, and in course of time, not a few of them might become "mighty in the Scriptures."

NEW BOOKS, FOR SALE

BY **JAMES BAIN,**
No. 37 KING STREET EAST, TORONTO.

BOOK (THE) OF PSALMS and Sacred Harmonies, being the Scotch version of the Psalms and Music arranged in a new and most convenient manner, 8s. 9d.

LEWES' Biographical History of Philosophy, 8vo., cloth, 13s. 9d.

MILLER'S (H.) Testimony of the Rocks, 1 vol., 6s. 3d.

MILLER'S (H.) Schools and Schoolmasters, 6s. 3d.

MILLER'S (H.) Old Red Sandstone, 5s. DO. Footprints of the Creator, 12mo. 5s.

"GUTHRIE'S (Dr.) The Gospel in Ezekiel, 12mo., cloth, 5s.

CANDLISH'S (Dr.) Scripture Characters, 12mo., cloth, 7s. 6d.

SCOTTISH PSALMODY, 1s. 10jd.

BIBLES in every style and type. Psalms-books.

Confession of Faith. Catechisms, &c.

Toronto, 25th August, 1857.

NEW BOOKS.

SCHOOL AND COLLEGE TEXT BOOKS OF ALL KINDS.

CHALMERS' WORKS.

By Special Arrangement, the Subscriber is enabled to offer for a limited time, the STANDARD BRITISH EDITION of the Works of DR. CHALMERS, D. D., L. L. D., &c., in Twelve volumes, at Twelve Dollars, the price in Britain being EIGHTEEN DOLLARS.

The surpassing value of these works is acknowledged by universal consent. The cheapness of the series at Twelve Dollars will, it is confidently believed, lead many to purchase. Price, with Dr. Chalmers' Life, by Dr. Hanna, Fifteen Dollars.

JOHN C. GEIKIE,
61, King St., Toronto.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW.

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

RELIGIOUS LITERATURE.

THE Upper Canada Religious Tract and Book Society have just received an Extensive Assortment of NEW AND STANDARD WORKS, from the London Religious Tract Society, including the Leisure Hour, Sunday at Home, Milner's History of England, Universal Geography, Angus' Bible Hand Book, Wayland's Moral Science, Butler's Analogy, Paley's Evidences, Annotated Paragraph Bible, &c., &c., which are now on sale, at the Society's Depository, 102 Yonge Street, at 20 per cent less than the retail price in England. Also, a large supply of Religious Tracts, and Sabbath School Libraries at £2 5s. 0d., £2 12s. 6d., and £7 5s. 0d. each currency.

By order of the Board,
JAMES CARLESS,
Depository
Toronto, 18th August, 1858

Office of Ecclesiastical and Missionary Record, &c.

The Offices of the Record and of the Schemes of the Church, have been removed to King Street, second door West of Toronto Street, over the Book Store of Mr. Bain.

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

TO CORRESPONDENTS.

Communications intended for the Record, should be in the Editors hands by the 15th of the month.

The Record.

COLLECTION FOR BUXTON MISSION AND SYNOD FUND.

The collection for the Buxton Mission and Synod Fund will be made, according to the appointment of Synod, on the third sabbath of the present month. Should circumstances occur to render this day unsuitable for the purpose, the collection should be made on the first convenient sabbath thereafter.

The objects, for which this Synodical collection is taken up, are known generally to the members and adherents of the church. In the first place, it is for the support of the Buxton Mission, an Institution which has been in operation for several years, with a view to the improvement of the moral, mental, and spiritual condition of the coloured population. The labours of the Rev. Mr. King, the Missionary at Buxton, have been unremitting, and have not been without evident success. The church is well attended, and not a few of the young people have given satisfactory evidence of being really under the influence of the truth. Mr. Thomson, the Teacher, also labours with unremitting zeal. It would be desirable to have a female teacher, and to have a school in another section of the settlement. But the state of the funds at present forbids any extension of the work however desirable it might otherwise be. Indeed there is a debt of nearly £200 now due. We commend this object to the Christian liberality of the people of our church generally. Most of the families now settled at Buxton were in bondage, and came to this land with nothing. It is surely our duty to afford them not merely an asylum on our free soil, but also encouragement, sympathy, and assistance. To show that past efforts have not been altogether without fruit, we may mention that there are now fifty-four church members, a staff of Elders, and Deacons, a congregation from sabbath to sabbath of two hundred, a sabbath-school with eighty-six enrolled scholars, and a day school with upwards of ninety.

The collection is intended to provide also for those expenses which are unavoidable in connection with our Synodical organization, such as printing Minutes, proportion of the salary of the Synod Clerk, and General Agent of the Church, office rent, and expenses, &c. To these expenses it is clearly the duty of every congregation on the roll of the Synod to contribute according to its means. If each of our hundred and thirty congregations were to contribute adequately, we should have enough for all our purposes.

We commend then these objects to the conscientious consideration, and the liberal support of the members of the church generally. We are not ignorant of the pecuniary difficulties which are now so generally experienced. But the very fact that such difficulties exist, should only serve as an additional inducement

to those whom God hath blessed with the means, to give as the Lord hath prospered them. Were each member and adherent of the church conscientiously to practice systematic benevolence, we should, even in these times, have no reason to complain of insufficient resources for carrying on the Lord's work.

THE WORK OF A CHURCH, AND THE MEANS BY WHICH IT IS TO BE ACCOMPLISHED.

Judging by the appearance and conduct of many Christian churches, we should conclude that their work was easy enough—simply to rest in the enjoyment, or rather the mere possession, of those privileges to which they have access. Many congregations do nothing more than this. While destitute of ordinances, they are uneasy and dissatisfied. They use efforts to obtain the stated supply of ordinances, and by their anxiety and their efforts, may lead some to believe that they really appreciate the privileges of the gospel. But when once the object of their desire is obtained, they are satisfied, and sink down into apathy and indifference. They have ordinances dispensed in the way to which they have been accustomed. They have got a 'Levite to their priest.' They appear to think that all is right, and never imagine that they have work to do, or that they are called upon to co-operate with their pastor and office-bearers. It is not the Romanist alone whose religion is identified with the priest, or the ordinances of the church. Many nominal Protestants appear to entertain the same belief.

This is a sad delusion. The church or congregation has work as well as the pastor. The truth is, they are not to be dissociated. It is the duty of a church or congregation collectively, and of all the members individually, as well as of the pastor, to show forth the praise of God, to seek the advancement of His glory, in the conversion of sinners and the edification of believers. There is not one rule of conduct laid down for ministers and office bearers, and another for private members. There is not one spirit to characterize ministers, and an opposite spirit to distinguish members. It is not the rule of the word of God that ministers are exclusively to labour, and toil, and pray for the conversion of sinners and the advancement of the Redeemer's kingdom, while private members may be as careless and worldly as they please. All true believers are baptized with the same spirit. Devotedness to the service of the Redeemer must characterize all who are His. This is the rule of the New Testament, however much it may be in opposition to what is often seen in the present day. We find exhortations and admonitions in the scriptures, addressed not merely to office-bearers, but to members of the church generally. They are all exhorted to be fellow-helpers to the truth. They are all to exhort one another, and to be steadfast, unmovable, always abounding in the work of

the Lord. In the apostolic times we know that efforts for the advancement of the truth was not confined to apostles, and evangelists, and Elders;—it characterised also private Christians, yea even gentle and retiring females, who in many ways hid themselves out as labourers for Christ. So it hath been also in later times. In every season of spiritual prosperity and of revival, the activity of members of the church generally has been a peculiar and distinguishing feature. During the late, or rather as we may still call it the present revival in the United States, this has been noted as a characteristic. A writer in the *Presbyterian Magazine* mentions as one of the noticeable characteristics of the Revival,—the fact that "God has been pleased to employ the officers and private members of the Church to an unusual degree in promoting the revival." He adds, "the noon-day prayer-meetings in our cities have been generally conducted by business men. Clergymen have often taken part in them, but their principal management has, by common consent, been yielded to laymen. Their lips have also been opened at other times and places to speak a word for Jesus; and many have been brought to Christ through their instrumentality. Young Men's Christian Associations, composed mostly, though not exclusively of laymen, have also been particularly active in various ways in promoting the revival."

As an evidence and illustration also of the energy and usefulness of private members of the Church, in a healthful and revived state of religious society, we may refer to the various Christian enterprises carried on by devoted men in London, where if there is much vice and crime, there is also much that is truly good and benevolent. One of the leading men connected with these enterprises, J. McGregor Esquire was lately in this land and gave an account of their operations and success. Besides Young Men's Christian Associations, there is a Pure Literature Society,—Ragged-School Societies, and an Open Air Mission, all mainly directed and wrought by devoted laymen. With reference to this last enterprise Mr McGregor states that laymen generally officiate, not by formal preaching, but by engaging in conversation, refuting infidel objections, explaining the scripture, and seeking to reach the hearts and conscience of the hearers. Mr McGregor concluded one of his addresses by stating that what was most needed on this continent, so far as he could see was "a larger portion of really busy business men to devote a portion of their time to similar labours."

This is really one of our great wants, more earnest-hearted working Christians among our church members. They need not all be employed in like duties. They need not all use the same means and appliances. Their peculiar talents may be different. "There are diversities of gifts, but the same spirit, and there are differences of administration, but the same Lord. And there are diversities of operations

but it is the same God which worketh all in all." What is to be desired is, that all would exercise for Christ, and for the spiritual good of their fellow creatures, the peculiar talents, which they have received, recognizing it not only as a duty but a privilege to glorify the Saviour, whose they are and whom they ought to serve. There is one department of work in connexion with our christian enterprises, in which a few right-hearted and right-minded laymen might do very great service to the cause,—we mean by rousing and fostering a spirit and habit of enlarged liberality. We do not mean to say that this matter should not be urged by ministers. But large-hearted christian laymen could do more even than ministers in this peculiar department of work.

May the great Head of the church pour out much of His spirit, and lead each in his and her special sphere to ask, "Lord what wilt thou have me to do."

PRAYER FOR THE COLLEGE.

"We have not, because we ask not," may not this be said with too much truth regarding our College? For thirteen years now efforts have been put forth to maintain it in an efficient state, and still it is not in the position we would desire. No doubt many a sincere prayer, in public and in private, has been offered on its behalf, and much good has been accomplished by it. But there is good ground to fear that our Institution has not that prominent place in the prayers of the church to which it is entitled. If we are straitened in money, if we have not men, if we do not see the measure of success which we desire; these things are to be attributed not to the poverty of our Christian people, not to the scarcity of suitable men, not to unwillingness in God to bless; but to the want of a prayerful and earnest consideration of the subject by the Church;—"we have not, because we ask not."

With joy therefore, we hail the appointment by Synod of a day for special prayer throughout the Church, on behalf of our Theological Institution, the first Sabbath in November. This action of the Synod, prompted we doubt not, by an earnest desire for the raising up of a faithful ministry in our land, combined with a humble sense of dependence on God, will awaken a more general and a deeper interest in our college. It is but obeying the Saviour's command, "Pray ye the Lord of the harvest, that he will send forth labourers into his vineyard." It is but pleading with him his own promises, and we fervently hope that it will prove the precursor of rich blessing both to the College and the Church. Fervent prayer from hearts united with one accord, has power with God. Other Churches have been wont to observe such seasons, and they witness to a gracious answer vouchsafed. So shall we be able to witness, if in the spirit of true prayer we prove God.

In order that such a season may be properly improved, it will be necessary for every Minister to bring the subject formally and fully before the people. There should be an uncompromising exhibition of the duty of every Christian to do what he can to make the gospel known; an unsparing exposure of the guilt of neglecting that duty; and an earnest appeal to those who are blessed with gospel privileges, to arise in the spirit of Jesus, and if they cannot go themselves, to send others to preach the Gospel of the Grace of God.

It is not as a pauper asking alms, or a stranger begging a favour, that the Church should address her members on this subject; no, clothed with the authority of her ascended Head, she challenges every youth of suitable talents, who knows the Lord, and asks "How canst thou best serve thy Lord?" If the answer given before the heart-searching God be 'In the Ministry'—then, not only do we entreat that youth by the mercies of God, and the love of a bleeding Saviour; but we charge him in the name of God, to count all else but loss for Christ, and to give himself up to the work; and "woe to that young man if he preach not the Gospel."

The church in like manner, addresses every parent, trying with fond care to provide for an idolized son, and demands the first fruits for Christ. Other pursuits may appear preferable, the Law may hold out to talent the highest prize of influence and honor; Commerce may promise a golden harvest; comfort and ease may be within easy reach by numerous avenues,—but notwithstanding all these, we charge that parent, prayerfully to consider the Lord's work and glory, and to guard against prejudicing in any way the mind of his noble boy against the Ministry; we dare him to take his first-born, his glory, the beginning of his strength, from the Lord's service, and to leave only the maimed, the halt, the lame and the blind. Though the gospel ministry be a small matter in the eyes of the world, yet it is a mighty, a glorious work to the eye of faith,—it will tax the energies of the best, the noblest, the most promising, the most talented, and to keep these back because they are such, is to insult Jehovah.

We say not that every youth with suitable talents should be a minister; but we do say, that every converted youth is most solemnly bound seriously and prayerfully to ponder the question 'Can I most effectually serve God in the Ministry?' and if he can, then nothing should prevent him from doing so. There may be difficulties in the way, it may be necessary to exercise self denial, and forego certain prospects of earthly good; yet the right-minded Christian will count the cost, and face the difficulties cheerfully for Christ.

Nor is it men alone that the Church asks On the same high ground of privilege she

asks and looks for the needful pecuniary support. We address every professing Christian, 'Are you redeemed?' Then, constrained by the love of Christ, you are solemnly bound to give the Gospel to your fellow men. If you cannot preach yourself you must send others to preach; God raises up the men, your duty is (Eph. 4. 28.) to labour to procure means, and to give of your substance to educate these men and to fit them for the work. We do not beg money from you. Christians, but we tell you the Lord hath need of it; and when you shall give an account of your stewardship then you must say what you have done for your Lord in this respect.

Ministers, we fear, are not generally, decided enough or plain spoken in urging this duty. Sometimes smarting themselves from the trials of the Ministry, they feel averse to persuade others to follow them; but they should remember, that in declaring and pressing home duty, the faithful ambassador speaks not from his own feelings, but from the instructions he has received, "Thus saith the Lord."

With such an exposition of duty, and such an appeal, prayer will naturally be joined. If the soul of the preacher has been suitably moved in exhorting his people; and if he has succeeded in exciting sympathy in their hearts; then that same spirit that kindled the fire within, will readily find utterance in earnest prayer and supplication; no form of prayer will be needed. The great work to be accomplished, the various means appointed by God for that end, the difficulties to be overcome, the utter insufficiency of men, the all-sufficiency of God, the precious promises given to the Church, and the glorious issue of which we are assured—will readily find a place in the out-pourings of a full soul, and the enlarged hearts of God's people will ascend with one accord, and the blessing will descend.

The direct influence of God's spirit on the hearts both of those who pray, and for whom prayer is offered, is the principal result we expect; but besides this, many and great may be the indirect results. If young men lived among an earnest praying people, who were interested in the rising Ministry, how much more freely would they offer for the work! how much less would they fear discouragement! how much more earnestly would they study! how much more humble, self-denying, and zealous would they become! and how would the hands of the teachers be strengthened, if they felt that their work was not undervalued by the Christian people, but that they were regarded with interest, while upon them lay the grave responsibility, under God, of raising up in the Church an able, efficient, and acceptable Ministry.

We sincerely hope that in no congregation will the appointment of Synod be neglected. If it is faithfully attended to—we are no prophet, nor do we look for miracles, yet we shall expect to see substantial indications of a

deepening interest in our College, a sensible growth in the piety and devotedness of our students; a marked advance in their attainments, we add,—an increase in the number of those who obtain license, and a decrease in the number of those who fall out by the way.—“God is the hearer of prayer.”

THE RECORD,

The next number of the *Record* will be the first of the fifteenth Volume. From year to year the increase in the subscription list has been considerable, as might naturally have been expected from the yearly growth of the church. The Committee at the same time are of opinion that in most congregations the number of subscribers might be very considerably increased. Without dictating to Ministers and Sessions, they would suggest that the attention of the people should be directed to the subject from the pulpit, and also that some suitable person should be appointed to go through the congregation to take the names of subscribers. It will generally be found that both these means will be necessary; and they could refer to several instances where, by the employment of these means, the result has been a very large addition to the subscription list.

The Committee do not think it necessary to urge reasons for increasing the circulation of the *Record* in our congregations. They would only observe that by its increased circulation, a deeper interest may be expected to be awakened in regard to the cause of the Saviour, and a more liberal spirit called forth in support of the various Schemes of the Church. In point of fact it will generally be found that the most liberal support is given to the Schemes of the Church by those who, through the *Record* and other means, have made themselves acquainted with the various operations of the Church.

As last year, the price will be *half a dollar*, in advance. When the subscription is not paid within the first six months it will be three shillings and nine pence, or seventy-five cents. When the reduction was made, it was hoped that it would lead to the general adoption of the pre-payment system. It has not operated so beneficially as was hoped, and hence it becomes necessary to place a limit to the time when the reduced rate may be paid.

There are very many subscribers who have not paid for last volume, and many who are still farther in arrears. We earnestly request all subscribers to remit the small amount due. We shall feel particularly obliged to those who act as agents, if they would take the trouble of endeavouring to collect the arrears due, and remitting the amount to this office.

We thankfully acknowledge the services of many active and efficient agents. We trust they will not be discouraged, but seek, in this particular way, to be fellow-helpers in the good cause.

Ministers and Agents requiring a large number for the supply of congregations may com-

municate with the Publisher. There will be a desire to make the terms as such, as favourable as possible.

Editorial Items.

KNOX'S CHURCH TORONTO—INDUCTION OF REV. A TOPP.

A special meeting of the Presbytery of Toronto, took place in Knox's Church on Thursday, 16th ult., for the induction of the Rev. Alexander Topp, formerly of Elgin, and more recently of Roxborough Church, Edinburgh. The Rev. Wm. Gregg preached a suitable and impressive sermon from Isa. IV: 5.

The usual questions having been put, prayer was offered by the Rev. J. Harris, the original pastor of the Church, whose place is now occupied by Knox's Church. The Rev. W. Reid afterwards addressed the minister, and the Rev. T. Lowry the people on their respective duties. The attendance was good, and the welcome given to Mr. Topp by the congregation was of the most cheering and encouraging kind.

In the evening of the same day, a congregational soiree took place, at which were present Mr. Topp, several members of Presbytery and other friends. Addresses were delivered by Rev. Messrs. Topp, and Laing, Dr. Jennings and Mr. J. C. Geikie. In the course of the evening, an address with a purse containing two hundred dollars, was presented to the Rev. William Reid, as an acknowledgment for the various services rendered by him to the congregation during the vacancy.

We heartily congratulate the congregation on the settlement which has now taken place. It is our earnest hope and prayer that the union now formed may be happy, and long continued, and that the former respected pastor, the Rev. Dr. Burns, may be also long spared to devote his energies to the advancement of the cause of truth.

WESTON.—The Rev. D. B. Pearce, having received a cordial and unanimous call from the congregation at Weston, which he accepted, was on Wednesday, 22nd ult., inducted as pastor of the congregation there. The Rev. R. C. Swinton preached and presided, and Rev. John Laing addressed the minister and the congregation impressively and effectively. Mr. Pearce's settlement has infused fresh vigour and zeal into the young but spirited congregation at Weston. We trust it may continue to prosper and advance.

KNOX'S COLLEGE.—The opening of Knox's College will take place as intimated in another column. The Rev. Principal Willis has returned from Britain, where he has been during the summer, and Rev. Dr. Burns is expected to arrive in time to commence his classes at the opening of the Session. We trust that there will be a full gathering of Students, and that there will be a fair number of en-

trants to take the places of those who have gone forth from the institution.

BECKWITH AND GOULBURN.—The Rev. J. McKinnon, formerly of Owen Sound, has been called to Beckwith and Goulburn. His induction was appointed to take place on the 29th ult.

WIDOWS' FUND.—We would take this method of intimating to ministers that the yearly rate of two pounds is payable on the first of November.

UPPER CANADA RELIGIOUS BOOK AND TRACT SOCIETY.—Mr. W. W. Nelles, the Agent of this Society, is visiting various places in the Province for the purpose of awakening interest in the circulation of Religious Books and Tracts, and forming branch Societies for carrying on the work in the particular localities. In the meantime, owing to the pressure of the times, the Colporteurs formerly employed by the Society, have been discontinued. But it is hoped that it may soon be found practicable to resume this important work. We think it right to state that there is no connexion with the American Tract Society.

Items of Intelligence.

SABBATH DESECRATION.—The Wesleyan conference which lately met in England, sent a memorial to Lord Derby against government sanction to sabbath desecration. It alludes specially to the proposals for opening the British Museum, Crystal Palace, &c. It appears that in Britain there is a great amount of sabbath desecration in connection with the printing of the daily papers. It is ascertained that a great part of the work of the Monday issues is done on Sabbath evening.

THE CONFSSIONAL IN ENGLAND.—Another Confessional case has excited a great deal of remark. It appears that the curate of a Rev. Mr. Gresly of Boynhill waited on a sick woman, and put such questions as are usually addressed to females by such confessors. The matter having been made known was brought under the notice of the Bishop of Oxford, Dr. Wilberforce. The Bishop gently rebuked the clergyman who brought forward the charges, and virtually acquits the curate. The question of confession is attracting a good deal of attention in the public journals.

THE OPIUM TRADE IN CHINA.—The missionaries in China, are seeking to call attention to the subject of the opium traffic. They find it impeding their progress at every step. They state that the progress of the evil is terrible, especially among the educated. It is scarcely possible to get a native Chinese teacher who does not smoke.

NEW GOVERNMENT OF INDIA.—There is reason to fear that under the new system, the “Old Indian” policy will be continued and that the changes sought by enlightened Chris-

tion men, both in England and India, will not be effected without a struggle.

INCREASE OF WESLEYAN BODY.—It appears that during the past year the Wesleyan Body in England, has enjoyed increased prosperity. The increase of members, above the decrease in 6,996. For building and the payment of debt on chapels, the sum of £110,304 had been raised.

SCOTTISH EPISCOPAL CHURCH.—The *News of the Churches* states that Bishop Suther, has suspended Rev. Mr. Cheyne, for teaching the dogma of transubstantiation. The case is appealed to the College of Bishops, so that a formal decision on this point must soon be given.

ROXBOROUGH CHURCH, EDINBURGH.—The congregation of Free Roxborough Church, Edinburgh, have resolved to call the Rev. Walter Smith, A. M., of Orwell, as successor to the Rev. Alexander Topp, now of Toronto.

GRANTS TO ROMISH SCHOOLS.—The *Bulwark* states that the sum of £22,277, was given last year from the national exchequer to Romish Schools in England and Wales, and £1723 to schools in Scotland; besides £12,213 awarded for building purposes. In England and Wales, there are 246 Romish Schools, and 26 in Scotland.

CALLS, FREE CHURCH.—From recent papers we learn that the following calls have been given viz: to Rev. Mr. Innes of Aberdeen, from congregation of Panbride; to Rev. C. Tulloch, from congregation of Lossiemouth; to Rev. Mr. Taylor of Kirkurd from South Free Church, Blangowrie.

MARY'S ABBEY DUBLIN.—The Rev. Mr. Hall, formerly of Armagh has been translated to Mary's Abbey Dublin.

AN ACT TO INCORPORATE KNOX COLLEGE.

WHEREAS a Theological Institution has for some time, and is now in operation in Toronto, in this Province, under the authority of the Synod of the Presbyterian Church of Canada; And whereas the property now held in trust for the said institution has been acquired from persons who granted or conveyed the same for the purpose of creating an educational establishment, wherein the Theological principles and doctrines of the Presbyterian Church of Canada should be taught, and the said Synod has petitioned the Legislature for an Act to incorporate the said Institution, under the name of "Knox College;" And whereas it is expedient to comply with the said Petition: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

1. James Gibb, of Quebec; James Court, John Redpath, and the Rev. Alexander F. Kemp, of Montreal; John R. Dickson, and J. Stewart, of Kingston; George Hay, of Ottawa; Andrew Jeffrey, of Cobourg; William Heron and the Rev. Thomas Lowry, of Whitby; Donald McLellan, James Osborne and the Rev. David Inglis, of Hamilton; Morris C. Lutz, of Galt; Charles Allan, of Elora; Alexander D. Ferrier, of Fergus; Andrew Smith, of Woodstock; William Clark and the Rever-

end John Scott, of London; Archibald Young, of Port Sarnia; George Brown, Christopher S. Patterson, the Reverend Michael Willis, D. D., and the Reverend William Reid, of Toronto, and all and every such other person or persons as now is or are or shall at any time hereafter be Ministers of the Presbyterian Church of Canada or members of the said church in full communion therewith, shall henceforth be a body corporate under the name of "Knox College," and shall continue to be a body corporate, with perpetual succession, and a common seal, and with the powers vested in corporate bodies by "The Interpretation Act," and also with power under the said corporate name, and without license in mortmain, to hold all property now held by the said Institution, or by any one or more persons in trust for the benefit of the said Institution, and to purchase, acquire, have, take, hold and enjoy, by gift, grant, conveyance, devise, bequest, or otherwise, to them and their successors, any estate of property, real or personal, to and for the use of the said College, in trust for the promotion of theological learning and education of youth for the holy ministry, under the authority and according to the principles and standards of the Presbyterian Church of Canada aforesaid, and also with power to let, convey, or otherwise dispose of such real or personal estate, from time to time, as may be deemed expedient, with the written consent of the Synod; Provided always that such real estate so held by the said College hereby incorporated, shall be such and such only as may be required for the purposes of college buildings and offices, residences for the professors, tutors, students and offices, with gardens or pleasure grounds pertaining thereto; Provided also, that the said College may acquire any other real estate, or any interest therein, by gift, devise, or bequest, if made at least six months before the death of the party making the same, and the College may hold such estate for a period of not more than three years, and the same or any part or portion thereof or interest therein which may not, within the said period, have been alienated and disposed of, shall revert to the party from whom the same was acquired, his heirs or other representatives; And provided also, that the proceeds of such property as shall have been disposed of during the said period, may be invested in the public securities of the Province, stocks of the chartered banks or other approved securities, for the use of the said College.

2. It shall be lawful for the Synod of the Presbyterian Church of Canada, at its next ordinary meeting after the passing of this Act, to declare, by a resolution or a By-law to that effect, and record in the register of proceedings of the said Synod, the Theological Doctrines and Principles which shall be taught in the said College, or what are the books and documents in which the said principles and doctrines are contained; and such declaration so made and recorded shall be irrevocable in so far as the said College shall be concerned, and shall be held at all times thereafter to contain the Theological Doctrines and Principles to be taught in the said College, and for the propagation of which the property now held for the said College, or hereafter acquired for the same, shall be appropriated, and to another.

3. And the said Synod of the Presbyterian Church of Canada shall have power at its next or any subsequent meeting, to appoint and remove Professors and Tutors in such way and manner as to them shall seem good; and shall also have power to make rules and by-laws for the government of the said college, and to alter amend and annul the same and make other rules instead thereof, and also to constitute a board of management for the financial and other affairs of the said College not otherwise

provided for, in such manner and with such powers and under such conditions as to the said Synod shall from time to time seem expedient; Provided always that such by-laws, rules or regulations be not contrary to this Act or repugnant to the laws of this province.

4. In case the body of Christians known under the name of the Presbyterian Church of Canada, shall at any time or times hereafter under that or any other name, unite itself with any other body or bodies of Presbyterians adhering to the principles and doctrines mentioned in the declaration to be made according to the second section of this Act, or in the books and documents therein mentioned as containing the said principles and doctrines, or take such other body or bodies of Presbyterians into union with itself, and in case such united body of Presbyterians shall agree to hold and shall hold a Synod once or oftener in each year according to the manner now in use in the said Presbyterian Church of Canada, then and in every such case this Act shall apply to such united body of Presbyterians under whatever name they shall have formed such union, and all rights, powers and authorities by this Act vested in the Synod of the Presbyterian Church of Canada shall be vested in and apply to the Synod of such united body under whatever name or designation such united body may be known.

5. In case of the said Presbyterian Church of Canada or such united body as aforesaid shall determine to form itself into two or more Synods, and to form one General Assembly which shall have supreme jurisdiction in such Church or united body, then all the rights, powers and authorities by this Act vested in the Synod of the Presbyterian Church of Canada, or in the Synod of such united body as aforesaid, shall be diverted from the said Synod and be applied to and be vested in such General Assembly; and for the purposes of this Act such General Assembly or Supreme Court shall thenceforth exclusively exercise all the rights, powers and authorities conferred by this Act on the Synod of the Presbyterian Church of Canada.

6. This Act shall be deemed to be a Public Act.

Communications, &c.

WAYMARKS—NORTH EAST.

Leaving home in search of health, it was not a difficult matter for my travelling companion and myself to turn out of our proposed route, and for the sake of pleasant companionship to take the steamers for Quebec, and the Saguenay, instead of the hot and dusty railroad to Portland.

Wide as the world is, we have strange meetings (the Scottish word *foregatherings* is more expressive) in unexpected corners. On a visit to Scotland five years ago, we had such an unexpected meeting with an old friend on the Castle Hill of Edinburgh; and the same friend hailed us on the deck of the Quebec steamer. It was only for a few minutes; there was time only for the exchange of kind greetings, one or two enquiries, a happy remembrance of the past, and he was off with the steamer "Indian" for dear old Scotland. But the world felt more home like for the incident, and far off associations of youth were brought nearer for a time.

While waiting for the hour that the boat was to sail, we wandered about Quebec, and though somewhat familiar with the fine old town, this added nothing from our interest in its quaint appearance and beautiful surroundings. We could hardly help feeling that we were in Berwick-upon-Tweed, or one of the other old fortified towns in Great Britain. This, with the sight of the ocean steamer preparing to put out to sea, brought back an old feeling of home

sickness. Which is home? Here or there? We will not stop to answer the question. It is enough, that wander where we will, or tarry where we may, the heart is turning ever to the starting point—to the home of early youth, and all its ten thousand hallowed associations. But both here and there, the graves of those whose tried love made home dear, ever remind us that we are pilgrims and strangers, as all our fathers were.

But to return to Quebec—on hurrying to the dock we were told that the steamer for the Saguenay had just started. I ran across the dock, and was just in time to leap upon the deck. Before I recovered my breath, we were in the middle of the river. I began to make some hasty inquiries, but found that there was no one who could speak English. Before I could collect a few words of French we were a mile on our way, and I then made the discovery that I was on the wrong boat! Fortunately for me, it was bound down the river, and for the same ports as the other steamer, and though not without some misgivings as to what my friend would make of my unceremonious leave-taking, I determined to make the best of it. I was soon at home among my French fellow-voyagers, who showed me the greatest kindness, and though, like myself, a little amused at the blunders, expressed the greatest concern at my being separated from my *societe*. There were several French Priests, and Nuns on board, a few of the passengers belonged to the higher class of the people, but the great body of them were "habitants" in their homespun grey clothing. I had a good deal of conversation, both on politics and religion, of which the following may be taken as an example:

French Gentleman.—I do not like fanatics.

Traveller.—What do you mean by a fanatic?

Fr.—A Protestant who tries to make me a Protestant, or a Catholic who tries to make you a Catholic.

Tr.—But if you believe that yours is the true religion revealed to us by God, are you not bound to do all you can to teach me? And if I believe that my religion is the true one, am I not bound to instruct you, and to do what I can to bring you to what I believe is the truth?

Fr.—No, no, not at all. You born a Protestant, should live and die a Protestant. I born a Catholic, should live and die a Catholic. You go to Heaven your way, I go to Heaven my way. Both of us get there at last. What matter about which way.

Tr.—But if the first Christians had done as you say, we would all have been heathens to day. The Word of God says there is only one way to Heaven, and if I know that way, am I not bound to show it to you.

Fr.—Ah! ha! So you think the Protestant way is the one way.

Tr.—Jesus Christ is the way, the truth, and the life, he that believeth on him shall be saved, but he that believeth not shall be damned.

Fr.—Ah! ha! I see you are a fanatic, but we are good friends notwithstanding, see, yonder are the Pilgrims.

And with this he directed my attention to the remarkable rocks which bear that name.

Having long regarded Quebec as the utmost bound of Canadian civilization, great was my surprise and delight to find instead of a barren wilderness for hundreds of miles, the river studded with garden-like islands, and the banks with beautiful villages, all sheen and bright in the sunshine of a cloudless day in July. As we neared the point at which the Laurentian chain of mountains forms the banks of the river, the beauty of the scenery is enhanced, the southern shore slopes gently to the water, rich in fields of grain ripening for the harvest; the northern shore is stern and wild in its mountain grandeur—a wall of adamant, yet

covered with forest trees in their brightest summer green. The sad reflection amid it all is that after leaving Quebec, with an excellent and devoted pastor, this country is under the well-nigh undisputed sway of Roman priests. Here and there a faithful colporteur of the Evangelistic labours, but though the fields are already white unto the harvest, this beautiful country, so intimately connected with us, is well-nigh destitute of Gospel ministers.

At Riviere On-ile, the steamer "Saguenay" overtook us, and I gladly rejoined my friends, though not without many kind wishes for the new friends whom I had so unexpectedly made on board the "Voyageur."

From Riviere On-ile, we crossed over to Murray Bay, a beautiful spot, surrounded by mountains, already a favorite summer resort, and likely to become more so, as its many advantages begin to be better known. Here one is surprised to learn that such good old Scottish names as Murray or Fraser are quite common, though the French is universally spoken, and the people have all the peculiarities of the French Canadian manners and customs. It was originally a Scottish settlement, a few Highlanders having settled here at an early period in the history of Canada. Being originally Roman Catholics, they intermarried with the Indians, and now the only traces of their Celtic origin are in their names and a tendency to a r complexion. About dusk we were safely landed at Riviere du Loup—a spot endeared to many throughout Canada, as the place where the mortal remains of the Rev. William Rintoul rest in hope. For the sake of this beloved father of our church, the little Protestant church-yard is dear to many; and though he sleeps so far from home and kindred, and those with whom he was associated, his grave is often visited by those to whom his memory is precious.

"The sweet remembrance of the just,
Shall flourish when he sleeps in dust."

From Riviere du Loup to Cacouas, was a pleasant ride of six miles, in the gloaming, and at length we found ourselves in comfortable quarters at Mons. Jean's Hotel.

The next day was the sabbath, all was quiet and still, as a sabbath morning should be. The Roman Catholic Church is nearly opposite the hotel, and very early in the morning the people began to gather for their morning mass. It reminded us of the gathering on a sabbath morning in a country parish in Scotland. The tinkling of the little bell, the family groups, some on foot, others in carts, and the serious aspect of the people, all brought back thoughts of other days. But how sad the reflection, that they had come up to worship the mass rather than to worship God, who is a spirit, and who requires that those who worship Him should worship him in spirit and in truth. We attended divine service with the Episcopal congregation in a barn, hired for that purpose. It was pleasant to meet with so many for the worship of God, albeit the forms and orders were different from those with which we are accustomed. The Rev. Mr. Ross preached a sermon soundly Calvinistic, rich in evangelical truth, and eminently practical. It gladdens us to think that this faithful Minister is stationed here, and though his position is a lonely one, at one of the outposts of the field, it is not the less a post of honor for a faithful Minister of Jesus Christ. Our own devoted Missionary the Rev. William McAlister, is stationed at Metis, still eighty miles below this point, and as the steamers do not go down that length, he is almost completely cut off from intercourse and fellowship with his brethren. All honor to the men who, in much faith and self-denial, are standing up for Jesus in those dark and distant outposts of our land.

In the evening of the sabbath we met again for divine service, and so the day passed, far from those with whom we were wont to go up to the house of God in company, yet not without its sabbath privileges and sabbath fellowship.

We have often admired the sunset at sea, and it has been often described, but come with us to the brow of the cliffs on the southern banks of the St. Lawrence, and we will show you, if possible, more marvellous beauties. Take heed to your footing, for the rocks are smooth and slippery, and the precipice goes sheer down to the water, but here, where the ledge is broad, you can take your stand—see on the opposite shore of the estuary what a grand panorama of mountains—such hills and valleys you will scarcely find this side of Scotland, irregular just to the point of the picturesque. What though genius has never hallowed, and poetry has never sung of the blended fair and grand on which your eye rests, yet genius and poetry are not needed to give interest to these old hoary mountains, that have stood like a race of giants, ages upon ages before the white man sailed upon these waters. What pigmies we are—what specks beside these walls of adamant, these craggy mountain peaks, now, see the white foam on every wave as it dashes on the cliffs of your rocky isle far out on the blue water, while the spray at your feet is glittering in the evening sunbeams. Gulls of every kind white and grey, are whirling round and round, and yonder is an eagle sullenly flitting off to its eyry. Away beyond the point of Cacouas island, are a shoal of poisonous razuly sporting in the water, while as many as a dozen seals are lying among the sand near its shore. But now the shadows on the opposite mountains are rapidly deepening and lengthening on the waters; every peak is reflected there as in a mirror. The deep blue of the water on this side has gradually faded into purple—now it is like a sea of molten glass. A thousand gorgeous cloud-islands float in the sky, they are perfectly radiant with crimson glory. The sun as it sinks is letting down streams of light through the broken clouds upon the distant hills; now the clouds turned silvery white, following the sun, are settling upon the mountains, in all the forms which beauty loves, and evening, with peace its twin sister, settles down upon the earth. Another day has run its course, and we are another step nearer the realities of eternity.

What with the society of friends for relaxation, with the voices of children to make all home-like, and keep the heart beating, with ample opportunities to withdraw into the shades of solitude, to commune with our own heart and be still, with sea bathing, bracing air, and out door exercise, and with the varied beauty of the water from calm to storm, from sunrise to sunset, there was no time to weary, no complaint of intolerable monotony, but each day seemed too short, and when the weeks passed they seemed to have passed too soon. Add to all this the sense of returning health, the mind springing back again with the elasticity of boyhood, and the absence of that feeling of weariness which deadens the sensibilities, and weakens the mental powers,—from all this you will easily understand the pleasure with which we took back upon our two weeks at Cacouas. Did your space permit, we would fain describe an excursion to Lake St. Simon, and our wanderings by the shore. We reserve for next month, our rail up the Saguenay, our visit to the United States, our impressions of the revival, and other waymarks. Meanwhile we have not written thus far without a practical aim, and we will have gained our end and done good service to our church, if we have suggested to a single congregation to send their over-wrought pastor on a pleasant trip to the seaside.

MAN'S WORK.

The work of man, like his image, is Godlike. In his mechanical constructions and works of art, he acts on the same principles, and follows the same patterns, as those by which He has acted, who has made all things for himself. The grand difference in regard to design is, that God's work ends in himself. Man's work terminates in God. That man, unrenewed, does not, in intention, serve God in his work, is a sad fact. But in proportion, as the image of God is restored in any man's heart, so is his work done with a view to fulfil the will of God.

Man was originally designed to be a working creature: "for the Lord God took the man and put him into the Garden of Eden, to dress it and to keep it." After sinning, it was said to him: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." What the amount of difference is, in the labor required in these two statements, would be difficult to say, but we believe that, after the transgression, the work was "greatly multiplied." We also believe there was mercy in this appointment. It is usual to regard labor as forming part of the curse. To this we cannot subscribe. Thorns and thistles are part of the curse: but labor is remedial. Had labor been prohibited, it would have been an addition to the curse. Unwillingly, in one sense, we use medicine because it is bitter. Against their will criminals are incarcerated, because restraint and punishment are painful. And unwillingly often we labor, because it interferes with our carnal ease. But medicine and houses of restraint are not curses, but corrections. So is labor. If there were no disease there would be no medicine—if no criminals, no jails—so if no thorns, no hard labour: but as matters are, medicine, prisons, labor with the sweat of the brow, are blessings. Analogies, however, prove nothing positively. Let us therefore betake ourselves to Scripture. Solomon announces the reward of labor, and the penalty of idleness in these words. "He that tilleth his land shall have plenty of bread, but he that followeth after vain persons or pursuits, shall have poverty enough." "This we command you," saith Paul, that if any would not work, neither should he eat: for we hear that there are some which walk among you disorderly, working not at all, but are busibodies. Now, them that are such we command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread." Not only by precept but by example does he insist on this matter. "Neither did we eat of any man's bread for nought, but wrought with labor and travail night and day that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an example unto you to follow us." And again: "Ye yourselves know that these hands have ministered unto my necessities and to them that were with me. I have showed you all things, how so laboring ye ought to support the weak, and to remember the words of the Lord Jesus how he said, "It is more blessed to give than to receive."

We now take higher ground and say that labor is a privilege—a means of grace. On what other ground can we explain the above question.—"It is more blessed to give than to receive." For we must "labor that we may have to give to him that needeth." If it is not a means of grace to us, it is either because we are engaged in a wrong work—or though in a right work with a wrong motive. The work itself may be right, and yet the intention being sinister, the work has an injurious effect on the mind of the worker. A man may be a diligent worker all his life, and yet die with an unsanctified soul. But this also can be said of other means of grace, as reading, meditation, prayer. A man may spend his life amidst

these means of grace, and yet die unholy, either because he has read, meditated on, and prayed for, what is in itself wrong, or what is right in itself—yet by reason of sinister motives, these exercises have had no influence on his mind. There is a way of engaging in these exercises, which sanctifies and elevates our motive; so there is a way of engaging in the lowest occupation which invests them with a salutary and ennobling influence. If we would but carry out the principle of serving God in all that we do—allow our religion to swallow up our work—not our work to swamp our religion—we would never complain of want of time to look after the interests of our souls, nor say that our secular work prevents our growth in grace. Some say that they are so busy they have no time to attend to the higher interests of their souls; as if their business necessarily unspiritualised them. This we consider is a wide-spread and pernicious fallacy, intruding even into the pulpit, for from it we sometimes hear pathetic exhortations to abstain from such active pursuit of the world as prevails at present among professed Christians. Now, in our judgment, the cure for the present prevalence of worldliness is not to be found in people withdrawing themselves from diligence in their daily work, but by adopting the principle—"Whatever ye do, do all to the glory of God." By God's help, keep this in view, and whether it be to sweep a house, or rule a kingdom, or whatever our calling be, it will elevate and assimilate our character, so far as our nature is susceptible of being assimilated, to Him whom we thus serve. And he that shall have served God in this sort here, shall be as much fitted for his place in heaven, as the Archangel before the throne is fitted for his.

It is related of Norman Smith, that when aroused to the duty of more entire consecration to God, falling in with the common sentiment that a life of secular business is incompatible with a life of eminent usefulness and piety, he seriously proposed to "retire;" but more scriptural views led him to continue his business with a higher motive than heretofore. Hear his resolution. "I purpose to engage in my business that I may serve God in it, and with the expectation of getting to give." From that time, it is affirmed, he found no tendency in his engagement to chill his piety, but the very reverse. This is an illustration of the principle for which we plead. The opinion against which we protest, that active pursuit of one's calling necessarily exercises a worldly influence upon the mind, has its origin in contracted views of what religion really requires. It not only asks us to keep holy the Sabbath in the God-appointed way—reading, meditation, prayer, praise, &c., and then dispenses with our services during the other six days of the week; but also requires that on these days, in the God-appointed exercise of our lawful calling, we shall do Him service. If religion obliges us in all things to do God's will—and this is what we understand by its precepts—then our daily employment in a lawful calling, whatever it may be, is as much in its own place a religious service as is our sabbath day employment in its own place. Labor on, then, ye sons and daughters of toil, but be sure to go about your work with those high and holy motives which religion places before you, and then shall ye—labor have that elevating effect on your mind which will not only comfort you through life, but also tend to fit you for higher service in the sanctuary above.

McA.

CHRISTIAN UNION.

DURHAM, Co. GREY, 25th Aug., 1858.

To the Editor of the Record.

DEAR SIR,—A meeting was held last evening in the Free Presbyterian new place of worship

here, which was attended by various friends of the Presbyterian cause, some of whom have hitherto identified themselves with other branches of the Presbyterian Church, and who have for some time past, viewed the matter as of the utmost importance to this place and the surrounding country, that a stated minister should be induced to remain among them, to supply a want which has long been felt in their midst, viz.: Regular Public Worship on Sabbaths.

Unanimously Resolved—

"That in view of the necessity which exists throughout the land for "Christian Union," this meeting being composed of members and adherents of various branches of the Presbyterian Church, most cordially unite as one congregation, in connection with the "Presbyterian Church of Canada," and that immediate and vigorous steps be adopted to have the building now partially completed, made sufficiently comfortable for the purpose of holding public worship during the approaching winter, and also the services of a suitable minister or ministers be obtained, till such period as one shall be selected to remain permanently among us."

Doubtless the perusal of the above will afford sincere gratification to you, and many other friends of the cause of God, in witnessing a desire manifested by those whose religious feelings and sentiments are so closely allied, to sweep away all petty jealousies and strife, which have so frequently been the means of causing many serious breaches to be effected in the wall of Zion, and pledging themselves to make an effort to build up the fallen places thereof, trusting that the Church militant may, under the divine guidance of its Great Head, speedily assume that noble attitude so graphically portrayed in the Book of Life:—

"Fair as the sun, clear as the moon, and terrible as an army with banners.

I am, Dear Sir,

Very truly yours,

A. B. McNAB.

THE LATE REV. JOSEPH LOWRY, A.M.,
CROSSGAR.

The following sketch of this venerable minister, who died last month, will be interesting to many of our readers.

The Rev. Joseph Lowry received his classical education in the Diocesan School, Dromore, County Down, under the care of the Rev. Dr. Campbell. He graduated in Glasgow University, taking the degree of A. M. in April, 1806. During his college course he obtained several honours, and was distinguished for close and regular attention to his studies. He studied theology under the care of Rev. John Rogers, of Cahans, County Monaghan, and gained the prize for proficiency in Hebrew. He was licensed to preach by the Down Secession Presbytery, February, 9, 1808; was called to the congregation of Lissara, August 3, in the same year; and ordained, April 25th, 1809. His pulpit discourses were distinguished for lucidness of arrangement, clearness and fulness of doctrinal statement, Scriptural illustration, and energetic delivery. When he entered on his ministry, there was either a suppressed or uncertain statement of doctrine from nearly all the pulpits of the neighbouring congregations, yet he lived to witness an important and happy change in this respect, to which it is admitted, his faithful preaching in the district around, largely contributed. Many who heard him in his younger days still remember the fervour and unction with which he preached on sacramental occasions. He was in the habit also of directing the attention of his hearers to passing events of public importance and he de-

lighted to review the doings of Divine Providence. He loved and advocated the principles of the Covenantal Reformation, and rejoiced when an opportunity was given for their extension by the union of the Synods in 1840. At the same time, he was a lover of good men in whatever denomination they were found, and delighted in the progress of the truth, bidding its friends of every name "God speed," with all his heart. In the discharge of his pastoral duties he was regular, unremitting, and faithful. For example, when the day came for the annual examination of the young people of his congregation in July last, by ministers appointed by Presbytery, although on his death-bed, he caused the examiners to be convened, giving directions, at the same time, with his usual hospitality, that they should dine at his house. The dying man conversed with the brethren, heard them pray, gave them affectionate advice, sent them to examine the young persons, and died the following day. He might die, but the young of his charge must not lose their examination, nor must the regular course of active duty be interrupted. As a member of the Secession Synod, he enjoyed largely the confidence of his brethren, having been twice called to the Moderator's chair, first in 1814, when he had only been five years in the ministry, and again in 1833. He possessed fitness for ecclesiastical business. He was clerk of Presbytery for upwards of thirty years, most accurate and efficient, and so late as May last he took the notes of a very lengthened sederunt. His punctuality in attending meetings of Church courts was most exemplary, having never been absent from Presbytery, Synod, or Assembly (except in 1838, in a severe attack of sickness), during the whole of his long ministry, till the decline of his health a year or two since, and in all cases being in attendance at the opening and close. It has been observed by many that no man showed greater zeal for the interest of the Church, or made greater sacrifices on its behalf. Time, fatigue, expense—all were disregarded, when the interest of Zion required his efforts. He made great exertions not only for the spread of the Gospel abroad, but also for supplying the means of grace to destitute localities at home. He took an active part in originating several new congregations within the bounds of his own widely-scattered flock, although he knew that many distant members—and they the most affluent in some instances—of his own congregations would be sure to attach themselves, for the sake of convenience, to the new erection near to them. But though he "deceased" by such means, yet he rejoiced if Christ "increased." His hospitality, too, knew no bounds. His house was ever open, and a cordial welcome awaited all. As an educator of youth, he was very successful; for, in addition to the oversight of a scattered congregation and frequent open-air preaching, he taught an English and classical school for many years, and his pupils are found in many parts of the world filling various useful and honourable professions. In the education of students for the ministry he took a zealous and affectionate interest, and for many years, as convener of the Secession College Committee, attended the annual examinations in the Royal College, Belfast. He was the first Moderator of any Synod, who, in his official capacity, entered that institution, in the welfare and prosperity of which he took the deepest interest from the very first; and it was with great reluctance and pain that his ecclesiastical connexion with it ceased, when its management became objectionable to the Orthodox bodies. In the formation of the Secession Widows' Fund, in 1813, and in its subsequent most successful management, he took an active part, and was appointed by the subscribers one of its trustees. He took an early interest in missions, both

home and foreign, having been one of the originators of the first Presbyterian Home Mission to the South and West of Ireland, and one of the acting members of the Down Auxiliary to the London Missionary Society, the claims of which he frequently advocated in the pulpit and on the platform. He impressed on his congregation the duty of contributing promptly and liberally to the missions of the Assembly; so that, although a small and weak congregation, yet a blank was never found opposite its name in the yearly statement, and larger annual contributions were made by it to the grand and great cause of God, than by many others—many times greater in numbers and wealth. In the cause of the Sabbath he maintained a faithful testimony, and the last motion which he made in the Presbytery related to the prevention of Sabbath traffic on the Belfast and County Down Railway. For the temporal and spiritual improvement of the district around Lissara, his own immediate sphere of labour, he laboured earnestly, as was evidenced by the part he took in the erection of school-houses, the establishment of libraries, the formation of temperance and Bible societies, the Kilmore Sabbath School Union, &c. He was secretary of the last named institution for several years, and many a cold winter's night the man of more than three score years and ten was found in his place at its meetings, though held in the remotest part of the parish. The friends of this union testified their regard for him by a costly and valuable present, when he retired from the duties of secretary, three years ago. In the purchase and adjustment of the rectorial tithes of Kilmore he was enabled to render a service to the community which will not be forgotten, and their estimate of his labours in this difficult matter was manifested by a costly and substantial gift from the parishioners of all denominations.

This is a brief and imperfect sketch of one who lived not for himself. During his last illness he gave utterance to many expressions of Christian hope which accorded well with his consistent life, and in an assured faith he contemplated without fear his departure from this world. He died in the presence of his children on the evening of Wednesday, the 21st July, in the 81st year of his age. "Mark the perfect man, and behold the upright, for the end of that man is peace." According to instructions which he had given several days before his death, his coffin was taken into the meeting-house, where for half a century he had proclaimed the Gospel, and ministers whom he had named officiated. The Rev. David Edgar, of Ballynahinch, delivered a striking address, characterised by chasteness and beauty of style, containing affectionate references to the departed, and affecting reflections on the subject of death. The Rev. Wm White, of Downpatrick, offered up a solemn and appropriate prayer. The funeral procession, which was very large and respectable, and in which mingled a great number of ministers of all denominations, then passed on to Kilmore Churchyard, where the interment took place, in the family burying-ground. At the request of the Presbytery of Down, the Rev. Dr. Edgar, of Belfast, preached the funeral sermon at Lissara on Sabbath the 15th inst. He chose for his text Titus iii., 8, and in a powerful and lengthened discourse sustained the attention of a crowded congregation, while he strikingly exhibited the close connection between the faithful exhibition of Scriptural doctrine, and the energetic labours of true benevolence. He referred in very feeling terms to their late pastor—his own and his father's friend, whose bold and full proclamation of Gospel truth, in a fifty years' ministry of arduous, self-denying labours and benevolent enterprises, illustrate the fact that "they which have believed in God are careful to maintain good works."

Mr. Lowry, has left Three Sons and Three Daughters. Two of his sons are in the ministry. One (his eldest) is the Rev. Thos. Lowry of Whitty, and a late moderator of the Synod of our Church, a gentleman who possesses—as our readers will infer from the foregoing remarks—a hereditary talent and taste for Church Law.

In the laborious and holy life of the subject of this notice, our young ministers may find not only an example of ministerial fidelity and devotedness, but a strong incentive to duty and activity in the Lord's work. While in his private relations, his calm and pleasing demeanour, cannot fail to shew the younger portion of the ministry, how the man of God may find an avenue to the heart, and thereby a means of increased usefulness in his calling. In him the church has lost a minister, and her clergy an example.

Mr. Lowry died a happy and peaceful death, the immediate cause being *Lassa* *febrilis*, in the 81st year of his age and the 50th of his ministry.

"He being dead yet speaketh"

"Servant of God, well done!"

Rest from thy loved employ.

The battle fought, the victory won,

Enter thy Master's joy."

WHAT DISABLES SO MANY OF OUR MINISTERS?

BY WALTER B. GEIKIE, M. D., TORONTO.

In a former number of the "Record" I spoke of a too sedentary life as among the chief causes of the ill health under which so many Ministers in this country labour.

I stated that it interfered with the healthy working of the entire system, and closed the article with a brief account of the functions of the skin, shewing the important part these play in the economy, and the evils which result from their being imperfectly performed.

The muscular system, too, suffers much from insufficient use. We see this exemplified in young men, who having always been accustomed to lead an active life, suddenly exchange this for one of study, in which the greater part of their time is spent in fitting themselves for the professions they desire to enter. Almost every one who has thus entirely changed his habits, suffers more or less in health, in consequence of the change being at once great and sudden. The strong and well developed frame becomes weak, and the muscles of the body quite flabby, and unable to bear a tithe of the exertion which had previously been as nothing to them. Even a short walk often seems greatly to exhaust persons thus debilitated, and many such feel too languid to attempt exercise of this kind. We frequently, (especially in this country,) see Theological Students in this pitiable state, who, nevertheless go on labouring unceasingly at their books, as if they could improve their minds to advantage, when the health has become so seriously impaired. This unwise course, if persisted in, is almost certain to end in the entire breaking up of the constitution, no matter how vigorous it may have been previously, and the victims are either cut off prematurely by some insidious yet fatal disease, or sink into a state what is too often irremediable valetudinarianism. How does the muscular system suffer from too little exercise? In general terms it may be said that use is necessary in order to maintain a function or part of the body in a healthy state. If a joint remains long unmoved, it stiffens and in time becomes immovable, and if a limb, from disease or accident, requires to be kept at rest for any length of time, its muscles become much smaller, from the want of the natural and strength-giving stimulus of action,

The general health of the person in question may remain very fair, but the un-used limb is no longer nourished as before, and it dwindles away; nature's will being, to supply nourishment to a part according to the work it performs. Hence idle muscles become not only smaller, but softer and much weaker while those which are freely used, as seen in the arm of a blacksmith, grow larger, firmer and stronger, in order that they may be equal to the efforts required of them.

Now what is true of a part is true of the whole, and when adequate exercise is neglected we must expect to find the whole muscular system weakened.

During muscular exertion, the tissue of which muscles are made up is being constantly consumed, rendering necessary an ever fresh supply of the pithium drawn from the blood, in order to replace what has been removed by use, and enable the body to endure renewed or continuous efforts. Under a proper amount of exertion, enough to strengthen, but not to exhaust, nutrition exceeds waste, and the muscles of the body become larger and more powerful, and consequently fitter to perform their work, without that sense of fatigue being experienced which is so distressing a result of any unusual exertion in those who more closely resemble the sluggard than the ant in their habits.

When I speak of the salutary effects of exercise on the muscular system, let it be borne in mind that the amount taken must be proportioned to the strength of the individual in each case. This varies so much, that what is invigorating to one, may be prostrating to another; yet when a man is in health, mere weakness should never be made an excuse for avoidance of all exertion; for while such a course invariably tends to confirm rather than remove debility, even the feeblest will gradually gain strength, when the exercise taken is never such as to overtake his powers.

But a too sedentary life is fatal to health in many other ways than those I have spoken of. As I have already said, all the functions are affected by it. The stomach and alimentary canal do their duty in a languid and imperfect manner. The liver too, generally becomes more or less torpid, and the whole machinery of life becomes disordered, and the face, generally a correct index to the state of the system, has *ill health* legibly inscribed on its pale and sallow surface. The appetite is in many cases very trifling, which is easily explained, by remembering that where the body is *little* used, little is required to keep it up. Where more food than is necessary to do this is taken, and when it is digested, the blood becomes too rich and too plentiful. Every part of the body is over supplied. The brain is turgid. The too thick blood circulates slowly through its over distended vessels, giving rise to continual heaviness, sometimes approaching to stupor, and all the mental as well as physical sluggishness which such unfortunates (few in number among Ministers, happily,) labour under. These are choice subjects for apoplexy, which so often, and generally so suddenly, removes them, and they would not live nearly as long as they do in most cases, were it not for the wise provision being made, by which a great part of the superabundant material contained in the blood is deposited under the skin in different parts of the body, in the form of fat, where it does no harm, and although troublesome and oppressive in summer, it certainly reduces materially the Tailor's bill of its possessors, by providing a thick natural adipose coat instead of a comparatively thin artificial woollen one, to keep out John Frost in winter.

Such persons, though stout, are often far from healthy. Regular and free exercise would be life to them, and in many instances, would unquestionably prolong life by years.

But amongst Ministers in this country, these cases, as I have said, are very few in number.

The vast majority are feeble, troubled with dyspeptic and nervous complaints of every sort and kind, are always doctoring themselves, and never well, and while they are always wondering why they are so much weaker and less healthy than other professional men, they cling to the sedentary, and to their, in some cases also, too studious habits, which are at the bottom of all their troubles.

These dyspeptic complaints arise from the stomach sharing in the general debility, and every day they continue, they add to this,—for without healthy and perfect digestion we cannot have perfect blood, and as this is the sole nourishment of every part of the body, from the brain downwards, it follows that where this is inferior in quality, the whole body is and must be inadequately nourished; and as it is vain to expect a fire to burn brightly without abundance of proper fuel, so it is vain to expect any part, or the whole of the body to be perfectly healthy, and discharge its productions properly, without abundance of proper blood, the only source from which strength or power can be drawn.

After what I have just said, it is unnecessary almost to add that the nervous disorders I have alluded to, generally speaking, merely indicate the participation of the nervous system in the general disorder. Sometimes they result from too intense application to study, and consequent exhaustion, and of such cases I will speak in another article.

I have now shown that exercise promotes the functions of the skin, and that it increases the development and power of the muscles of the body. Every part indeed of our organization is stimulated by it, and performs its duties, or is enabled to do so vigorously, while without it, the whole body languishes, and becomes as feeble as to make it an easy prey to disease.

Now why is it that Ministers act so un-naturally to their bodies as to refuse them that exercise which is so essential? All of them tell us, that nothing can be more injurious to the mind than permitting it to remain in a state of inaction. They habitually and properly inculcate the necessity of exercising the powers of the soul, upon all who desire to enjoy spiritual health, yet fail to apply the same rule to their own physical natures.

It cannot be that it is considered unbecoming in Clergymen to do anything but visit, study and preach; yet it seems to me that even Theological Students in this country sometimes act upon strange ideas of this kind from the very moment they enter upon their studies. At home, we see young men as good and pious as our own, who are being educated for the Church, in the different Universities and Colleges, enjoy and invigorate themselves at intervals, by joining in innocent recreations, which only make them the better able to grapple with, and master even the most difficult and abstruse of their many studies. But here, there is as much study perhaps as there, but little or none of that exhilarating exercise taken, during the brief periods they allow themselves for relaxation. A walk may be taken, and this is very good, but you can frequently see that even the gait is measured, being neither slower nor faster than is consistent with their views of professional dignity. In such an one, a smile may, and often does mantle the cheek, as if nature, impatient of restraint, were trying for a moment to indulge in merriment which in former days was unchecked; but how frequently, when such an outburst is threatened, is she recalled to what is deemed propriety, and what would, and ought to have been a good, healthy, hearty laugh, is remorselessly cut down to a mere insignificant and un-

natural smile, beyond which it is, very foolishly, considered unbecoming in divinity students to go. I know and am glad to say that there are many, to whom the above remarks do not apply, who rightly think that this unnatural, and stiff, and appalling professional gravity, would lessen rather than increase their influence for good, while they would tell most freely of the health of body and mind, by crushing everything like harmless buoyancy of spirit, and excluding every innocent and health-giving recreation. I am far from thinking that frivolity should enter into the character of either ministers or students. What I declaim against is, that with which we too often meet, namely an aspect indicating our present melancholy, which in some is doubtless the result of an overworked brain, but in others, assumed at first probably for the sake of effect, and afterwards continued from habit, and which in every case deeply injures the body, while it clips the wings of the soul.

The most exact piety is not incompatible with cheerfulness, and surely no man has greater cause for happiness which should show itself in his very countenance, than he who self-denyingly devotes his entire life to advance the glory of God and the welfare of his fellow men.

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.

CALCUTTA.—The Rev. Thomas Smith of Calcutta, has arrived in Scotland upon sick certificate. The departure of Mr Smith from Calcutta reduces the ministers of European labourers to two, viz: Dr. Duff and Mr. Gardiner, Mr. Powrie, having been called to be Pastor of the Free Church there, while Dr. McKay and Mr. Beaumont, were stationed at Chinsurah.

BOMBAY.—The following letter has been received from Dr. Wilson, communicating the reception into the communion of the Church, of a convert from the Syrian Catholic church. The individual referred to, Mr. Michael Joseph, had come to Bombay from Bagdad, for instruction in the doctrines of the Gospel, to which his attention had been directed by the reading of the New Testament in Arabic. Mr Joseph is the father of a promising son, who is at present twelve years of age.

JAVAN MISSION.—The *Home and Foreign Record* for September gives the particulars of an attempt on the life of the Rev. Mr. Swartz, the excellent Missionary of Amsterdam.

"Some previous excitement had been created in the Jewish community of Amsterdam by the somewhat indiscreet proceedings of an English visitor. This person visited the Synagogue, and began distributing controversial tracts during service. A tumult arose; the Englishman was assaulted; his clothes were torn in rags, and he was finally handed over to the police. It was some fortnight after this that the more serious tragedy to which we now refer was enacted.

On Sabbath morning 1st. August, Mr. Swartz had entered his pulpit and was about to commence the service. At that moment a young Jew rushed up the pulpit stairs, and began to strike at him with a long knife. Mr. Swartz

parried the blows with his right arm, but un- happily one of the thrusts reached his person, and penetrated the breast below the left shoulder. It is not known how deep the wound may extend, or whether the knife has reached any vital part. Till this is known much uncertainty must be felt. The last intelligence which we have seen is not very decisive; yet the length of time which has elapsed, warrants a hope that a life so valuable may be further prolonged. Meanwhile Mr. Swartz is tranquil, and waits with patience how it may please the Master to dispose of His servant."

The occurrence excited a deep sensation in Amsterdam and was universally condemned even by the Jews.

Later accounts state that Mr. Swartz is recovering.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

CHINA.—AMOY.—The following letter from Rev. D. Sandeman, is contained in the *Messenger*, for September:—

Amoy, June 2nd, 1858.

To the Convener of the Foreign Mission Committee.

DEAR SIR,—We have still to record the mercy and kindness of God towards the missionaries and native Christians of Amoy and the neighbourhood. No disturbance or any annoyance has been permitted to touch us, though war has been carrying on to the south, and we believe now to the north, of this station.

The death of the wife of one of the American missionaries seemed, and has been, a great loss. She met with the Chinese women for prayer and the reading of the Scriptures once a week, and was much beloved and looked up to by them. But He, in whose hands are all events for the good of his church, knoweth how to bring spiritual blessings out of temporal trial. The large number of Chinese who followed the earthly remnant to their last resting-place were deeply moved—many in tears. And since then there has been a marked quickening among the native brethren; and there may have been a looking more closely to their "lamps," and a firmer "girding up of their loins," lest the "Son of Man," the glorious bridegroom, should come on them suddenly. Inquirers have been led to a deeper searching of heart, seeing that death, to a sinner, is but the prelude to everlasting woe, and this may arrive on them at any moment of any day.

Among other hopeful cases, I understand that five Chinese women are applicants for baptism in Amoy at present. We may not complain when Jesus removes well established believers, even though they be missionaries or their help-mates, when He causes many to stand up in their room, new precious souls from among the heathen.

Nor let any one remain at home merely for the sake of mercantile relations, how dear soever they may be to them. While the departed sister in Jesus lay a dying here—having quitted a home in America, the only converted child, I believe, out of a large family—What was God doing in that house? The father, if a Christian, had been buried in, and the seed all but choked by, the cares of this life, his soul then got a quickening; the old praying mother called it a *badian*, which she believed would remain in him even to the end. The eldest brother of the family had been hopeful-

ly converted, and the youngest daughter, and many acquaintances. Faithful is he that hath promised.

I lately paid a visit to *Chiohky*, the country church of the American brethren. Mr. Tallmage was going for the communion season, and I accompanied him. The situation somewhat resembles that of Pechua. It stands upon a river, with pretty high hills in various directions around it.

Six or eight of the believers had come over from Pechua, and some from *Behph*, having walked on the Saturday twelve miles, from the latter place twenty.

The teacher from *Chung chow*, of whom you have already heard, was also present and gave proof of having advanced considerably in the knowledge of divine truth. Indeed some hoped that he had found the pardon of his sins. His countenance was changed, and he was like a man who had been relieved of the heaviest of all burdens—unforgiven guilt. But time alone can test the reality of the work in his soul. "I the Lord search the hearts." As a stranger coming among the brethren at *Chiohky* what had chiefly struck him was, "How these Christians love one another?"

On the opposite side of same table at evening worship sat a man who has for eight or nine years been hanging about the door of Christ's house, trying to enter in, but he has not been able. And why? Because he would serve God and Mammon, he would fain make a gain of godliness. How many at home thus strive to enter into the straight gate, and thus are never able.

May England beware, lest by her love of Mammon in sending her Indian grown opium to China, she has to answer to God for many, many bodies and souls ruined by her means.

Hoping and believing that the church at home will continue to plead on behalf of the brethren and of myself,

I remain,

Yours, very sincerely,

DAVID SANDEMAN.

AMERICAN MISSIONS.

MOSUL.—Mr. Williams at Mosul, writes discouragingly of the state of things there. He says: "Here matters never looked so discouragingly as now. Our average attendance is only thirty-four at sabbath service; and at week meetings from ten to fifteen. Very few call, compared with the number who did so three years ago.

Southern ARMEANIANS.—The annual meeting of the Southern Armenian mission was held at Aintab, commencing April 12; the sessions continuing from day to day until April 20. At the close of the meeting Dr. Pratt wrote: "The widening and deepening of the evangelical work in Northern Syria, was never more manifest than in the various station reports presented this year. Especially cheering and hopeful are the deep movements reported from Ouria and its region; movements which are sure, as we learn from past experience, to bear good fruit." "The work is on every hand rapidly expanding, and the first and most important topic on our docket was Theological Instruction. We are already troubled to find laborers, and the communities are rapidly outgrowing the capacities of uninstucted or half-instructed teachers. This want is deeply felt, and plans for meeting it were freely discussed."

Northern ARMEANIANS.—The annual meeting of this mission was held at Constantinople, commencing May 25, and closing June 16. The brethren say: "Our work during the past year has been prosperous. There has been no

striking movement in any part of the field, no such general outpouring of the Holy Spirit as at some times in former years, yet the additions to our churches indicate a decided progress." The opinion is expressed, decidedly, that though much remains to be accomplished, the cause of civil and religious liberty has made great progress in Turkey, and is still gaining ground.

Regarding this meeting of the mission Mr. Trowbridge remarks: "It has been a very harmonious and delightful one. The devotional exercises were exceedingly interesting. I have never attended any meetings when the tide of religious feeling rose so high as at these. The Holy Spirit was manifestly present and with such power as to subdue every heart."

AN INTERESTING DISCOVERY.

We see it stated, upon what may be considered reliable authority, that thirty thousand Christians have recently been found upon an island north of Celebes. It has been rumoured for a time that there was there a Christian people forgotten and forsaken, while, however, yet possessed their Bibles, and continued steadfast in the faith. When missionaries first landed on the island, they met with a school teacher and his pupils, who repeated in the Malay language, "As the hart panteth after the water brooks, so panteth my soul after thee, Lord." No Bibles were found, but the most precious promises of the Bible were written upon the bark of trees. They knew the Apostle's Creed, and the Hiedelberg Catechism, and had Christian customs; twenty churches and schools yet existed. Through the instrumentality of Pastor Helderling, founder of the Magdalen Asylum at Steubek, and chief patron of Inner Missions in Holland, four missionaries, who had been educated under the venerable Gossner, were sent out, and three thousand persons baptized. This is certainly a most interesting discovery. The island on which these Christians were found belongs to the East Indian Archipelago. The Dutch have for years had political rule in this region. This may account for the original introduction of Christianity among this people, and for the fact that the Hiedelberg Catechism was still found in their possession.—*German Reformed Messenger*

Miscellaneous Articles.

STANZAS.

Written at the beginning of the Seventeenth Century.

We take from an *Exchange paper* the following beautiful lines. They are from the Landdowne Manuscripts in the British Museum, and were written over two hundred years ago.

Like to the damask rose you see,
Or like the blossom on ye tree,
Or like the dainty flowers in May,
Or like the morning to ye day,
Or like the sunne, or like the shade,
Or like the gourd which Jonah had;
Even such is man, whose weh is spunn,
Drawn out, and cutt, and soe is done.
The rose withers, the blossom blasteth,
The flower fadeth, the morning hasteth,
The sunne soon setteth, the shadow flieth,
The gourd consumes, and man—*lee dieth!*

Like to the grasse that's newli sprunge,
Or like a tale that's new begunne,
Or like the bird that's here to day,
Or like the genial dewes of May,
Or like an hour, or like a spanne,
Or like the singing of a swanne;

Even such is man who lives by breath,
Whose hour's soon gone—soe life and death.
The grasse withers, the tale is ended,
The bird is down, the dew ascended,
The hour is short, the spanne not long,
The swanne now dies—man's life is done.

Like to the bubble in the brooke,
Or in a glasse much like a looke,
Or like a shuttle in weaver's hands,
Or like a writing on the sands,
Or like a thought, or like a dreame,
Or like the gliding of a stream;
Even such is man who lives by breath,
Whose hour's soon gone—soe life and death.
The bubble's burst, the looke's forgotten,
The shuttle flung, the writing blotten,
The thought is past, the dreame is gone,
The water glides - man's life is done.

Like to an acorne in a bower,
Or like swift surge of water's roar,
Or like the time 'twixt flow and ebbe,
Or like the spider's tender webbe,
Or like the race, or like the goale,
Or like the wailings of a dole:
Even such is man, whose brittle state
Is always subject unto fate,
The acorne's not, the flood's soon spent,
The time's noe time, the webbe soon rent,
The race soon runne, the goale soon woutte,
The grief soon ends—man's life is done.

Like to the lightning from the skie,
Or like the post that quick doth hie,
Or like a quaver in short song,
Or like a journey three days long,
Or like the snow in summer's sunne,
Or like the wood, or like the plume;
Even such is man, who lives in sorrow,
He's here to day, away to-morrow.
The lightning's past, the poste soon goe,
The song is short, the journey soe,
The wood doth rott, the plume doth fall,
The snow dissolves—and soe must all.

* A funeral, or some grievous event.
† Three days, viz., youth, manhood, and old age.

LEARN HYMNS.

A good hymn is a blessed treasure. Every such hymn in your mind, at command when it is needed, will be worth vastly more to you than so many dollars in your pocket. It is capital that bears repeated and continued investment, always repaying at compound rates. A good hymn, like a good plough, becomes all the brighter from using, but, unlike the instrument, use does not wear it out or weaken its power. Like the "Fama" of Virgil, "circa acquirit eundo," the hymn gathers strength from repetition, and with something of mercy's quality, "it blesses him that gives and him that takes."

A hymn committed to memory becomes a little perennial fountain, for good, in the soul of the young Christian. It affords a substantial refreshment. It does not interfere with his duties, for it is a sweetener of toil. It helps to make heavy burdens light, and dull hours cheerful. It either drives away care, or lessens its anxieties. It brings a gleam of sunshine into the cloudiest and darkest day, and aids in the development of right feeling under the most unfavourable circumstances.

If any one doubts this, let him fill his heart and mind with such a hymn as

"Jesus, I see of my soul,
Let me to thy bosom fly,"
or Cowper's—

"To my happiness to be,
Not to live walkt at the cross,"
or Watts's—

"Am I a soldier of the cross,
A follower of the Lamb?"

and see how much such trains of thought, thus expressed, can be made to do for him in the appropriate circumstances.

He will sing it over to himself in the store, or shop, or office, and even in the street, though his lips may be silent, the hymn will be found spilling up, a little fountain of "melody in his heart unto the Lord." *Ex. paper.*

THE HUMAN AND THE DIVINE PLAN OF SALVATION CONTRASTED.

To desire the end without the use of means, is a characteristic of our nature.

The Astrologer and the Alchemist professed, the one to change the baser metals into gold, the other to disclose the events of futurity. The success of these professors depended very much upon the credulity of those, who favored them with their patronage. And if we may judge from the testimony of history, the Astrologer and the Alchemist had nothing to complain of. Men were rather simple in the dark ages; they are so still. But then, they could be persuaded to believe almost anything. The pretensions of the Alchemist, for example, to change metals into gold, was a capital expedient for men getting rich without labor. The profession of the Astrologer to disclose the events of futurity, was certainly a privilege, for then, men required foresight without the trouble of reflection.

This characteristic of our nature, however, is not simply confined to objects, we are credulous enough to believe will tend to our secular advantage. In matters of more lasting importance it exercises unlimited power. If the mind be awakened to a concern of religion, there is also a desire to attain the end with out a steady and consistent use of the appointed means. Who does not entertain the desire to possess eternal life? and yet, how often is it the case that there exists a hesitancy, and a doubt as to efficiency of the means appointed for the obtaining of this? How often does there exist a reluctance to comply with the conditions upon which eternal life is secured?

Men do not like to work out their own salvation in the spirit of the Gospel. They would rather do it their own way. Naaman, the Leper, for example, II. King v. xi would have given all he possessed, if the prophet had but cured him agreeably to his own desire—if he had but permitted him to wash in the rivers of Damascus. So the sinner will do anything rather than meet the conditions of the Gospel. He will observe holy-days, practice fastings, exercise penances, and undertake pilgrimages, rather than obey the requirements of that scheme, which is alone fitted to meet the necessities of his case, and without a general surrender to which there can be no salvation. He will rather resort to human unauthorised expedients—will rather trust to human instrumentality, and be guided by human wisdom, than prostrate himself in the dust before God, and in the utterances of a broken heart, ask for mercy and forgiveness through the merits and atoning sacrifice of Christ.

To assume this position, however, thus to become a supplicant before God, is too much for human pride, and too much opposed to human wisdom. The philosophy of Alana and Phalar rivers of Damascus is more congenial to human nature than the philosophy of the Cross. There is too much *exaltatione* in the Gospel plan to suit men's tastes, too little room for exercising the passions, and for indulging in a general way the propensities of this nature.

And just upon this principle can we account for the existence of Atheism, and Socinianism and Universalism, and Popery. If it is necessary that men adopt some religion, that decidedly is preferred which ministers to the carnal appetites, and at the same time serves as an opiate to conscience.

"I thought," says Naaman the leper, "he would surely come out, stand and call upon the Lord his God, and recover the leper." And so you may deal with the sinner by telling him of the mercy of God, and of his willingness to accept of good works as a compensation for sin, you may lull him into unyielding security by teaching that the water of baptism regenerates and purifies the soul—you may stifle every conviction, and dissipate the horror of approaching death by sprinkling him with holy water, and anointing him with holy oil,—you may tell him that his salvation *must be secure*, if it is left in the power of the Church, or in the hands of any of her ghostly advisers; all this you may tell the sinner, and it will be most palatable religion. But tell him that "without holiness no man shall see the Lord," that without faith in the atoning sacrifice of Christ there is no salvation,—that without an entire surrender of himself to God, he shall never find him as *God reconciled*,—never find him ready and willing to pardon, and to bestow with all the complacency and tenderness of a father, the choicest blessings,—to accompany his lot in life with the peaceful tokens of a father's love, and the ever-abiding, and ever increasing assurance that this life is unchangeable, and everlasting,—tell the sinner we say, that without all this his salvation is impossible, and his condemnation inevitable, and you will arouse all the pride in his heart; he will laugh you to scorn—trample upon the very remedy provided for his cure, and thus practically demonstrate the apothegm of Scripture, "the carnal heart is enemy against God."

So long as there exists a feeling of self complacency, and so long as the convictions of the sinner are met and quieted by human expedients, so long will there be an antipathy and opposition to the Gospel. And it is desirable that men should reflect upon this.—It is desirable they should be brought to see and feel the entire insufficiency of human remedies in a matter so vitally important as the salvation of the soul. It is expedient that men become alive to the fact, that the general mercy of God, apart from the work of Christ, presents *no ground* upon which to rest for salvation. Because if we rightly interpret the mind of the Spirit, we must inevitably arrive at the conclusion that "It is not he that *worketh*, but he that believeth on Jesus who is saved."

Notwithstanding the urgency of scripture however upon this point, men will not divest themselves of the idea, that to obtain favour with God, they must resort to *human expedients*. They will not sanction the spirituality of the Gospel plan. They will not have faith as a means to salvation. They will have morality, and charity, and honour, and duty. They will do anything but believe.

All this must appear startling, and to many it may be repulsive; but an honest appeal to conscience, will decide whether it is the case, that these things have in the estimation of sinful men a pre-eminent advantage over the things which the Gospel lays down as necessary to the reception and the enjoyment of the blessings of salvation. An appeal to the experience of any individual who has become a subject of the Grace of God, will decide whether it is true, that in the carnal heart there is a disposition to trust in natural rather than in divine instrumentality for acceptance with the Almighty. What is more common indeed, than for a man to secure himself in the belief, that an outward and decent behavior in the proprieties of life, an observance of the enjoined ordinances of religion—a consistent practice of morality, abounding in deeds of charity and benevolence,—reciprocation of neighbourly love,—doing unto others what he would others do unto him—what is more common, I say, than for a man to secure himself in the belief that

these things will be accepted by the Almighty, and that *nothing else* is necessary to the obtaining and perfection of his salvation.

This may be palatable religion, and it may serve as an opiate to conscience, it may relieve the sinner for a time from spiritual concern, it may nourish his feelings of self-complacency, it may encourage him to settle down into security. There may be no yearning of the soul, no suspicion that all is not *right*. There may be a perfect reliance upon his feelings and convictions, and never for a time may he be startled out of his dreamless sleep, never for a time may he awaken to find that he had been slumbering upon the edge of a grave, into which he may have turned, and been sealed to eternal death. Never for a time, alas! in many instances, never in the world will those dismal sophistries be exposed to the living consciousness of the sinner. Never may he be brought to see the utter inadequacy of human instrumentality, and human remedies to secure an interest with Christ, and peace with God. But the day is coming, which shall reveal to the living consciousness of all who have blindly adopted, and obstinately persevered in human systems and remedies for salvation, that the only system and the only remedy binding upon them to select and employ were those revealed in the gospel, faith in the Lord Jesus Christ, and obedience to his will and testimony—a personal surrender of body, soul and spirit to God, and a life of holiness. And this day too, shall emphatically reveal, and decide upon the merits and the efficacy of human and divine instrumentality, upon the sinner's plan, to save himself, and God's plan to save the sinner. Around the throne of the Judge will be gathered an innumerable multitude of those who trusted to the divine wisdom,—the divine method,—and the divine love for salvation, and who are now to receive the reward of their faith and obedience, to be welcomed as loyal subjects, as those who had obeyed the commands of their King; who had after many a conflict, many a hard struggle upon the battle field, came off with the victor's triumphs, and who are now, in token of their Sovereign's approval, to rest with him in his kingdom, themselves to receive thrones, and crowns, and governments; in a word, to repose for ever in the enjoyments of their hard won conquests, under the smiles and auspices of their Gracious Father, and within the compass, within the sunshine an' shelter of Jesus, their glorified Redeemer's love.

There too, though not mingling with that august assembly, will there be all those who in pride and self sufficiency trusted to their own plan for salvation. They stand now upon the wreck of ruined hopes and blasted prospects. "These shall go away unto everlasting punishment."

D. R. P.

THE PRAYER MEETING—ITS SPECIAL BENEFITS

1. They present an excellent opportunity for preserving brotherly love in proper exercise among the members of a church. In our present imperfect state, differences of opinion will sometimes occur even among the best of the people of God; and the great thing in reference to them, when they unhappily occur, is to prevent them, as far as possible, from injuring the harmony of the Church at large. Now, of all the means which can be devised for accomplishing this, none will be found so effectual as meetings for prayer. For here heart blends with heart, individual or party interests are forgotten or sacrificed in the general good, every member is reminded of the interest which he has in his brethren,

the best affections of the heart are drawn out into exercise, and all are led to feel and to regard that they are brethren and members, one with another. Hence, where there is a general spirit of prayer in exercise in a church, the spirit of division cannot exist in it, the members will be too united in affection, in interest, and in co-operative plans and exertions for endeavouring to promote the glory of God and their mutual spiritual advancement, to admit of it. But not only are their affections thus united, they are also greatly strengthened. For, "as iron sharpeneth iron, so does the face of a man his friend," and, of all the means for strengthening affection among brethren, which may be thought of, none will be found so effectual as meetings for prayer. Frequent intercourse with one another in the common walks and avocations of life may, no doubt, do much towards the attainment of this end; but, no intercourse will be found so effectual as that which takes place at the throne of grace. For there we mutually connect ourselves with God, with Christ, and with heaven, and are led more than in any other way to feel that we are children of a common parent, that we are partakers of the same privileges and blessings, heirs of the same glorious inheritance, and destined to dwell forever in the same heavenly home. And how is it possible for us to feel all this, without, at the same time feeling our affection to one another greatly invigorated? For, if we are destined to spend our immortal existence together, and that too in heaven, how can we prevent our affection to each other from being strong and lasting even as our being itself? Now, if this is the invariable effect which they will produce, how important are united prayer-meetings to the spiritual prosperity of a church?

2. These meetings afford an excellent opportunity for improving the gifts of the members of a church. Exercise, combined with study and meditation, is the surest way of improving mental endowments and gracious habits; and no way of exercising the gifts of the members of the church is so appropriate as meetings for prayer. And it is of the first importance that their gifts should be improved to the utmost; for the more they are improved, the more will they be able to edify one another, and the greater will be their influence in promoting the spiritual well-being of others. And of all the gifts which are ornamental to the Christian character, there is no one that is more so than a humble, edifying, and spiritual gift in prayer. But, how frequently do we find persons possessed even of a high degree of intelligence, and who furnish, it may be, satisfactory evidence of genuine piety, exceedingly deficient in this matter. Converse with them on the affairs of this world, and on the general subject of Christianity, and words will flow apace. Or, if they have any matter of complaint, or any trouble, in reference, to which they wish your sympathy or assistance, and they find no difficulty in stating it; but ask them to pray, and they are all confusion and full of excuses, and this may be even where we have unquestionable evidences of genuine piety. Now, in all such cases, it is a matter of no little importance to ascertain the cause from which this proceeds. And, after making all due allowance for constitutional timidity and diversity of gifts, we have no doubt that a great part of this feeling is to be attributed to a want of practice, particularly of praying in the presence of others. But, surely, it is on every account desirable to get above this timidity and confusion, and to feel as much at ease when praying in public, as we do when praying alone. And what can be more likely to enable us, under the blessing of God, to acquire this ease and self-possession than meetings for prayer among the members of a church? And the more frequently and regularly they are attended,

they will always be found to have this effect, and thus secure a greater measure of edification and usefulness to all.

3. These meetings afford an excellent opportunity for ascertaining the real state of religion in a church. As religion never can exist in any soul without prayer, so the manner in which the regular prayer-meetings of a church are attended will be found, at least as a general rule, a good criterion by which we may judge of the state of religion in it. If they are numerous enough to meet the exigencies of a church, and if they are regularly and well attended, if they are looked forward to with interest, and engaged in with proper motives, and if the whole heart and soul are consecrated in them to God, they will form a most gratifying and safe evidence of the flourishing state of religion in it. But if, on the contrary, they are but few in number, and thinly and irregularly attended, regarded with no interest, and engaged in in a cold or lifeless manner, or if they dwindle away till at last they are given up, it is a sad evidence that that church is far gone in a state of backsliding. It is thus that every church possesses within herself the means of accurately ascertaining the present state of piety among her members. Are they given to prayer? And are they eminent for this exercise? For these, a great deal more than numbers, or wealth, or mere worldly intelligence, will be found a safe criterion by which we may judge of the real state of piety within her. And do not think, my dear readers, that it is a small matter to ascertain the real state of piety in a church. In place of its being so, it is a matter of great importance; for, according to the state of religion in a church, just so is the duty of all her members clearly pointed out. As in the case of bodily diseases, the physician, after having ascertained the nature and progress of the disease, knows what means are necessary to resort to, with the view of effecting a cure, just so in reference to spiritual diseases; when their nature and progress are known, both pastor and people may also easily know what means are necessary to be adopted in order to cure, or to stop the spiritual pestilence from making any farther havoc among them. And we know of nothing which is so likely to render such important assistance to us in this matter as meetings for united prayer.

4. Such meetings have ever been honoured by God with obtaining the most important blessings for the Church. "The effectual fervent prayer (that is, the unwrought prayer) of a righteous man availeth much;" how much more then may we naturally expect from such prayers of many righteous men? Hence, said the Saviour, Matt. 18: 19, 20. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For, where two or three are gathered together in my name, there am I in the midst of them." From what Christ here says, it is evident that he bestows the highest honour on united prayer; and, in attestation of the truth of this statement, we have many proofs in the Sacred Scriptures. Thus, the victory over the Amalekites, we are taught to regard as the result of the joint prayer of Moses and Hur: Ex. 17: 8, 13. See also, 1 Chron. 5: 20; Ezra, 8: 23. Daniel and his companions were saved from destruction, in answer to their united prayers: Dan. 2: 17, 18, &c. Just so too were the Hebrew captives, who were scattered throughout the Persian empire, saved from utter extermination in answer to their united prayers: Est. 4: 15, 16, and chap. 9th. When the Holy Spirit, too, was poured out, on the day of Pentecost, it was when the disciples were assembled in one place for prayer: Acts, 2: 1. Peter too, was delivered from prison and intended martyrdom in answer to the united prayers of

the Church: Acts, 12: 5, 12. Paul and Silas also were delivered from the prison at Philippi in answer to their united prayers; Acts, 16: 25. And in every age, piety has been revived and invigorated where it has decayed, and, in many instances, produced where it did not previously exist, in answer to the prayers and exertions of God's people. What an inducement, therefore, is this for us all to abound and persevere in prayer; for, never shall it be said "that praying breath is ever spent in vain." The promises of God are exceeding great and precious, and they show us what he is ready, and able, and willing to do for us; and all that he asks of us is to believe his word, and apply to him in faith, humility, and love, that he may fulfil it to us. For all the blessings which he has promised to bestow, "he will be inquired of by the house of Israel to do it for them." And just in proportion as they have thus inquired of him, in holy, humble, believing, earnest, and persevering prayer, just so it will be found that, in all ages, He has opened the windows of heaven, and poured down His blessings upon his waiting people, sometimes even till there was no room enough to contain them.

From what has been said, we learn:

1. The present state of the Church in general should operate as a strong inducement and encouragement to the universal observance of meetings for prayer. After a long period, during which the spiritual heavens above the Church appeared as if shut against her, for some time past the Holy Spirit seems to be returning in his awakening, reviving, and converting influences to many of the churches throughout our land. And the consequence of this happy state of things has been, that, almost everywhere, multitudes are daily seen assembling in the churches for united prayer and exhortation; and this is the case not merely in retired places of the country, where many at certain seasons of the year, have little to do, but even in our largest cities, and in our thronging marts of commerce, thousand may be seen laying aside for a time their attention to the concerns of this world, and flocking to the house of God, that they may spend an hour in united prayer and praise, and thus seek to improve this wonderful manifestation of Divine influence. So general an outpouring of the Holy Spirit, it is said by those who are far better acquainted with the subject than I am, has probably never heretofore been granted to the churches in our land. Very precious fruits too, in the conversion of many souls, seem already to have sprung from it, and still the gracious influence continues, and in some places seems to be extending. Surely then, this is not a time for any church to be careless and indifferent about the conversion of souls, and the universal extension of the kingdom of Christ. Rather than this, should not everything be carefully avoided that is likely again to grieve away the Holy Spirit from the churches, and everything be done in the way of united prayer and supplication, and in the use of the other means of grace, in order that we may obtain a copious effusion of the influences of the Holy Spirit on our own souls, and on the souls of others? And, if this is unquestionably the duty of the Church at large, are there not circumstances among us that should lead us to see that it is pre-eminently our own duty? For, why is it that vital godliness is at such a low ebb among us? Is it not because the Spirit is not poured out from on high upon us, with his reviving and quickening graces? And how are we, as a church, likely to enjoy these, if we do not ask for them? Come then, yes, let us all come, and with holy, humble, believing, and fervent prayer wrestle with God till he grant us his blessings, and revive us as in days that are past, and let us from the heart say, "Come from the four winds, O breath of the

Lord, and breathe upon these slain, that they may have life." For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest till the righteous thereof go forth as brightness, and the salvation of the Lord as a lamp that burneth." Is. 62: 1

2. It is evidently the duty of all, if possible, to attend meetings of prayer. It requires no argument to prove that it is the duty of every member of a church to do everything he can do in order to improve its spiritual prosperity and usefulness, and this, we have the clearest evidence to prove, can never be secured without prayer. And for this no great sacrifice is called for. All, indeed, that is necessary is a little time, and a heart to pray. We are well aware that some plead excuses for neglecting this important duty. The weather is sometimes unfavourable, and therefore the prayer-meeting must be given up. But how often is it thus forsaken when the same weather would not prevent us from attending to our worldly avocations, or even from paying our accustomed visits to our friends. "I am so occupied," says another, "that I cannot find time." But, in how few cases can this excuse be truly sustained? For, whilst time cannot be found to pray, is it not often the case that those who plead this excuse can find time for everything else, provided it be only of a worldly nature? The truth is, my dear readers, it is not so much time that is wanting as a heart to pray. For, if the heart were really engaged in this duty, there are few if any weeks or days in which we should not be able to spare an hour or even two to devote to intercourse with Christ and heaven. Or, if there are cases in which this excuse can be pleaded in truth, should it not be regarded as a matter of deep regret and humiliation, that we are so immersed in the affairs of time, that we can spare none to devote to united prayer and communion with God? What, so be passing on to death, judgment, and eternity, and be so much occupied with the trifling affairs of this world, as not to find an hour or two in a week that we can devote to united prayer! O what folly will this appear when we are lying on the bed of death! What bitter and unavailing repentance, too, may it then occasion! And what trembling when we stand before the bar of God in judgment! Be entreated then, my dear readers, to lay it to heart, before it be too late to remedy, for the praying season will soon be past. We are well aware that sickness, and domestic duties, and distance from the place of worship, may prevent some and occasionally all from attending the prayer-meeting. But, after making all due allowance for these cases, we fear there are many who do not attend, who might and should attend. And, if you regard it, as you certainly should, not only as a duty but a privilege, your willing feet will often conduct you thither, till you reach that blessed and glorious world, where the exercise of prayer will be turned into that of never ending adoration and praise of God and the Lamb.—*Pres Mag.*

PROTESTANTS IN BOHEMIA.

Bohemia is still a land of deep interest to the Protestant world. The bitter persecutions, which have been inflicted upon the confessors of the truth there, have not wholly extinguished the race of the disciples of Christ, although they have been comparatively hidden for a long time. Since the publication of the "Tolerance Edict," by Joseph II. on the 13th of October, 1781, they have been gradually emerging into the light.

In a population of 4,400,000 there were 96,584 Protestants, according to statistics published in Prague, in 1854 or one Protestant to about forty-five Roman Catholics. This may

seem a small proportion of Protestants; but when the circumstances are considered—the persecutions which they have endured, and the civil disabilities to which they have been subjected—it will seem a remarkably large proportion.

The Bohemian Protestants are generally poor in this world's goods, but rich in faith and other gifts and graces of the Spirit. They are eminently an upright and moral people in their lives, contrasting, in this respect, so strikingly with the Papal population, as to attract the attention and command the respect of the officers of the government. They are strict observers of family worship, and almost invariably combine in their exercises, reading of the Scriptures, singing some devotional hymns, and offering prayer to the only living, the Triune God. And thus the younger members of the families are well instructed, and guarded against immoral practices.

They are gradually gaining privileges from the government. They now have liberty of public worship—secession from Rome to Protestantism is much easier than formerly; and lately they have obtained some rights in regard to burying grounds and the burial-service, which they had not before enjoyed.

But every effort is still put forth by Rome to maintain her hold upon the country, and suppress the growth of Protestantism. She even offers for sale, at fairs and public places, her "letters of indulgence," as in the days of Setzel. But the Protestants seem to understand her wiles, and stand firm. The cause of evangelical truth, we trust, will continue to advance in the land of Huss and Jerome, till all shall enjoy its benefits. Let us rejoice in the light that God is causing to spread in that dark region, where Rome has so long exercised her most fearful tyranny, and extend to our suffering yet faithful brethren there our warmest sympathies and cordial support.—*Am. and For. Chris Union.*

Proceedings of Presbyteries, &c.

PRESBYTERY OF COBourg.

This Presbytery met at Cobourg on the 31st of August.

The Rev. D. McLeod, was chosen Moderator for the current year.

Reports were received on the Session records of Springville, Cartwright, Grifton, Colborne, Baltimore, N. rwood, Otterbee, Bowmanville, and Cobourg.

Mr. John Smith, was appointed to visit Cartwright.

The Rev. W. T. Canning, applied for a certificate which was granted.

There was laid upon the table the following resolutions from the congregation of Bowmanville:—

1. That the growing wants of this congregation render it necessary that the connection at present existing with the Congregation at Enniskillen, be dissolved, and that such steps as may be necessary, be immediately taken for the furtherance of this object.

2. That this Congregation pledges itself to secure to Mr. Smith, the whole sum of one hundred and fifty pounds, payable half yearly, being the amount at present contributed by both congregations.

3. That the Congregation at Enniskillen, be immediately notified of the result of this meeting, that they may apply to the Presbytery for supply.

4. That in taking these preliminaries towards a separation, this Congregation cannot do so without thus testifying that it is the necessities of the Congregation which impel the step, and that they shall ever regard their brethren in the congregation of Enniskillen,

with feelings of much affection, and shall not cease to remember them and their families at a throne of grace.

And from the Congregation of Emiskillen. "That this meeting is of opinion that this Congregation is unable separately to support a minister, and if the Presbytery should deem it expedient to remove Mr. Smith from us, it would be highly injurious to the congregation and the cause of Christ in this locality. Therefore we humbly pray that the Presbytery will not grant the petition of the Bowmanville congregation."

The Presbytery, after hearing parties, agreed that meantime these resolutions should lie on the table.

Mr. Millican gave a verbal report of his labors at Bethesda Church, and Alnwick which was satisfactory.

Mr. Isaac requested that the Lord's Supper be dispensed at Bethesda Church, Mr. McKenzie, was appointed to this duty.

Mr. McDonald, who had been brought up a Roman Catholic, gave an account of the way that he had been led to change his views, and of his desire to enter Knox's College to study for the ministry of this Church. Messrs. J. W. Smith, McLeod, McKenzie, and Duncan, were appointed a committee to examine Messrs. Millican and McDonald.—Mr. Smith Convener.

Mr. Andrews stated a reference from the Session of Keene. It was agreed to hold a Presbyterial visitation at Keene, on the last Tuesday of September. The Presbytery also to meet at Keene on that day for the discharge of business.

JAMES BOWIE, Pres. Clerk.

Corner for the Young.

Several articles for the young are in our hands. These will appear next month.

ANSWERS TO QUESTIONS OF LAST MONTH.

No. 1. Compare 1. Chronicles II. 15-17, with II. Samuel, XVII. 25. In the former verse, Abigail is declared to be the sister of David, and in the latter verse, the name of her mother is said to be Nahash; whence it is inferred that this was the name of David's mother.

No. 2. Genesis, 3, 15; 12, 3; 22, 17, 18; 26, 6; 28, 14; Psalm, 72, 17; Isaiah, 40, 5; Hagai, 2, 7.

No. 3. I. Cor., 10, 13.

QUESTIONS FOR NEXT MONTH.

No. 1. In what sermon does Paul preach Christ without mentioning His name.

No. 2. What is the oldest epistle in existence; and of what wicked deed is it a dreadful memorial.

No. 3. Shew that a rule of faith and duty is necessary for man.

RECEIPTS FOR THE "RECORD" UP TO 22ND SEPTEMBER.

VOL. XIV.—A. Young, H. McKenzie, A. Vial, Esq., Wm Cole, D. McKenzie, W. B. Clark, R. McColl, J. Cameron, F. Blaikie, J. Bell, R. Gibb, D. Gray, Rev. D. Walker, J. R. Gemmill, Mrs. McNaughton, J. Lowrie, J. Waddell, D. Mullen, Port Sarria; R. Kingan, Peterboro; \$4.00. Miss Lawson, Port Dover; W. McGhee, Esq., St. Catharines; \$20.00. D. McLagan, Scotland; Dr. McLagan, England; C. S. Paterson, Toronto; J. Grant, W. Coltart, J. McLean, Chatham; D. Elder, Glen Williams; J. Wood, South Zorra.

VOL. XV.—Rev. J. McMurray, Brockville; H. Sanderson, Berlin, U.S.; J. Smith, Westwood

H. F. Cumming, Thamesville; P. Johnson, R. McRae, Aldoro.
VOL. XIII and previous volumes.—Miss Lawson, Port Dover; D. McLagan, Scotland; C. S. Paterson, Toronto; I. Grant, Chatham; A. Calder, Beaverton

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Toronto, Ap. 1858.

**LIFE ASSOCIATION OF SCOTLAND.
NINETEENTH REPORT.**

THE 19TH ANNUAL MEETING OF THE ASSOCIATION was held within the HEAD OFFICE, Edinburgh, on the 3rd August current, in terms of the Charter and Act of Parliament—SIR JAMES FORBES, BARR., of CONSISTOR in the Chair.

There were submitted to the Meeting the ANNUAL REPORT by the DIRECTORS on the Progress of the Business; the REPORT of the AUDITOR, Mr W. Wood, Accountant; and the BALANCE SHEET of ACCOUNTS, certified in terms of the Act of Parliament; with other statements of the Affairs, as at 15th of April last, the date of balance.

Notwithstanding the general depression of commercial affairs, the progress of the Association during the past year has been greater than in any other year, with only one exception.

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Of which the Directors accepted.....1006 for £550,344 stg.
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The Report by the Board of Directors was unanimously approved. The vacancies in the Board were then filled up; and after special votes of thanks to the Directors at the Head Office and Branches, and the Agents, Medical Officers, Manager, &c., the meeting separated.

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