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ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. XII.

TORONTO, MARCH, 1856.

No. 5.

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THE BIBLE.

This book unfolds Jehovah's mind.
 This voice salutes in accents kind
 This friend will all your need supply
 This fountain sends forth streams of joy.
 This mine affords us boundless wealth.
 This good Physician gives us health.
 This Sun renews and warms the soul.
 This Sword both wounds and makes us whole
 This letter shews our sins forgiven.
 This guide conducts us safe to heaven.
 This charter has been sealed with blood.
 This volume is the word of God.

J. IRONS.

SYNODICAL COLLECTIONS FOR THE YEAR.

1. For the French Canadian Missionary Society, on the 3rd Sabbath of July.
2. For the Buxton Mission and Synod Fund, on the 3rd Sabbath of October.
3. For the Foreign Missions of the Free Church of Scotland, on the 3rd Sabbath of Jan'y.
4. For the Ministers' Widows' and Orphans' Fund, on the 3rd Sabbath of April.

PRESBYTERY OF BROCKVILLE AND OTTAWA.

This Presbytery will meet in the city of Ottawa, on the first Tuesday in March, at seven o'clock, p. m.

S. C. FRASER, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held in Knox's Church, Hamilton, on the second Tuesday in April, at one o'clock, p. m.
 M. Y. STARK, Pres. Clerk.

FOREIGN MISSION COMMITTEE.

The members of the Committee on Foreign Missions, are hereby requested to meet in Toronto, within the Office at 108 Yongo Street, on Tuesday, 11th current, at 2 o'clock, p. m.
 D. FRASER, Convener.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met at Brampton, by appointment, on the 12th February, and continued nearly two days in session. There were present, of Ministers, Dr. Burns, Messrs Holmes, McLachlan, Nisbet, Ure, Alexander, Laing, and Wightman—together with Mr. Rogers (late of Demorestville) and Mr. McLean of Puslinch—of Elders, Mr. Lindsay and Mr. S. Wallace. It was understood that the fall of snow the night before, prevented other members from getting forward.

At the opening of the Presbyterial visitation of the united Congregations of Brampton and vicinity—Mr. Holmes preached on Ps. xxvii. 14.

In absence of the Moderator and ex-moderator, Dr. Burns as senior minister, was called to the chair.

The Presbytery proceeded to the proper business of the meeting, when all parties interested, Ministers, Elders, Trustees, and a considerable body of the members of the three Congregations being present, the special object of the meeting was duly announced by the Moderator.

Mr. Holmes asked if it might be proper for him to read and give in certain statistical tables relating to the numbers in attendance at the different stations—number of communicants and various other particulars, which was allowed.—These statements being read and their accuracy assented to by all parties, were along with the Session Records handed in to the Court for inspection. A lengthened questionnaire examination was then proceeded in between the Presbytery and parties interested—partly according to the interim scheme of the Presbytery. At the adjourned meeting on Wednesday, after the hearing of evidence was considered closed, and parties removed, the Presbytery met and spent a considerable time in conference, reviewing the evidence, and preparing to come to a deliverance on the case.

Thereafter, the Presbytery again met in open court, and being constituted by Mr. Nisbet, Moderator *pro tem.*, before submitting the deliverance came to at the confessional meeting, Mr. Rogers, on the call of the Moderator, offered up prayer for divine direction.

Thereafter Dr. Burns submitted a series of resolutions which, with some slight modifications, were on motion of Dr. Burns, seconded by Mr.

McLachlan, unanimously adopted as the Presbytery's deliverance in this case. The finding is as follows:—

1. The Presbytery are impressed with the conviction that, the pastoral field occupied by Mr. Holmes, is too large. They would advise a concentration of his labours on the Congregation of Brampton, and a totally new arrangement as to Free Temple and E. Toronto. What arrangement that may be, will be matter for future consideration, and in the meantime, things remaining as they are, it is recommended that the minister should occupy Brampton at 2 o'clock, p. m., each Sabbath, and Temple and E. Toronto on alternate Sabbaths, at 10 o'clock, a. m.

2. The Presbytery lament the distracted and unhealthy state of the congregations owing to various causes—but are satisfied that with the blessing of God and the grace of his Spirit on the hearts and on the lives and labours of the pastor and elders, together with the cultivation of a kindly spirit of forbearance and charity among the members, these causes may be greatly counteracted and gradually removed.

3. While the Presbytery were much pleased with the statistical statements which Mr. Holmes laid before them, the accuracy of which was attested by all parties, they have found evidence quite sufficient to lead them earnestly to recommend,—yea to enjoin on pastor and session, a higher tone of discipline and of spiritual inspection—more frequent meetings of session for ordinary business and for prayer—more distinct arrangement of districts for elders to superintend—timely sessional notice to applicants for communion, and pastoral dealing with them, as well as with parents on occasion of baptism, and more frequent adjustment of the rolls of membership.

4. The Presbytery disapprove of the union of secular offices with the pastoral charge, and regret that Mr. Holmes should have entangled himself with these, but are happy to find from himself, that he is about to free himself from all such entanglements. The Presbytery, moreover even in reference to the superintendence of schools, recommend that no minister engage in it, beyond what is compatible with a proper regard to the best interests of the Congregations.

5. The Presbytery are happy to find that, under the superintendence of Mr. Hamilton, assisted by a staff of male and female teachers, the Sabbath-school and its Library are in a flourishing state, and they would warmly encourage and commend such helps to the ministry, and in addition would approve of Mr. Holmes holding Bible Classes for young men and women after they leave the Sabbath-school, such as he may occasionally have been accustomed to hold, endeavouring to keep them up through the year.

Earnestly also would the Presbytery recommend to Minister and Session to give all encouragement in their power to prayer meetings in the Church, and in private houses, to be conducted by the Pastor, Elders, or private Christians, with the knowledge and approval of the Session.

6. Who's the Presbytery are of opinion, that the obligation on members to contribute of their substance to the support of the gospel is an important element in the estimation of character, with the view either of granting privileges or certificates, (to effect at least of a recommendation of the duty) they are sorry that the Pastor and Elders should, on grounds which the Presbytery consider insufficient, as being connected exclusively with the question of Pastoral support, have refused Baptism, or a certificate, in a late case, but they are satisfied with the promise now made, that this matter shall be adjusted forthwith.

7. The Presbytery leave it to the Congregations and Trustees, to determine whether they shall support the ordinances of the gospel by means of subscriptions, seat rents, or collections; but they think that an annual subscription combined with an allocation of seats, and in addition, weekly collections, is, on the whole in this instance, the best plan; and they would recommend the quarterly payment of stipend in advance—also, in following out the recommendation of Synod as to the minimum of annual stipend, they would recommend to the congregations liberality in support of the ministry, and moreover, by every means in their power to seek to profit by the ministrations of their pastor, and to strengthen his hands.

Mr. Holmes and all the other parties acquiesced in this deliverance. The chair was then resumed by Dr. Burns, who, at the call of the Presbytery, addressed suitable admonitions and advice to all who had an interest in the proceedings—concluding with prayer.

Of the items of ordinary business, the following may be briefly noticed:—

Partial supply of vacant congregations and stations was fixed.

A letter from Rev. Mr. McTavish was read, containing a report relative to the state of matters in Brock and Reach, and suggesting some changes in the organization of the congregations in Brock, Reach, and Whitby, of which the Presbytery approved. The Committee formerly appointed to take supervision of Brock and Reach was continued, and its powers extended so as to attend to matters in Whitby also.

The brethren were reminded of the injunction of Synod, directing all contributions for Knox's College to be taken up during the months of January and February.

The Second Congregation, Toronto, through Rev. Mr. Reid, petitioned the Presbytery to moderate in a call to the Rev. Mr. Knox of Belfast, Ireland; the request was granted, and Dr. Burns, Dr. Willis, Messrs. Reid and Laing were appointed, with Presbyterial powers, to meet on Thursday Evening, in George Street Church, to moderate in the call, and to take the necessary steps for prosecuting it—Mr. Laing to preach on the occasion.

The Presbytery then adjourned to meet in Toronto, on the last Tuesday of April, at eleven o'clock.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery met at Peterboro', on the 23rd of January, 1856.

Mr. Donald Douglas appeared as deputy from Percy, and requested that the congregation there be regularly organized. There was at the same time read a letter from Mr. James Yule, to the effect, that at Alnwick, one of the stations joined to Percy, £16 had been subscribed for the support of Mr. Beattie. The Presbytery acceded to Mr. Douglas' request, and appointed Mr. McLeod to the duty.

A satisfactory financial report was received from Grafton and Colborne. The Presbytery regret to learn, that reports from Baltimore, Springville, and Darlington, are still wanting.

The following ministers were appointed to supply Grafton and Colborne, on the Sabbaths mentioned:—

February, 4th Sabbath	..	Mr. Blain.
March, 2nd "	Mr. Roger.
" 3rd "	Mr. Bowie.
April, 1st "	Mr. McLeod.
" 2nd "	Mr. McKenzie.

The missionary meetings of these congregations to be addressed by Messrs. Douglas, McLeod, and McKenzie.

Mr. Douglas reported that, along with Mr. Smith, he had attended a meeting of the Cartwright congregation, and that, agreeably to their advice, they had resolved to take steps immediately to have deacons. They likewise agreed to raise their minister's stipend to £130, and to pay that sum in half-yearly instalments. The Presbytery approved of the diligence of the committee, and were rejoiced to learn that the Cartwright congregation had so nobly agreed to act out their suggestions.

Seasonal Records were called for, and some were handed in. The Presbytery renew its injunction regarding these records, and agree that, in future, they be regularly called for at the meeting in May.

Two circular letters were read from the Clerk of the Presbytery of Hamilton, to the effect, that the Rev. Thomas G. Hodgkins of the Presbyterian Church, U. S., and the Rev. John Irvine, of the Associate Reformed Presbyterian Church, U. S., had applied for admission into this Church.

Mr. Roger, as corresponding member of the Collego Committee, read a letter he had received from the Rev. Mr. Reid, calling the attention of the Presbytery to the Synod's regulations, that all contributions to Knox's College, should be sent during the months of January and February. Also, that as the fund was at present in debt, an immediate, and vigorous effort was demanded. The Presbytery resolve to use its utmost efforts to maintain the Collego, and direct Mr. Roger to write to the absent members, and to bring this matter under their notice.

There was produced a communication from the Bureau of Agriculture and Statistics, calling the attention of ministers to the supposed obligation upon them, to make certain returns as to Baptisms and Deaths. The Presbytery appointed Mr. Roger to correspond with the committee appointed by the Synod on this subject.

The Presbytery took up the subject of Mansees for ministers. The Presbytery were glad to learn that three congregations had already provided their ministers with mansees,—Cobourg, Grafton, and Darlington, and that two more were in progress,—Baltimore and Otonabee. The Clerk was instructed to write to the other congregations, that the matter might be brought before the deacon's courts.

The Presbytery appointed its next meeting to be held at Cobourg, on the first Tuesday of May, at eleven o'clock, A. M.

JOHN BOWIE, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

This Presbytery met at Kingston on the 30th January, and took up the subject of Mr. Rogers' resignation of the Demorestville charge. Mr. Chambers reported that he had preached in Demorestville, and presided at a congregational meeting, duly convened, at which resolutions were passed which he was commissioned to lay before the Presbytery. These resolutions expressed the deep regret of the congregation at Mr. Rogers' resignation, but stated that they did not mean to interpose any obstacles in the way of its being accepted.

After mature consideration, the Presbytery resolved to accept the resignation of Mr. Rogers; and at the same time to record their sense of the important services which he has rendered within their bounds, and more particularly, the fidelity

with which, in circumstances frequently discouraging, he has maintained the interests of Presbyterianism in the County of Prince Edward, for upwards of twenty years; and their regret at being deprived of his valuable counsels and co-operation.

Mr. Chambers was appointed to preach in Demorestville on an early day, and to announce to the congregation this act of Presbytery. He was also authorized to express to the congregation the sympathies of the Presbytery with them in the circumstances in which they are placed, and their resolution to furnish them with supplies of preaching as far as possible.

The Presbytery authorized any minister of their number, who may be officiating at Demorestville, to preside at meetings of the session, and Mr. Wilson was requested at as early a day as possible, to dispense the communion in this congregation.

Mr. Gregg was authorized to moderate in a call in the Congregations of Melrose and Roslin.

A letter was read from the clerk of Hamilton Presbytery announcing, that after taking the usual steps, they had resolved to apply to Synod for leave to receive as a minister of the Church, Mr. John Irvine, formerly minister of the Associate Reformed Presbyterian Church of the United States.

The Moderator and clerk were then authorized to grant Mr. Chesnut a Presbyterial certificate.

Mr. Gordon stated that, from various reasons he had been obliged to defer his visit to Scotland till the spring, and requested testimonials from the Presbytery, which the Moderator and clerk were authorized to grant.

The Presbytery engaged in prayer commending Mr. Gordon to the care of the Great Head of the Church in view of his journey to Scotland.

Mr. Hume was appointed to preach in Ballinahinch and Storrington, from the 23rd March till the end of April.

The next ordinary meeting of Presbytery was appointed to be held in Picton, on the fourth Tuesday (22nd) of April, on the evening of which day Mr. Pearce was appointed to preach in Picton.

The meeting was closed with prayer.

WILLIAM GREGG, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

This court held its ordinary meeting at Montreal, on the 23rd and 24th of January. There was a large attendance of the ministerial members. The principal items of business may briefly be stated as follows.—

Mr. Peter Currie, preacher of the gospel, delivered his trial discourses, and underwent examination at considerable length. The trials were sustained, and the ordination of Mr. Currie at Vankleek Hill, appointed to take place on the 19th February.

A petition from St. Sylvester was read, praying for moderation in a call to Mr. Scott of St. Eustache. It was deemed expedient to defer consideration of this request, till the Eastern Committee of Visitation shall have ascertained the state of the St. Sylvester congregation.

Mr. Fraser, as corresponding member of the Collego Committee, for this Presbytery, called attention to the duty of liberally supporting Knox's College, Toronto. It was unanimously agreed to attend to the instructions of the Synod in this matter, and raise contributions for the College in all the congregations, if possible, before the end of February.

Mr. Gordon brought under the notice of the Presbytery, the deliverance of last Synod, on the subject of Mansees. The clerk was instructed to draw up, and forward to congregations, a circular letter, based on the minute of Synod.

The attention of the court was turned to the Partial Draft of a Book of Discipline, lately published by a Committee of Synod, on which Pres-

byteries are instructed to report to next meeting of the Supreme Court. All the members of Presbytery present expressed themselves disappointed and dissatisfied with the draft above mentioned. Finally it was agreed to refer the revival of the partial draft which has appeared, and of the remaining chapters when published, to a Committee, who shall report thereon to a future meeting—the Committee to consist of Messrs. Kemp and Fraser, ministers, and Mr. Rodpath, elder.

At the urgent request of the Presbytery of London, it was agreed to waive the claim of this Presbytery to the missionary services of Mr. A. Crawford, probationer.

Mr. Grant, probationer, who has labored for several months as missionary at Lingwick, was appointed to supply Martintown and Williamstown for three months.

Mr. Gordon, of Indian Lands, asked the advice of the Presbytery, respecting a request for the admission into his pulpit, of a minister connected with the Established Church of Scotland. The Presbytery being cognisant of the specialties of the case, unanimously advised, that the liberty craved on behalf of said minister be not granted, but that Mr. Gordon and his congregation be encouraged to maintain firmly the possession and use of their own church property.

Mr. Fraser gave notice, that, at next ordinary meeting, he will call the attention of the Presbytery to the deliverance of Synod, on the question of the Examination of Theological Students, and will submit a motion on that subject.

Next ordinary meeting to be held on the first Wednesday of May.

D. FRASER, Pres. Clerk.

To the Editor of the Record.

MY DEAR SIR,—

I beg leave to send you an abstract of the Report of the Colportage Committee of the Presbytery of Hamilton, presented at its late meeting, together with some extracts from the reports of the Colporteurs, which I trust may prove interesting to the readers of the Record.

I am, yours, &c.,

DAVID INGLIS, Contener.

During the past four months, there have been in all four Colporteurs actively engaged in different parts of our wide field, prosecuting the work of Colportage. Three of these are still engaged in the work, and are likely to continue, as they have fully devoted themselves to this important branch of Home Evangelization. In all, seven months missionary labour have been given by those four Colporteurs. They have visited upwards of two thousand families, with nearly all of whom they have had religious conversation, and with three hundred families they have read the Scriptures and prayed. Upwards of two thousand books have been sold, including three hundred and seventy-five copies of the Sacred Scriptures; of tracts, eight hundred have been sold, and about as many given away.—Grants have also been made of about seventy-five books, including a good many copies of the Word of God.

The total value of sales has been £172 17s. 2½d., of grants, £6 17s. 7d. Without stating the particulars, we may say that the estimated cost to the Presbytery for the labours of each Colporteur for one year is, £12 10s. We could easily make it self-sustaining, but only at the expense of its truly missionary character.—It has been the aim of the Committee to urge upon the Colporteurs to seek out the most destitute localities, where the sales are lessened, and the grants and expenses necessarily increased.

The following extract from a monthly report of one of the Colporteurs, presents a true picture of some of these destitute.—

“Most of the people in these localities are poor, and destitute to a great extent of religious books.

In some houses they had a New Testament, in others there were no portions of the Word of God. A great many told me they could not read a word. When speaking of the great necessity of becoming acquainted with the truths of the Scripture some would look solemn, others did not seem to know what I meant. In one family in which there were no books of any kind, they told me books were of no use to them, as none of them could read. I asked the man if he would not keep a New Testament, that some of his friends might read it to him. He then asked me what it was about, and soon after asked me to let him hear some of it. His wife and children then gathered around me while I read to them in the Gospel according to John. I came away with a heart lifted up to God that the glorious light of the gospel might shine upon their darkened minds.”

Another extract will further illustrate this destitution.

“This is a truly destitute place in point of ordinances. Last Sabbath I was in a small clearing south of—vile. It was late on Sunday night when I got there * * * I spoke of how the Sabbath was to be spent, and told them I would be glad if we could have a prayer-meeting—some of the family went around and gave notice to the neighbours. A good many came. It was very pleasant to me to speak to them. But I felt deeply for them. Many seem to think of nothing. In this settlement I gave away and sold a good many tracts and books.—May the Lord in love and mercy make them the means of awakening some to think of the things that belong to their everlasting peace.”

We add two brief extracts from the monthly reports of the other Colporteurs to shew the way in which their duties were discharged.

“Since I entered on the duties of my office, my labours have been confined to—and I trust have not been in vain. I have systematically visited the greater part of the Township, have visited one hundred and eighty families, prayed and read portions of the Scriptures in thirty families. In addition to this, I held meetings in some desolate localities, where the people are not near a place of public worship—in which I read a chapter in Gaelic, and gave a word of exhortation in the same language.”

Another writes:—

“I have no doubt the Lord is opening up a way for me. I meet, of course, a good deal of discouragement; if I did not, I might conclude that Satan had no emissaries in the world, or no aims in the human heart. I would like to have some small awakening tracts, to put into the hands of the self-deceived. I have visited during this month two hundred and six families, and had religious conversation wherever I had opportunity. And, indeed, the greater part of the people wish to enter into conversation, but many have very erroneous views. I endeavour to exhibit Christ to the sinner. I see now the difference of different systems of religious error, and I try to put a good book into the hands of those who do not know the truth.”

KNOX'S CHURCH, HAMILTON—ANNUAL REPORT.

We have received a copy of the Annual Report of the Deacons' court of this congregation presented at a late meeting of the congregation, from which it appears that, externally, the congregation is in a prosperous state, indicating also, we trust internal and spiritual progress. We subjoin the principal part of the Report and also summary of payments for the year:—

In presenting their Annual Report to the Members of Knox's Church, the Deacons desire to enumerate a few incidents of the year now past, which they gratefully acknowledge as a

year of undeserved mercies, extended by their Heavenly Father, to the Congregation.

They record, with pleasure, the settlement of the Rev. David Inghis, as a Pastor of the Second Presbyterian Congregation in this City, with very encouraging indications, whilst the Sabbath attendance upon public worship in Knox's Church, and applications for Pews therein, continue to indicate the necessity of Church enlargement.

They find £356 collected, during the past year, for Pew rents, being more than on any previous year, and the full rental of the present Church, yet, this sum falls sixty pounds below your present demand on the Stipend Fund, which are,—

Stipend.....	£350	0	0
Widows' Fund.....	50	0	0
Pulpit Supplies.....	13	0	0
	£413	0	0

The Local Fund, which is the proceeds of your Sabbath-day offerings, has risen to £262 17s 6d, for Congregational purposes, being £43 more than the collection of any former year, to which the Ladies' Association has considerably added £12, and from which fund the interest on debt, and sixth Installment have been paid, amounting to £94 2s. 6d; salaries of Precentor and Door-keeper £75; Insurance, Gas, Firewood, and sundry expenses, £75 13s 5d, and appropriation to Stipend Fund of £30 2s 1d—causing a balance of £2 11s. 11d overdrawn.

The Mission Fund comes next to be noticed, embracing the various sums collected for special religious or benevolent enterprises. For Knox's Church Sabbath School, two collections, £30; British Patriotic Fund, £12 10s.; Widows' Fund, £25; Poor's Fund, £32 2s. 10½; Tract and Missionary Society, £19 14s. 9d; Buxton Mission and Synod Fund, £15,—in all special collections, £144 7s. 7d.

Subscriptions to Knox's College for 1854-5, £76 19s 1d, for 1855-6 £120 9s 3d, for India Missions of the Free Church of Scotland, £75; for Jewish Missions, the proceeds of monthly prayer meetings, £12 8s. 2d, for French Canadian Missions, from Juvenile Mission Fund, £20,—together, £305 6s. 6d.

The Committee for the Knox's College Buildings, called upon this Congregation, in October, for Two hundred and Fifty Pounds, as its portion of the first payment to the purchase of College Buildings, and a general call was contemplated, when John Fisher, Esq, contributed to that scheme, £250, and Archibald Kerr, Esq., £100, which payments going beyond the call, made by the College Committee, a general subscription was deferred.

The Ladies' Association have favoured the Deacons with a condensed report for the past year of their proceedings, from which we are enabled to state they have appropriated to the Manso Fund of Knox's Church, the additional sum of £111 6s; the sum of £40 to the Presbytery's Home Mission; £10 to the Bursary Fund of Knox's College, and £10 to assist Students therein; £5 to the Eastern Sabbath School, and £12 to the Local Fund of this Congregation—together £198 6s.

JAMES WALKER, Secretary.

SUMMARY OF PAYMENTS FOR YEAR.

Stipend Fund collected	£355	13	8
Local Fund, for Congregational purposes	168	15	0
Do. Church Debt and Interest.....	94	2	6
Do. Sabbath School.....	30	0	0
Do. Widows' Fund.....	25	0	0
Do. Poor of the Congregation	52	0	0
Do. Buxton Mission and Synod Fund	15	0	0
Do. City Mission and Tract Society,	9	14	9
Do. Patriotic Fund	12	10	0
Do. Appropriated to Stipend Fund,	30	2	1
India Mission—Female collectors.....	75	0	0
Do. At Monthly Prayer Meeting.....	12	18	2

Knox's College for 1854—5.....	76	19	1
Do. do. 1855—6.....	120	9	3
Knox's College Building, by J. Fisher, £250, Arch'd Kerr, £100.....	350	0	0
Ladies' Association, for Home Mis- sion.....	£50	0	0
Do. Bursary Fund and Students.....	20	0	0
Do. Local Sab. School.....	5	0	0
Do. Local Fund.....	12	0	0
Do. Knox's Ch. Manso Fund.....	111	6	0
		198	6
	£1616	13	5

Exclusive of Donation to the Pastor at the New Year, of £52 10s, and subscriptions to the McNab Street Church, from members of the congregation of upwards of a thousand pounds.

UNION AMONG PRESBYTERIANS.

BROOKLIN, 23rd Jan., 1856.

At a meeting of those connected with the Free and United Presbyterian Churches—friendly to union between these bodies—held here this day, Mr. William Heron having been called to the chair, and John Ratcliff appointed Secretary, after a lengthened conference on the principal points at issue between those Synods, which brought out a remarkable unanimity of feeling and expression on the part of those present, the following resolutions were unanimously adopted:

Moved by John Ketchen, seconded by William Mitchell, and

Resolved—That this meeting thankfully remembers the exertions made by the friends of Union in various parts of the country, during the past year, and firmly trust that there will be no relaxing of effort on their part, and that continually increasing numbers will see it to be their duty to join in the movement, and labor till complete success be achieved.

Moved by Robert Gardiner, seconded by Joseph Ratcliff, and

Resolved—That this meeting views with regret the seeming backwardness on the part of the Synods with which we are connected, to lay down some basis of Union—the increasingly pressing necessities of the country, and the boldness and arrogance of our common enemy, urgently calling for a united and determined stand being made in behalf of our common faith.

Moved by James Brebner, seconded by James Burns, and

Resolved—That the Secretary be instructed to forward the minutes of this meeting to the respective Editors of the *Ecclesiastical and Missionary Record*, and *The United Presbyterian Magazine*, for publication.

The meeting was of the most cordial nature; and the opinion was freely expressed, that, in all probability, as much difference of opinion now exists in each of the Churches separately, as there would be collectively, were they united, and that unstrained intercourse between both ministers and people of the several Churches, would have the most happy effect in assimilating their views and feelings.

WILLIAM HERON, Chairman.
JOHN RATCLIFF, Secretary.

A meeting was lately held at Lachute, for the purpose of promoting the proposed union.

OBITUARY NOTICES.

KILBRIDE, NELSON, Feb. 12, 1856.

REV. AND DEAR SIR,—

It may be useful to our Great Redeemer's cause to record some short annals of His otherwise "hidden ones," whose paths have been in the valley, and whose prayers are with Jehovah for our cause.

I am, yours sincerely, A. M.

Died, in Nelson, November 24, 1855, Mr. THOMAS MCGINNIS, formerly of Drumacaso, Ireland—aged sixty-two years.

Mr. McGinnis came to Canada in 1825, and after wandering on foot in it about 600 miles, seeking a home, he found one in Nelson, where he settled in 1830. He was one of the pioneers in the wild woods, but "He who dwelt in the bush" guided him, and, by his pilgrim trials, incited him to "seek a better country—an heavenly," so that he could say on his bed of last sickness—

"My wanderings all—what they have been
Thou know'st—their number took;
Into thy bottle put my tears.
Are they not in thy book?"

Of a quiet, gentle, apparently easy turn; he was guileless, meditative, a man of prayer; a spiritual student of God's word, and enriched with the gold of truth as it is in Jesus, which the old choice divines had beaten out.

One of his neighbors said, "of all I know, he looks up most." Another said, "I have known him the same equable Christian man in trouble and in joy." In both "he walked with God."

He was, though a most affectionate partner, father, and neighbor, decided in his views of truth and duty, and laboriously did he walk in what he deemed right paths. When left by his former Church in a very small minority, he cast in his lot with us, and cordially, carefully, and constantly did he wait on the Word, till his Master said, "come up hither."

His beaming eye, his radiant countenance, and deep interest, were lively pictures,—epistles known, and read, by his minister and fellow-worshippers, and gave encouragement and comfort to the cast down.

In his final sickness he was not forsaken. With the most emptying views of himself, he united the most exalted views of Immanuel; he mourned over too little done for "Glorious Christ," and yet he rejoiced in Him. He said, "I have blinks of His face; he makes me glad with His countenance, when I am sad over myself. I see lights here and there along my path, each within shining distance of the other. I fear not for my Lord's part, but I fear only myself, my unbelief; but I believe. Lord, help mine unbelief."

Dying, he left, as a legacy to his family, his patriarchal experience—"Remember that the love of Christ shed abroad in the heart, is the grandest object of pursuit—the greatest glory for an immortal soul."—Thus saying, he fell asleep in Jesus; and his place at home, amongst his neighbors, and in the house of God, is vacant; but

"The closet, field, and shady grove
Attest his prayers, his vows, his love."

"Now done with all below the sun,
He shines before the highest throne.
His race was long; his rest is sweet;
His views divine; his bliss complete;
His songs sublime; his transports swell;
His state eternal; God his ail.

This, this alone, his left ones cheers,
And joy wipes off the briny tears."

"He is gone! He is gone but a while before.
He waits for them at the heavenly door.
They hear him calling them up on high;
They feel him drawing them on to the sky;
And pray, at their parting hour, to be
As ripe, as ready, as blest as he."

Died, in Nelson, August 25, 1855, Mrs. CHRISTINA AGNEW, wife of Mr. John Agnew. Mrs. Agnew was a monument of grace. Christ had early set His mark of meek love and humility upon her. His will was hers; and as her crowning hour drew on, when she must leave an endeared young family and her partner—"going up leaning on the arm of her Beloved"—she, who never before was able to sing, broke forth

into rapturous strains of the sweetest melody.—She had got a harp for the New Song, and awe struck, those around her, heard the beginning of her heavenly work *this side of, and in Jordan.*

"She is gone! She is gone! She passed away
Like the dying close of a summer day.
A crown of glory around her throne;
A light shot down from the heavenly throne.
The last of her breath in song was spent,
And forth in a smile her spirit went."

LAST HOURS OF MRS. D——.

To the Editor of the Record.

SIR,—The rainbow is always a lovely object, but it appears with greatest distinctness and beauty, when the clouds which form the background are darkest. So religion has a charm at all times, but especially in the gloomy hour of death, when all earthly joys have disappeared.—This is exemplified in the case of Mrs. D., the subject of this notice, who died, some time ago, at New York. The following account of her last hours, is extracted from a letter written by a friend, residing on Staten Island, N. Y. If you deem it worthy of a place in the pages of the *Record*, it is at your service.

I am, yours truly,

TORONTO, C. W.

F.

"On Monday, April 7th, I went across to New York, to see Mrs. D——. When I approached her bedside, I perceived a great change for the worse. She was very weak, and unable to speak much. I said to her, "I need not ask how you are in body, as I see that you are in great pain, but what is the state of your mind?" She said, "I am sinking fast, but the weaker my body, the stronger my faith. O how good God is to me!" "May He," I said, "increase your faith, that you faint not in the hour of trial." "And give me patience," she exultingly exclaimed, "and perseverance therein to the end. O that I could tell all this world what the Lord has done for my soul! It hath been very good for me that I was afflicted, that I might learn His statutes." Some time after, she said, "O how I feel my need of Him now. Oh, God, leave me not! Oh how the Tempter tries me!" I said, "does he take advantage of your weakness? Is not God's grace all-sufficient for you?" "Yes," she said, "He is my all in all; His free grace supports me. Satan hath no dominion over me; I am none of his." I said, "if you were his, he would not thus tempt you." "Oh," she said, "what need I fear; though I walk through death's dark vale, Christ's rod and staff will comfort me. What am I, that I should be remembered by Him! I, a poor worm of the dust, recognised by such a glorious Saviour." I said, "if you have an interest in Christ, you have a goodly heritage, which the world cannot take away from you." During the night she was very restless.

Tuesday morning, weaker, but perfectly sensible. On being asked how she felt, she replied, "I feel much weaker. This is not my resumption place; there is no rest for me here." As the day advanced, she became troubled in mind. At one time, seeing her very much agitated, I bent down, and heard her saying, faintly, "O God, do not leave me—deliver me—suffer me not to be thus tempted—deliver me from the enemy." She was struggling hard, and waving with her hand, as if imploring assistance from some person. After a little while she ceased to wave her hand; her countenance assumed a perfect calmness, and soon after, she exclaimed, "now, have you not seen it?" "Seen what?" I inquired. "That glorious light, too glorious to describe. O Lord, it is enough I am washed in the blood of the Lamb. He has delivered me. Satan is cast out of the gate." I said, "a sight of your dear Saviour could not thus dismay you. Can you give me a description of the awful conflict in which you were apparently engaged?" She said,

"I beheld a house situated on a rising ground. It was so unlike any earthly fabric, that I cannot describe it. In front of this house stood three glorious beings. There was also a vast multitude, so great in numbers as to resemble a cloud; yet, I observed that there was room enough, and to spare. The place was enclosed by a strong wall. I also beheld, in front of the house, a small gate, beside which Satan was standing, endeavouring to prevent me from entering, on the ground that these three beings wished only to deceive me. Outside of the gate was a river so deep and dark, that I could see no way of getting across. I was not, however, at all discouraged. While I was waiting on its banks, one of the three beings told me that I would be admitted within, but not at present. When I went back, the river was almost dried up, and trees were growing in the midst of it, covered with beautiful foliage. I then beckoned to one of the three beings, who proved to be my Saviour. He came forward to the gate where Satan was standing, then cast him out, and took me up in his arms, and carried me within. The hand, in his wrath, caused a great fire to burst forth, in order to destroy me; but I was unscathed. He then yelled so fearfully, that I thought the earth would cleave, but the melody of heaven drowned the noise, and he vanished."

As long as my dear friend was able to speak, she ceased not to praise the Lord for what He had done for her soul.

Friday evening.—Her whole frame was seized with a death-like coldness, which defied all our efforts to remove it. Meanwhile, the sweat flowed profusely. Saturday.—A few minutes before her death, when we had given up all hopes of ever hearing her voice again in this world, she sang the first two verses of the 65th Psalm—"Praise waits for thee in Zion, Lord," &c.—Every word was distinctly pronounced, and her voice was as loud and clear as in her healthiest moments. Our feelings overcame us so much, that we could not accompany her. Soon after, about mid-day, while her head rested on my hand, she fell asleep in Jesus. Her remains rest in Cypress Hill Cemetery.

Twenty-three years before, I beheld her a happy bride. I trust that the day of her death has proved better to her than even the day of her marriage, and that she now enjoys greater pleasures than earth can bestow, even those pleasures which are at God's right hand for evermore.—"Let me die the death of the righteous, and let my last end be like his!"

"'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die.

After death, its joys will be
Lasting as eternity!
Be the living God my friend,
Then my bliss shall never end."

THE REV. NEIL BETHUNE.

It is with no ordinary feeling of sorrow that we have to record the decease of the Rev. Neil Bethune, the first Pastor of the Free Church, Thamesford, C. W., who died of Purpura, on the 25th January, in the 32nd year of his age.

Mr. Bethune was born in the Isle of Skye, Inverness-shire, Scotland, and emigrated to Prince Edward's Island with his parents at the early age of seven years. From his youth he was instructed in the Scriptures. Under the tuition of pious parents he committed a considerable portion of the Book of Psalms to memory, which furnished him not only for the exposition of scripture, but with much felicity of expression when leading the devotional exercises of the sanctuary. He commenced his preparations for the ministry under the care of the Presbytery of Pictou, Nova Scotia, and completed his course of study in the New College, Edinburgh.

He was licensed to preach the gospel by the Presbytery of Abertariff in 1850, and returned the same year under the direction of the Colonial Committee to labour as a missionary within the bounds of Pictou Presbytery. Shortly after his return to Prince Edward's Island he was settled at Murray Harbour, and laboured there with much acceptance. His health failing him in the year 1853, he went on a visit to Scotland, and during his stay there was married to Miss Jones at Stornoway. He returned to his congregation the following spring much improved in health.—The Presbytery of London on hearing that he was settled in a charge where Gaelic was not required, sent him an invitation to labour within their bounds among the Gaelic speaking population. He saw it clearly to be his duty to accept this invitation, and on obtaining release from his congregation at Murray Harbour, he entered upon this new and more extensive field of labour in May, 1855. His labours in this new field were eminently successful. His accurate knowledge of the Gaelic language opened up to him a sphere of usefulness, which none but one so gifted could efficiently occupy. Several congregations sought him for their pastor. After labouring a few months as a missionary within the bounds of the London Presbytery, he was settled at Thamesford on the 5th September, 1855. Immediately after his settlement, new life and vigour began to manifest themselves there. The godly among his flock believed that they had received an answer to their prayers—"that God visited his people" and had given them a pastor, as in the promise, "according to mine heart which shall feed you with knowledge and understanding"—But the gift was only for a short season—he was called suddenly away to enter upon the fruit of his labours.

He was taken ill on Saturday, on the following day medical aid was called in. It was not until Tuesday last that unfavourable symptoms began to appear. On Wednesday he felt himself getting worse, and spoke of death. On Thursday he was evidently in a very critical state, and he departed this life on Friday morning, at 2 o'clock. He died in the faith of the gospel which he preached, with a sure and certain hope of the resurrection of the dead, and "them also which sleep in Jesus will God bring with him." He has left a widow and child to mourn his death. His congregation also feel that they have met with a severe loss. He was highly esteemed by his brethren in the ministry. And his removal from the church on earth in the midst of such brightening prospects of extensive usefulness is a very mysterious providence. He was an able Minister of the New Testament—"a workman that needeth not to be ashamed."—Com.

THE SUPPORT OF THE MINISTRY.

As the welfare of the Church depends, under God's blessing, upon the labours of the pastor, as the energy and efficiency of those labours depend upon the state of his own mind, it is indispensably necessary that he should be kept as free as possible from all solicitude about pecuniary matters.

There are few matters about which the spirit of liberality in this age has been less conversant, or less anxious, than the adequate and comfortable support of the ministry at home; and, as a consequence, there are few functionaries so ill-supported as they, on whom, under God, the whole cause of evangelization depends. Secretaries of Societies, Missionaries to the heathen, and schoolmasters, are all better paid, and have a more ample provision made for their comfort, than the preachers of Christ's blessed gospel.—Preached sermons are the cheapest of all cheap things in this age of exceeding cheapness. And yet what invaluable blessings have these sermons been to multitudes! By only one of them, in

many cases, persons have been converted to God, and enriched with eternal salvation. Many have been relieved of burdens of care, which were crushing them to the earth, others have been recovered from a temptation which would have ruined them for both worlds, and myriads have been delivered from the fear of death, and enabled to go on their way rejoicing, even through the dark valley itself. Yes, by a single sermon all this has, in many cases, been accomplished. What, then, shall be said of all the sermons of a whole year, or a whole life? Think of this, and say whether a payment of ten shillings or a pound a year, is an adequate remuneration to the man who consumes his life in study and in labor, for the purpose of conferring such benefits as these? Is it not next to a miracle for a man to be all energy, activity, and earnestness, in his ministry, whose mind is bowed down with solicitude, how to provide bread for his family, and at the same time to provide also for things honest in the sight of all men? Christians, you want your pastor to run in the way of God's commandments to his ministers, then take off, by your liberality, the burden under which he can scarcely walk or stand. You complain that his sermons are poor and meagre, is it not your own fault, by keeping him so poor and meagre in his wardrobe, and in his larder, that the time which should, and would, have been spent in study, has been consumed in endeavouring to get that bread for his household, with which you ought to have supplied him? If we would have earnest churches, I know very well we must have earnest ministers; but, then, if we would have earnest ministers, we must have liberal churches. What is wanted, is a provision for our pastors, which shall not be so profuse as to be a temptation to luxurious indolence, and yet so ample as to raise them above anxiety. D.

HENRIANA.

There are, alas! too many, who are our kinsfolk and acquaintance, among whom we find little or nothing of Christ.

Those who would find Christ, must seek diligently, for He will at last be found by those who seek Him in truth and sincerity, and will moreover prove their bountiful rewarder.

Those who have lost their comforts in Christ: must bethink themselves where, and when, and how, they lost them; and then turn back to the place where they last had them.

Those that would recover their lost acquaintance with Christ, must go to Jerusalem, the City of our solemnities; and there, in His ordinances, they may hope to meet with Him.

Those who think that they have lost Christ, have indeed cause to complain of their losses.

Worldly business must give way to spiritual concerns,—and he who may neglect to frequent public ordinances, is neglecting the salvation of his soul.

Those children that are forward in other things, should be put forward in religion.

It is for the honor of Christ, that children should attend public worship. With nothing is He better pleased than with their hosannas.

Those children that are in their infancy dedicated to God, should be called on, when grown up, to come to the gospel-passover, the Lord's Supper, and thus make it their own act and deed to join themselves to the Lord.

It is good to stay to the conclusion of an ordinance, as becomes those who say, "It is good to be here."

It is good to see young people willing to dwell in the house of the Lord, for they are then like Christ.

When way is made for the gospel into the heart, those that hinder it, often tend to help its entrance, and bid it welcome.

Those whom God fits for His work, He will find out, wherever they are.

If we be not really holy, both in heart and life, our profession of religion, and relation to God and his Church, will stand in no stead at all.

What will it avail us, to be children of godly parents, if we be not godly? or to be within the pale of the church, if we be not brought into the bond of the covenant.

It is folly for us to depend on our external privileges and professions of religion; because God has no need of us, or of our services, but can effectually secure his own honor and interest without us.

If we were cut off and ruined, He could raise up to himself a church out of the most unlikely—*children to Abraham even out of stones.*

If we would find Christ, we must seek him sorrowing; sorrowing that we have provoked Him to withdraw, and that we have not sooner sought Him.

It becomes the children of God to attend to their heavenly Father's business, and to make all others give way to it.

However we may neglect the sayings of men, because they are obscure, yet we must not neglect God's sayings.

That which is first dark in God's word, may afterwards be made plain. We should, therefore, lay it up for hereafter.

Young people, as they grow in stature, should grow in wisdom; and then, as they grow in wisdom, they will grow in favour with God and man.

As the word of God is not bound in a prison, so it is not lost in a wilderness.

Office of Ecclesiastical and Missionary Record, &c.

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

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, MARCH, 1856.

POPISSH DOMINATION—ADDRESS OF PROTESTANT ALLIANCE.

In Lower Canada, Popery has hitherto been dominant, and the time has now come, when every effort is put forth to obtain an ascendancy also in Upper Canada. All disguise is now laid aside. Even moderate measures are no longer employed. The greatest boldness and effrontery are put forth in the advancement of Popish power and influence in our land. In proof of what we have here stated, we need only refer to the pastoral letter, lately issued by Dr. Charbonnel, the Romish Bishop of Toronto. Among other mortal sins, which are dogmatically propounded by this presumptuous Prelate, is the exercise of the

elective franchise, in a way not considered favourable to the advancement of the Papacy. He declares, authoritatively, that "Catholic electors in the country, who do not use their electoral power in behalf of separate schools, are guilty of mortal sin. Likewise, parents not making the sacrifice necessary to secure such schools, or sending their children to mixed schools. Moreover, the Confessor who would give absolution to such parents, electors, or legislators, as support mixed schools to the prejudice of separate schools, would be guilty of a mortal sin." It is hard to say whether is greater, the audacity, or the folly of such sentiments. Well does the foreign Prelate know, that in no Popish country would the civil authorities permit such a daring interference with the rights and privileges of Legislators, as well as of the citizens. The time has been, when such a document could not have been published in any British Province. But the folly of the "pastoral" is equal to its arrogance and audaciousness; and, we presume the Dr. Charbonnel has already found out that he has gone a little too far. We apprehend that, in two ways, the effect will be different from what Dr. Charbonnel desired. In the first place, we apprehend the dose will be found too strong even for some of those who acknowledge the power of the Pope. Secondly, we are opinion, that the celebrated "pastoral" when taken in connexion with some other things, such as the scheme for inundating Upper Canada with Irish Romanists from the States, and the murder of a Protestant at St. Sylvester, the perpetrators of which have been acquitted by a Romish jury, in the face of positive and distinct evidence, will have the effect of rousing the dormant energies of Protestants generally, and giving a mighty impulse to the cause of truth and liberty. Already there are symptoms of this result. Several municipal Councils have been led by the "pastoral" in question, to direct their attention to the subject of separate schools, and already several petitions have been laid on the table of Parliament, praying that a stop may be put to the concessions which have been for some time made to Popery, in the matter of our common schools. The impulse will, we hope, spread throughout the country. The time has come, when Protestants can no longer make concessions, or temporize with Popery. It is time that the Protestantism of the country were thoroughly roused, and practical measures adopted for checking the encroachments of insidious Jesuits and grasping Ecclesiastics. We subjoin an address just issued by the Protestant Alliance of Toronto, and would earnestly solicit the best attention of our readers to its contents:—

To the Protestants of Canada of whatever name.

BRETHREN,—Every age has its own antagonist against which it has to struggle. Our fathers, centuries ago, had to resist the usurpations of Popery, and did so to the death, bequeathing to us, as the glorious heritage their sufferings had won, the priceless treasures of civil and religious liberty.

In our day, the enemy our forefathers had beaten down, has rallied his strength, and comes on against us, their sons. Instinct with the vitality of evil, Rome has lifted her head up again,

these last forty years, and, after assailing the liberties of every country of Europe, has crossed the Atlantic to try if she can undermine ours. Rotten at her centre, she seeks to compensate for decline in her ancient strongholds by fresh conquests at a distance. She craves new territories for priestly dominion; for hers is essentially a system for the honour and aggrandisement of the priesthood alone. She ignores the nations everywhere, and counts them only the property of the Church—that is, of the clergy. Note it, brethren, the institutions, the navy, the intrigues, all the designs and doings of Popery, are but the efforts of the priests to advance their own interests. The rights and the very existence of the people every where, are, according to them, a mere legal fiction; the only power to be sworn to in their eyes is their own vast ecclesiastical corporation.

Everywhere this great truth is being recognized, and followed by the action which a just indignation dictates. In Naples, under the most Popish government in Europe, the newspaper of the Jesuits is classed with the pamphlets of Mazzini, and hunted, out like them, as dangerous to the State. Sardinia has had to suppress multitudes of useless monasteries where consecrated sloth and greed fattened on the resources of a country drained and impoverished by their exactions. The selfish immunities and privileges with which the Priesthood had endowed themselves, have had to be abated. Even Spain, the restorer of the Inquisition, has been compelled to clear her dominions of the swarms of ecclesiastics, of whom more than a hundred thousand ate it up. Mexico has just banished the Jesuits a second time for their incurable selfishness and rapacity. The people of the United States have seen them grasping at every office for their instruments, sapping every institution hostile to them, engrossing to themselves the whole property of their communion, till the Archbishop of New York has come to hold in his own right and name, as a corporation sole, many million dollars worth of real estate, cajoled or bullied from his people. There, as everywhere, it has been seen that the interests and glory of their order, without a thought or care for those of the country, were their only aim. The conspiracy revealed, it could not be endured. Protestants of every name have banded together to put it down, and drive out the enemies of the commonwealth. The free Constitution, of which Americans boasted, was to be made the means of its own destruction. It could no longer be borne. Lesser interest were forgotten in the presence of a great danger, and the toils of the priests have snapped like withes before a roused and united Protestantism. Thus, brethren, Europe and America, in short the whole civilized world, have risen against Rome. It is felt everywhere, in Popish and Protestant countries alike, that the motto of Rome universally is—the Priest solo Monarch.

Hopeless of gaining their ends in the neighbouring Republic—at least at this time—the leaders of Romanism have turned towards Canada as a more promising field. They think we are unmanly to defend—unfaithful to cherish—our principles. They think we are too divided—that our Government are too servile, and too thoroughly rotten in heart to oppose them. An organized emigration to Canada of the Romanists proscribed in the States, has been set on foot. We are to be deluged by the ignorance and blind superstition of the followers of the priests. Our fair land is to see these hosts settling down on it, for the avowed purpose of subverting its institutions. They are to come, ready, at the bidding of their masters,—to attempt everywhere—at the hustings, in the district meeting, by petitions, by threats, by the influence of numbers, by any and every means—to break up our system of Common Schools—to tax us for those of Jesuits and Nuns—to turn our children on the streets, to grow up ignorant and degraded—and to bring

over us the darkness best fitted for the prosperity of their system. They are to come to be a fulcrum for the priests to move our Legislature—to aid them in getting more grants of the public lands—more incorporations of monasteries and nunneries—and more laws of every kind passed, for their benefit, till our resources be cramped, our strength weakened, our liberties crushed, and a colony finds a new Ireland in Canada. It is no calumny—no exaggeration—to speak thus.—Read Bishop Charbonnel's pastoral, and judge if it be either. Our words are tame to point out our danger. The reality is indefinitely worse than we can describe. It is a mortal sin, he tells us, for a Romanist to enter one of our churches—or to send a child to a Common School—or to vote for any one not pledged to break up our school system. Their children must either continue uneducated, or the parents incur the doom of eternal ruin if they send them to a mixed school. To learn their letters on the same bench with Protestant boys, is to bring on a household the unspeakable terrors of hell. Thus to undo us—to wrest our dearest and most cherished institutions from us—to trample our soiled and degraded liberties in the dust—the enemies of our country, the priests, assume blasphemously to anticipate the opening of the great Book, and to dispense the eternal judgment of Heaven. In such a crisis, brethren, do we find ourselves. Our hope, our safety, under God, lie in union and devoted energy. Silent be every voice of party strife; forgotten be the jealousies and heartburnings of the past in the presence of this great peril of our all. We call on you everywhere to unite—to form Protestant associations—let your strength may be concentrated and well directed. Let Protestantism be your rallying cry. Support those only who support it. Remember the value of what is threatened. Wherever the foe is, be you. We call you to the struggle. Shall we be disappointed? Are you worthy of your fathers, or are you fallen? Are you men, or will you sit silent and be slaves? We are on the one side of freedom and of truth, and with these lies the Divine pledge of victory. We commit the ark of our liberties and rights to your keeping. Enemies and friends in every land have their eyes upon you. The past and the future alike urge you. To you are consigned the honor of the one, and the destiny of the other. We believe you will be faithful to both.

ALEX. SANSON, *President.*
JOHN C. GEIKIE, *Secretary.*

PASTORAL VISITATION.

Few pastoral duties are more important, and demand more urgently the attention of the conscientious servant of Christ, than the household visitation of his flock. It is a duty solemnly enjoined on the pastor at his ordination. He is required to teach, not only publicly, but, as did Paul and the other apostles, "from house to house." Our Church has always viewed this as an important duty devolving on the pastor, and not without reason. For the benefits which may be expected to flow from a careful and conscientious discharge of this duty, are great and manifold. The pastor has thus most precious opportunities of urging the great truths of the Bible on the minds and hearts of his people, and of directing their attention to the necessity of personal and family religion. He becomes acquainted with his people. He has opportunities of ascertaining their religious views and spiritual state, and thus will be in a better position for setting forth to them in public the doctrines and precepts of the word of God. As the physician can only

prescribe properly after a careful examination of the patient, so the pastor can only apply with skill the various parts of the word of God, when he is, to some extent, acquainted with the mental and spiritual condition of his people. Household visitation gives him the most favourable opportunity of acquiring this knowledge. The judicious and affectionate minister will, through his intercourse with his people, by pastoral visitation, conciliate their affections, and attach them to his person and to his ministry, and especially, will secure the affections of the young, whose regards and interests no faithful pastor will neglect or overlook. Besides, in the course of his visitations, the pastor may often find out what effect his ministrations are producing—what fruit the good seed sown by him is bringing forth.

These are some of the beneficial results which may be expected to flow from the faithful and judicious discharge of the duty in question.—Many others might be mentioned. For instance, the minister will have opportunities of explaining in a more full and familiar way, than in the pulpit, the various objects for which the contributions of congregations are from time to time solicited. Many are ignorant of the nature and importance of these objects. They have never been in the habit of reading missionary intelligence, or contributing to missionary objects.—They are unacquainted with the objects of missionary enterprise prosecuted by the Church. They are often sadly ignorant, and sadly prejudiced, with reference to these objects. The pastor, in the course of his visitation, may have opportunities of removing such ignorance and such prejudices, and enforcing the duty which rests on all the members of Christ's Church, to give as God hath prospered them for the advancement of His cause, and the promotion of His glory, both at home and abroad.

Having reference then, on the one hand, to the solemn obligation resting upon him, to look after the individual members of his flock, and to teach not only in public, but from house to house, and, on the other hand, to the benefits which may be expected, the faithful pastor ought not to neglect the important duty of pastoral visitation. Of course, the frequency of such visitations will depend on a variety of circumstances, such as the extent of the congregation, and other local considerations. In a large scattered congregation in the country, as well as in city charges, where many other duties press upon the pastor, the flock cannot be visited so often, as in other places differently situated. Every minister, however, should, at least, once a year, endeavour to pay a pastoral visit to the families under his care. In moderately-sized congregations, where the families are not very widely scattered, the visitation might be twice a year, or even oftener.

Some complain of the want of visitation. The fault, in some instances, may possibly be with the minister. But often congregations, at least individual members of congregations, are very unreasonable. They expect too much. They think the minister should visit much more frequently than he does, yea, more frequently than he can possibly do. They complain, when perhaps the pastor is devoting all his time and energies to

the care of his flock. Were the minister to appear in the pulpit, on the Sabbath, without due preparation, those who complain of want of visitation, would likely be the very first to complain of want of preparation for the pulpit. There is another difficulty which the country minister has sometimes to complain of. Some of his people are not satisfied with a mere pastoral visit. This is not exactly what they want. They expect the minister to spend a whole afternoon, or perhaps the greater part of a day. It is, in short, a friendly, social visit that they wish, more than a strictly pastoral visit. Now, although it may be perfectly proper for a minister to be on a social footing with his people, it will be hard for him to give all the time necessary for those who may desire visits of this kind. Often, indeed, time is lost, when the minister is going through the families of his flock, in consequence of the members of the family not being ready to receive the pastor, and listen to his instructions. Sometimes time is lost by the preparations that were made for giving him a hospitable reception.—When the pastor is expected, all unnecessary bustle and hospitable preparations should be avoided, and the great anxiety should be to obtain real benefit from the visit.

Domestic visitation is frequently felt by the pastor to be exceedingly interesting and encouraging. Often the pastor who goes forth depressed and discouraged, comes home cheered and encouraged. The manifested affection of his people—the indications of interest in divine things which he often discovers, perhaps, where he scarcely looked for it—the warming of his own heart by intercourse with his fellow-Christians—all tend to have a powerful reflex influence on the mind of the faithful minister, and help to encourage him in his work of faith and labour of love. Occasionally, it may be otherwise. Sometimes, when visiting, he may be met with something like a reproach for his long absence, or for his unrequited visits. This is ill-judged and unwise. Not only does it damp and discourage the heart of the pastor; it is not the most likely way to bring him soon back. It is not by the exacting of attention that the object is to be attained. Dr. Chalmers says, with great propriety, "I see that, by a law of our sentient nature, love cannot be forced, and whenever attentions are demanded, I do feel a very strong repugnance, so that it is working against a moral impossibility to attempt the affection; and without the affection, I feel it very painful to be working at the required attention in the spirit of bondage." It is not, then, by harsh speeches, nor even by complaints, but by words and actions of love, and sympathy, and encouragement, that the pastor is most likely to be made to feel at home at the firesides of his people. When he goes away cheered, and comforted, and encouraged, he is more likely soon to return, than when he leaves chilled, discouraged, and wounded in his feelings.

In order, then, that this important work—pastoral visitation—may be really successful, two things are necessary. There must be zeal, diligence, and patient, persevering activity, on the part of the pastor. There must be also on the

part of the people, considerate forbearance, sympathy, and a real desire to co-operate with the pastor in this important work. Where these are on the one part and on the other—where there are affectionate fidelity and diligence on the part of the minister, and kind sympathy and co-operation on the part of the people, the arduous work of visitation becomes a delightful duty, and may, under the blessing of God, be expected to do good to all concerned—to cheer and warm the heart of the pastor under his arduous toils and responsibilities, and to promote, in a high degree, the interests of personal and family religion among the people.

ANNUAL RETURNS OF BAPTISMS, &c.

We lately received a circular from the "Bureau of Agriculture and Statistics," calling attention to the Act 10, and 11 Vic., cap. 14, sec. 16 which requires all clergymen authorised by law to baptize, marry, or perform the funeral service, &c., to keep a registry of baptisms, &c., and forward returns at the end of each year to the Clerk of the Peace, or county, city, or town clerk. We received also from the Clerk of the Peace three blank schedules, headed, severally, list of "births," "marriages," and "deaths." Having no pastoral charge, we had no occasion for any of these schedules. But, we understand, documents of the same kind have been sent to all our ministers; and we observe that, in some Presbyteries, the matter has been taken up. We trust this Session of Parliament will not pass without some change having been made in this vexatious and absurd law. We are aware that our ministers, generally, have not acted in accordance with its requirements—not regarding it as applicable to them, inasmuch as they are not authorized by law to dispense the ordinance of baptism, or perform any funeral service. If it is really intended to apply to all ministers exercising their ministry in the country, it is most absurd and oppressive to make them public Registrars, to record not merely the marriages which they solemnize, (none would object to that,) but also births and deaths, and to do this not only without remuneration, but with a penalty hanging over their heads for neglect. In a statistical point of view, the Act, even if complied with, would be of very little use, as there are many children in some parts of the country who are not baptized at all, and many funerals at which no minister can be present. The Act, as it stands at present, contains other absurdities. For instance, in one clause, it makes certain provisions, in case there shall be no clergyman of any particular persuasion within a reasonable distance of a township or settlement. Where specific duties have to be discharged under a heavy penalty, there would require to be a more definite provision than this. We know some ministers who, in their zeal and activity, do not consider twenty miles any unreasonable distance, while others might regard it as not very reasonable to go half a dozen miles.

The whole matter of Registration and of Statistics is of great importance, deserving the attention of every enlightened government. But the present arrangements are perfectly useless. We

trust that every Presbytery, yea every congregation, will petition for the change and amendment of the law. Why should not the Township Clerk be appointed Registrar, with an addition to his present emoluments? Ministers would never object to give in returns of the marriages they solemnise. But it is absurd and vexatious to make them Registrars of births and deaths.

PETITION! PETITION! PETITION!

It is earnestly hoped that the Synod's recommendation to Presbyteries, Sessions, and Congregations, as to memorializing Government on the subject of Sabbath Desecration in the Public Departments, may be carried out immediately. There is no time for delay, if we really wish the object accomplished. Those not finding time to draw up a longer petition, might adopt some such brief form as the following:—

To the Honourable the Legislative Assembly, (or the Legislative Council, or to His Excellency, &c., in Council.)

The Petition of

RESPECTFULLY SUEWETH—

That your Petitioners feel deeply grieved on account of the continued Sabbath Desecration in the Post Office, on the St. Lawrence Canals; and in connexion with certain of our Railways.

They therefore earnestly implore your Honourable House, (or your Excellency, as the case may be), to adopt such measures as to your wisdom may seem meet for the immediate abolition of this great and growing evil, &c.

Copies of Memorials to be forwarded to the Provincial Secretary for transmission to the Governor General, and to some member of either House belonging to the locality whence the memorials come, if he is known to be favourable—otherwise they may be addressed to the care of "GEORGE BROWN, ESQ., M. P. P.," with "Petition" inscribed on the outside.

The trouble required in the preparation of these memorials is so slight, we feel persuaded, none who have the interests of the question truly at heart, will feel unwilling at once to take it.

ROBERT F. BURNS,

Convener of Synod's Com. on Sab.

MEETING OF PARLIAMENT.—As Parliament has now assembled, no time should be lost in forwarding petitions for a Prohibitory Liquor Law, as well as for the stoppage of Sabbath mails, and Sabbath trains, &c.

REV. S. O. DODS, OF MAYBOLE.—The late papers have brought intelligence of the death of this excellent and highly esteemed minister in the 42nd year of his age, and the 17th of his ministry.

KNOX'S CHURCH, TORONTO.—PRESENTATION TO DR. BURNS.—A number of the members and adherents of Knox's Church, lately waited as a deputation on the Rev. Dr. Burns, and, in testimony of esteem and attachment to him as their pastor, presented him with a purse of one hundred and twenty pounds, as an addition to his regular salary.

A memorial to the Synod has also been adopted, expressive of attachment to Dr. Burns, and of a desire for a continuance of the present relation between pastor and people.

AYR.—The Rev. D. McRuar was lately presented by the members of his congregation with a handsome and substantial Cutter. We rejoice to hear of the prosperity of the Congregation, and of the attachment existing between Pastor and people.

SECOND CONGREGATION, TORONTO.—The members and adherents of this congregation, being still destitute of a fixed Pastor, have united in a cordial and unanimous call to the Rev. Robert Knox of Belfast. We trust they will be successful in obtaining an able and devoted minister.

PROSPECTS OF PEACE.—It would appear that Russia is now sincerely desirous of peace, and of having the negotiations speedily concluded.—Lord Clarendon is the English Plenipotentiary. There is a rumour to the effect that the Emperor of Russia and the Emperor of Austria will visit Paris during the conferences.

KNOX'S CHURCH, OTTAWA.—ANNUAL REPORT.—We lately received a copy of the Annual Report of the Financial affairs of Knox's Church.—We purposed publishing it either wholly or in part, but have accidentally mislaid it.

We are gratified by observing that notwithstanding the very depressed state of the lumber business, which affects more or less all classes in that part of the country, the revenue of Knox's Church has been very little affected. Indeed there has been an increase in the amount raised for the various missionary schemes of the church.

NOTICES OF RECENT PUBLICATIONS.

NOT A MINUTE TO SPARE. By S. C. T. Nelson & Sons: London, Edinburgh, New York and Toronto.

This little volume presents to the readers of it some fragments of thought, suggested by a few casual remarks in a circle of friends. The thoughts here presented are calculated to be most useful to all who will seek to ponder and practise them. The object of the writer is to point out the deception which many practise upon themselves, by thinking and saying that they have "not a minute to spare," and to give some hints for enabling all to have a minute to spare. We subjoin one or two of these practical hints:—

"When you have many duties before you, take in hand but one at a time, and do not suffer your mind to rest upon any but that one. Whilst fretting about the other things, or even thinking of them, the work in hand is sadly retarded, and time is lost. In such cases it will, in general, be found best to commence with those which require the least time and attention. Released from these, the mind will be left more free for the greater: unless, as sometimes occurs, one duty may claim more immediate attention than another. In these things we must be guided partly by circumstances, and partly by the tone of our own minds."

"Accustom yourself, without loss of time and temper, to go from one duty to another, and to allow yourself to be called off, if need be, however intent you may have been on your original plan. Our own happiness, as well as usefulness,

is very much connected with this. It is especially so in woman's life; which is made up of a constant succession of little things, liable to countless annoyances and interruptions. Nevertheless, seek to acquire the habit of concentrated thought and mental self-control, so that when engaged in any duty of importance, you may keep to the point in question. From the want of this power, much time is often lost. If the mind be allowed to fly into other channels, you will too frequently find yourself left where you were at the commencement."

THE BETTER LAND: A Book for the Aged. By Rev. James Smith, Cheltenham, author of "Welcome to Jesus," &c. T. Nelson & Sons: Edinburgh, London, New York, and Toronto.

We lately noticed, with approbation, Mr. Smith's excellent tract, "Welcome to Jesus." "The Better Land" is on a similar plan,—consisting of concise, practical, and earnest remarks on selected portions of Scripture, specially adapted to the aged. We give, as a specimen, the concluding chapter. "The harvest is past, the summer is ended, and we are not saved."—Jeremiah viii. 20.

"Hitherto we have had the aged Christian for our companion; but this book may be read by an aged sinner, an old unbeliever. Oh! there are many such! some of whom are uttering these words—'The harvest is past.' What, did you sleep in harvest? 'Summer ended!' What, have you squandered life away? 'We are not saved!' What, have you neglected the one thing needful? Poor old man! Poor old woman! What folly you have been guilty of.—What a sin you have perpetrated. You have lived only to insult God. You have lived only to deserve a place in hell. You have lived so as to regret the course you have pursued to all eternity.

"But yet there is hope. If harvest is past—if summer is ended, life is not extinct, and while there is life, there is hope. You may yet be saved. But there is not a moment to be lost. The blood of Jesus will wash out the stains of three-score years and ten. The righteousness of Jesus will justify a sinner trembling on the borders of the grave. The Spirit of God can take away the stony heart, and give the heart of flesh, even at the eleventh hour.

"But immediate application is necessary. Cry mightily to God, that he would give His Holy Spirit. Receive into thy heart God's message of mercy. Withdraw thy dependence from all and every thing within thee and without thee, and depend on Christ alone.

"Jesus still invites thee to come to him. O linger not! Jesus is yet willing to receive you. O delay not one moment. Yield not to discouragement. Say not, 'there is no hope.' There is: there is. There is hope—there is mercy for thee if thou seekest it. Seek it at once. Seek and thou shalt find. Flee, flee, flee to Jesus! This moment flee! For Heaven's sake, and for thy soul's sake, flee!

"Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened

unto you. For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened."—Luke xi. 9, 10.

THE CHRISTIAN LIFE, SOCIAL AND INDIVIDUAL. By Peter Bayne, M. A. Boston. Gould & Lincoln. 1855.

This is a work of no ordinary merit. It abounds in profound thoughts, always expressed vigorously and correctly, and often with great beauty and power. The author's object is to give a statement of the Christian view of the individual character, together with a representation of the practical embodiment and working of that character in our age, with the view of exhibiting the worth of Christianity, and the influence on minds of the very highest intellectual order, as well as on those in no degree remarkable in an intellectual point of view. A large portion of the work is biographical; the biographies introduced being intended as illustrations of the Christian life and Christian influence. The biographies are those of Howard, Wubberforce, Samuel Budgett, Foster, Arnold, and Chalmers. These are truly admirable, presenting in a concise chapter a really excellent biography, and a correct delineation of the individual men. The writer does not conceal his admiration of Carlyle, while, at the same time, his dissent from Carlyle's opinions is thorough and total. In the concluding chapters, the author discusses the subjects of Comte's Positive Philosophy, and of Pantheism, and sums up the whole with a strong argument in favour of the religion of the Bible. From one of these chapters, we give an extract as a specimen of the work:—

If the ultimate success of the Positive Philosophy, we have no fear. Instinct is stronger than argument. It is not natural for a man to find his all in this world. The gravitation of reasoning beings, towards the moral sun of the universe, is too strong to be permanently, or altogether broken. Where untutored man acts in the mere strength of nature, we are met by spectacles which, however sad, have one element of sublimity, in that they bear witness to man's belief in his spiritual nature; at the other end of the scale, where the loftiest intellects of the human race rest in the solitude of greatness, we receive the same assurance. If I visit the banks of some lone Indian river, where the Hindoo superstition still reigns supreme, I find I have not yet descended to a rank of humanity in which an invisible world is denied or forgotten, and man can name no motive strong enough to silence the remonstrances, or to defeat the offers of sense. The widow is brought out to die on the funeral pile of her husband. We may weep over that fair form, in its simple beauty, where the blush and the dimple of girlish hope are just yielding to the matron smile of perfect womanhood, and deem it all too lovely for the embrace of fire. But even here I will have within me a haughty consolation, and I will gaze with pride in my melancholy, because that here also the human spirit asserts its supremacy over pain and death; even here, for duty and devotion, a weak woman can die. And if the disciples of M. Comte tell us that this is just one of those spectacles, which it is their boast to do away with for ever, we point then, as we said, to those minds which the acclamations of the race pronounce the greatest and best. While men gaze in roving pride toward Plato, and honour the lofty contempt with which Fichte looked down on the joys of sense, while there is rapture in the eye of Poetry, and majesty on the brow of Phil-

sophy, sight will not altogether prevail against faith, the sense will not, with its foul exhalations, wholly choke the spirit. Your light Anacreons, and careless Horaces, and frivolous Moores, may continue to sing. Even your Gibbons and Humes may still work, your system-builders, with ears deafened by their own hammering, and backs bent with stooping to their own toil, will not cease to build; but no Homer or Dante, no Shakespeare or Milton, no Coleridge, and who may even add, no Shelley, will sing under the auspices of the Positive Philosophy, your Fichte, your DeQuincey, your Tennyson, your Ruskin, will refuse to serve nature on such conditions; they will throw up their commissions at once. What men have thought most deserving of the name of thought, would expire.

"Why thought? To toil, and eat, Then make our beds in darkness, needs no thought.

"Shelley, with all his profession of Atheism, shrinks startled from the brink of annihilation—

"Shall that alone which knows, Be as a sword burnt up before the sheath, By sightless lightnings?"

"Tennyson expressly alleges he would not stay in a world where the demonstration of the Positive Philosophy was complete. He would not confess himself and his fellows to be 'cunning casts in clay.'—

"Let science prove we are, and then What matters science unto man, At least to me? I would not stay."

We suppose the following stanza, in which he again defines man on the hypothesis that he is no more than an animal, and has no more to enjoy or look to than the pleasures of sense, is one of the finest in poetry:—

"No, more! a monster, then a dream— A discord. Dragons of the prime That tear each other in their slime, Were mellow music match'd with him."

MISSIONARY INTELLIGENCE—CALCUTTA.

ORDINATION AND BAPTISM.

The Rev. D. Ewart writes from Calcutta, October 8:—

After passing through the regular trials appointed by the Church, and giving much satisfaction to the presbytery, Jagdishwar Bhattachárja, Prysanna, Kumar Cháturjya, and Lal Bibári De, have been ordained to the sacred office of the ministry. The preliminaries being all properly settled, the ordination took place in the Free Church on Sabbath the 9th September. Mr. Smith preached the ordination sermon, and I presided at the ordination, and gave the charge.

We have been privileged to admit into the Church, by baptism, another Hindu. He is a man of middle age, entirely ignorant of the English language. But he is well versed in the Scriptures, having studied carefully the Bengali translation.

This man, whose name is Rám Shankar Ráyá, received his first impressions in favour of Christianity at Dacca, from hearing the preaching of the missionaries there, and from reading the Scriptures and other books in the native tongue. He seems very earnest, and is earning a small salary by doing work in connexion with one of the government salt stations here. I hope he will stand firm, and adorn the doctrine of God our Saviour among the heathen.

THE PUPILS IN THE INSTITUTION—INTERESTING SCENE.

Our Institution in Calcutta, which has a daily attendance of from 1000 to 1200, is divided into two departments—the *school* department, consisting of twenty-six classes, and the *college* department, consisting of five and sometimes six classes.

The school department is taught almost entirely by native teachers, of whom there are only about five or six who are Christians. The college department is conducted almost entirely by the missionaries. The pupils are of all ages, from five up to twenty-one or twenty-two, and at various stages of progress, from the alphabet on to Butler's Analogy, and the higher mathematics. Every morning they are assembled at ten o'clock, and the Divine blessing is invoked on the whole work of the day, after which they pass off in regular order to their respective classrooms with their respective teachers. Then begins a scene in every class-room which never fails to awaken the deepest interest in all who witness it. The presence of every one of these 1000 or 1200 pupils is not only an index of the value put on the education we provide, but also a proof that there are so many influential members of the native community who are willing to incur the risk of their children being converted rather than let them grow up without the benefit of the secular knowledge imparted in our institution. And this strong desire on the part of the parents, communicated to their children, is visible in the eagerness with which they receive instruction. Many of them have come to Calcutta from remote districts of Bengal, and are living with some friend or relative, for the express purpose of attending our institution, and many walk from their home four or five miles every morning, in the scorching sun or drenching rain, and return again after four o'clock when the institution closes. Some, I believe, whose native villages are on the banks of the river, and can avail themselves of boats, come distances of nine or ten miles every day. Once assembled in our class-rooms, our great aim as missionaries (which we by no means conceal from them or their parents) is to bring the Word of God so to bear on them that they be convinced of their sin and danger, and constrained, by the love of Christ, to cast in their lot with his people.

PUNA.

ANNUAL EXAMINATION.

The Rev. J. M. Muchell transmits a gratifying account of the institution and other schools at Puna, which appeared in the *Puna Observer*. He says (16th Oct.):—

There were several things of a gratifying kind in connexion with the Examination. We had not, indeed, the presence of the Governor as we had last year, his Lordship being in Bombay when the Examination took place; but the Chair was occupied by an admirable man, Mr. Reeves, Provisional Member of Council. We were also happy in having the Director of Public Instruction, Mr. C. J. Erskine; but I need not particularise names. Considering the season of the year, our friends mustered strong.

You will see that our numbers stand high—somewhat above one thousand. At our Examination last year, they did not quite amount to seven hundred. That there should be a considerable increase in our highest seminary, the English Institution, is also very encouraging; the numbers in it now approach three hundred, and will, I doubt not, soon exceed that mark.

Vernacular education, too, in Puna, can be of a very thorough kind. In several other places vernacular schools languish; not so here.

The Examination seemed greatly to interest, not only the European, but the Native visitors.—It certainly passed off remarkably well, and afforded abundant proof that our teachers and their pupils had entered with energy and heart into our plans.

Besides being present at the Public Examination, Mr. Erskine, the Government Director of Instruction, recently spent four hours in examining the classes of the Institution.

He is a man of high character and thorough mental culture; and we are thankful that our communication with government on educational matters will be through such a man.

MISSIONS TO THE JEWS.

A MISSIONARY PREACHING IN A JEWISH SYNAGOGUE.

The same correspondent adds:—Before closing, and even at the risk of exceeding the ordinary limits of a letter, I cannot refrain from communicating to you a remarkable occurrence which was a source of wonder to us, being both novel and quite unexpected. Several weeks ago the officiating Rabbi of these Jews, in a conversation with Mr. Imery, lamented the perpetual quarrels among their families, and grieved to attribute these disagreements to the very bounties which they were receiving from the English.—Mr. Imery hazarded the inquiry, if he might be permitted to address a few words of exhortation to them on their approaching Sabbath! The young Rabbi seemed at first rather startled by the proposal, but finally consented; and it was agreed that on the Saturday Mr. Imery should make his appearance in the Synagogue immediately after the reading of the law. We knew of it on Friday, and could scarce credit the fact. At the appointed hour Mr. I. entered their place of worship, where upwards of seventy Jews were assembled. All eyes were turned towards the stranger, whom the Rabbi now introduced as 'a gentleman who would address a few friendly words to them.' Mr. I. took for his text Ps. 133.—'Behold, how good and how pleasant it is for brethren to dwell together in unity' He afterwards told us that he had felt great liberty in speaking to them from these words, and was enabled fully, and without reserve, to unfold to them the whole gospel plan of salvation for the ruined and lost. He was listened to with riveted attention; and as he proceeded to quote from the New Testament, several nodded acquiescence, and exclaimed, 'That is good.' A crowd of women, attracted by the novelty of the scene, ventured within the forbidden precincts, and stood silent listeners. After discoursing for an entire hour, Mr. I. closed, and received from many the outstretched hand, and hearty expressions of thanks; and one aged Jew said to him, 'You have counselled us as a father his children.' We have all felt the deepest interest in this precious opportunity, being thus afforded for witnessing for the truth before so many of the house of Israel, and we trust it may yet be found that this word has not yet returned void, but that it has prospered in that whereto it was sent.

SOUTH AUSTRALIA.

FORMATION OF A PRESBYTERY.

We have only within the last few weeks received intelligence of the important fact, that our brethren in S. Australia constituted themselves into a Presbytery, on 9th May, 1854. We have great pleasure in presenting to our readers a large extract from the authorised narrative of the proceedings. They are remarkable for distinctness in the enunciation of fundamental principles, and in every respect highly creditable to the Church in South Australia.

"The Rev. John Gardner of Chalmers' Church, Adelaide; the Rev. John Anderson, of Strathalbyn; the Rev. John Strachan Moir, of Smith's Creek and Gawler Town; with Messrs. George Young and James Benny, elders, having met and deliberated, it was unanimously resolved—that a Presbytery should be formed, to be called—"The Presbytery of the Free Presbyterian Church of South Australia." Preparations to this effect were duly made and intimation given from the respective pulpits, as well as by means of the press, that on the evening of the 9th of May, 1854, the Presbytery would be formed. A very large and deeply interested audience met in Chalmers' Church on that evening. Divine service was conducted by the Rev. John Gardner, who preached from Joshua xxii. 28, the middle clause, 'Behold the pattern of the altar of the Lord which our fathers made.' At the close of the services

Mr. Gardner descended from the pulpit to the platform, and, receiving the cordial sanction of the ministers and elders assembled to the formation of a Presbytery, did constitute the same by prayer, seeking specially the presence, guidance, and blessing, of the Great King and Head of the Church. The court being thus constituted, and a roll of members made up, it was moved by the Rev. John Anderson, and seconded by Mr. George Young—"That the Rev. John Gardner, of Adelaide, be elected moderator of Presbytery for the ensuing six months," a motion which was unanimously carried. It was then moved by Mr. James Benny, elder, and seconded by the Rev. John Anderson—"That the Rev. John S. Moir be appointed Clerk of the Court," which motion being carried, Mr. Moir cheerfully accepted office and promised all faithfulness in the discharge of his duties as clerk. The Moderator, having obtained permission to vacate the chair, submitted a "Draft of Constitution" that it might be adopted, if approved, as the Fundamental Act of the Presbytery.

NATIVE CHRISTIAN AGENCY IN ABYSSINIA.

A few months ago, there was given in the *Record* some account of the missionary efforts in Abyssinia, of the two brothers Gabriël and Mariaké Warké; and the simple eloquence of the former in an address, delivered at a prayer meeting in Bombay, could not fail to awaken the sympathy of our readers. Gabriël Warké was then on a visit to Dr. Wilson, in Bombay, with a view to obtaining additional supplies of the Holy Scriptures, and other means for advancing the cause of gospel truth in his native land, to which he returned last January. In the midst of many difficulties they are steadfast in the faith, and diligent in teaching the children to read the Bible and in distributing it. They have devoted themselves to this work in preference to every opening of secular advancement in their own country, and only ask a small competence for the support of themselves and their families from Christian benevolence. We would call attention to the opportunity now afforded of aiding this mission, by sending contributions of money or work for the bazaar in Bombay, of which the advertisement will be found in another column.—*Home and Foreign Record.*

PATAGONIAN OR SOUTH AMERICAN MISSION.

A lecture was delivered by the Rev. George Packenham Despard, on Monday evening, in the Free New North Church, on the present state and future prospects of this Mission; and a public meeting of the friends of the Mission was held yesterday afternoon, in one of the rooms of Queen Street Hall, presided over by Bailie Brown Douglas. The meeting was well attended. The Chairman referred to the past history of this Mission, observing that it was only four years ago, since the public mind was thrilled by the publication of the melancholy deaths of Captain Gardiner and his Christian associates on the inhospitable shores of Patagonia; and said, that the lesson which he drew from what had occurred was, not that they should abandon the Mission, but that, profiting by the experience of the past, they should persevere, and adopt another plan of bringing the gospel within the reach of the natives of that part of the world. The Rev. Dr. Thomson introduced Mr. Despard, who had, after the parent Society had for years vainly endeavoured to find a clerical superintendent for the Mission, agreed to undertake the responsible and arduous duty himself. Mr. Despard, in adopting this step, was about to leave many earthly comforts, and to give up a lucrative position; and this was, he said, enough to gather around him the sympathy, and prayers, and support of every person present.—Mr. Despard, in the course of his address, referred

to the early history of the Mission, and to the steps which they had taken to prevent any such disasters as had marked the commencement of their proceedings. The "Allan Gardiner," a vessel expressly built for the Society under the care of Captain Sullivan, who had for a great number of years been in communication with the Falkland Islands, and had sounded all the coasts, had been entrusted to the care of Mr. William Parker Snow, who had formerly been employed as second in command in Lady Franklin's Arctic vessel, and who had circumnavigated the globe five times, besides having travelled much by land. Captain Snow, after inspecting the vessel, said she was as strong as any Arctic vessel. The Society had done everything in their power to study the comfort of those on board and of the land party, by providing stores of all kinds that would last for twelve months, and all kinds of materials that would be required on shore. Several whale boats had been placed on board. A superintending surgeon had been engaged, and also a properly qualified catechist, a carpenter who had been brought up in one of the Moravian schools, and a person who was a mason by trade, and also knew something of the smith business. Keppel Island, one of the Falkland group, had been selected as the Mission station, from which access could be obtained to the mainland. Besides preaching the gospel, they were to carry on agricultural operations, and to become, in fact, a kind of Moravian colony.—The vessel had safely reached its destination, and he intended to leave Liverpool in April in one of the vessels that sailed from that port for that quarter of the world, a free passage having been offered him by Mr. William Jones. Mr. Despard said, that the Society, although called the Patagonian Mission, embraced in its sphere of labours the whole of South America, and intended to take advantage of any openings which might present themselves for the diffusion of the gospel throughout that vast continent.—After adverting to the fact that this part of the world had been wholly overlooked by the Christian Church, he said that although the members of the Society belonged to the Church of England, yet it was based on evangelical principles, as their object was not to preach the Church of England, but Christianity; and that it was only after having applied to the Church Missionary Society, Scottish, and other Missionary Societies, to add this to their spheres of labour, but without success, that they brought its claims before the public. The Rev. Mr. Moody Stuart conducted the devotional exercises.—*Edinburgh Witness.*

EXTRAORDINARY PREACHER.

The City of London has again been favoured with the labours of a preacher, whose wonderful success promises to rival that of Whitfield. Mr. Spurgeon is a Baptist minister, of twenty-one years of age. The chapel in which the congregation under his pastoral care worshipped before he came among them soon became too small, and while it was being enlarged, he preached in Exeter Hall, which was regularly filled with about five thousand hearers. When the enlarged chapel was re-occupied, the whole of the new sittings were immediately let, and three hundred persons were disappointed who applied for seats. Mr. S. preaches in many other places besides his own chapel, and thousands gather around him in the open air. God has greatly blessed his labours, and in a few months, more than three hundred had been added to the church through his instrumentality. He usually spends four mornings of the week in conversing with persons under conviction.

Mr. S. is evidently not an ordinary man.—

In his preaching there is much to make it effective. Though not *College bred* or highly refined, he is well educated. His homeliness reaches the illiterate, his originality and power arrest the thoughtful and learned, while his earnestness and independence command attention from all. His doctrine also, highly Calvinistic, or we should rather say, fully Scriptural, is the truth which saves. He is avowedly dependent on the Spirit's work for giving effect to his preaching, and consistently gives due prominence to the closely-allied, though old-fashioned doctrines of total depravity, unconditional election, vicarious atonement, and final perseverance.

Mr. S. is charged with being offensively severe on all who differ from him, and perhaps deservedly. But the truth will be evil spoken of, and to accomplish any good, men must encounter opposition. In reading about such a man, we thank God that he is now raised up in London, as a witness for the truth, powerful as acceptable; for we are sure that the foolishness of preaching by such men will be more effectual for putting down Hydo Park riots, preventing Sabbath desecration, and restraining that Infidel spirit which produces these, than all combinations of men, or acts of legislatures—"when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

We subjoin an extract from a sermon preached by Mr. Spurgeon in the open air in Hackney, London, to a congregation of about twelve thousand persons. We copy from the *Montreal Pilot*. The text was Matthew viii. 11. 12 "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out," &c. After a few introductory remarks, he proceeds:—

My text has two parts. The first is very agreeable to my mind, and gives me pleasure; the second is terrible in the extreme; but, since they are both the truth, they must be preached. The first part of my text is, "I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The sentence which I call the black, dark, and threatening part is this: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

I. Let us take the first part. Here is a most glorious promise. I will read it again: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." I like the text, because it tells me what heaven is, and gives me a beautiful picture of it. It says, it is a place where I shall sit down with Abraham, and Isaac, and Jacob. O what a sweet thought that is for the working-man. He often wipes the hot sweat from his face, and he wonders whether there is a land where he shall have to toil no longer. He scarcely ever eats a mouthful of bread that is not moistened with the sweat of his brow. Often he comes home weary, and flings himself upon his couch, perhaps too tired to sleep. He says, "Oh! is there no land where I can rest? Is there no place where I can sit, and for once let these weary limbs be still? Is there no land where I can be quiet?" Yes, thou son of toil and labor,

"There is a happy land
Far, far away!"—

where toil and labor are unknown. Beyond you blue welken there is a city fair and bright, its walls are jasper, and its light is brighter than the sun. There "the weary are at rest, and the wicked cease from troubling." Immortal spirits are yonder, who never wipe sweat from their brow, for, "they sow not, neither do they reap;" they have not to toil and labor.

"There on a green and flowery mount
Their wearied souls shall sit,
And with transporting joys recount
The labors of their feet."

To my mind, one of the best views of heaven is that it is a land of rest—especially to the working man. Those who have not to work hard, think they will love heaven as a place of service. That is very true. But to the working man, to the man who toils with his brain, or with his hands, it must ever be a sweet thought that there is a land where we shall rest. Soon this voice will never be strained again; soon, these lungs will never have to exert themselves beyond their power; soon, this brain shall not be racked for thought; but I shall sit at the banquet-table of God; yea, I shall recline on the bosom of Abraham, and be at ease for ever. Oh! weary sons and daughters of Adam, you will not have to drive the ploughshare into the unthankful soil in heaven, you will not need to rise to daily toils before the sun hath risen, and labor still when the sun hath long ago gone to his rest, but ye shall be still, ye shall be quiet, ye shall rest yourselves, for all are rich in heaven, all are happy there, all are peaceful. Toil, trouble, travail, and labor, are words that cannot be spelled in heaven, they have no such things, for they always rest.

And mark the good company they sit with. They are to "sit down with Abraham, and Isaac, and Jacob." Some people think that in heaven we shall know nobody. But our text declares here, that we "shall sit down with Abraham, and Isaac, and Jacob." Then I am sure that we shall be aware that they are Abraham, and Isaac, and Jacob. I have heard of a good woman, who asked her husband, when she was dying, "My dear, do you think you will know me when you and I get to heaven?" "Shall I know you?" he said, "why, I have always known you who I have been here, and do you think I shall be a greater fool when I get to heaven?" I think it was a very good answer. If we have known one another here, we shall know one another there. I have dear departed friends up there, and it is always a sweet thought to me, that when I shall put my foot, as I hope I may, upon the threshold of heaven, there will come my sisters and brothers to clasp me by the hand, and say, "Yes, thou loved one, and thou art here." Dear relatives, that have been separated, you will meet again in heaven. One of you has lost a mother—she is gone above; and if you follow the track of Jesus, you shall meet her there. Methinks I see yet another coming to meet you at the door of paradise; and though the ties of natural affection may be in a measure forgotten—I may be allowed to use a figure—how blessed would she be as she turned to God, and said, "Here am I, and the children that thou hast given me." We shall recognize our friends:—Husband, you will know your wife again. Mother, you will know those dear babes of yours—you marked their features when they lay panting and gasping for breath. You know how ye hung over their graves when the cold sod was sprinkled over them, and it was said, "Earth to earth, dust to dust, ashes to ashes." But ye shall hear those sweet voices once more; ye shall yet know that those whom ye loved have been loved by God. Would not that be a dreary heaven for us to inhabit, where we should be alike unknowing and unknown? I would not care to go to such a heaven as that. I believe that heaven is a fellowship of the saints, and that we shall know one another there. I have often thought, I should love to see Isaiah; and, as

soon as I get to heaven, methinks I would ask for him, because he spoke more of Jesus Christ than all the rest. I am sure I should want to find out good George Whitfield—he who so continually preached to the people, and wore himself out with a more than seraphic zeal. O yes! we shall have choice company in heaven when we get there. There will be no distinction of learned and unlearned, clergy and laity, but we shall walk freely one among another; we shall feel that we are brethren; we shall “sit down with Abraham, and Isaac, and Jacob.” I have heard of a lady who was visited by a minister on her death-bed, and she said to him, “I want to ask you one question, now I am about to die.” “Well,” said the minister, “what is it?” “Oh!” said she, in a very affected way, “I want to know if there are two places in heaven, because I could not bear that Betsy in the kitchen should be in heaven along with me, she is so unrefined?” The minister turned round and said, “O don’t trouble yourself about that, madam. There is no fear of that; for until you get rid of your accursed pride, you will never enter heaven at all.” We must all get rid of our pride. We must come down and stand on an equality in the sight of God, and see in every man a brother, before we can hope to be found in glory. Ay, we bless God, we thank him that there will be no separate table for one and for another. The Jew and the Gentile will sit down together. The great and the small shall feed in the same pasture, and we shall “sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.”

But my text hath a yet greater depth of sweetness, for it says, that “many shall come and shall sit down.” Some narrow-minded bigots think that heaven will be a very small place, where there will be a very few people, who went to their chapel, or their church. I confess, I have no wish for a very small heaven, and love to read in the Scripture that there are many mansions in my Father’s house. How often do I hear people say, “Ah! strait is the gate and narrow is the way, and few there be that find it. There will be very few in heaven, there will be most lost.” My friend, I differ from you. Do you think that Christ will let the devil beat him? that he will let the devil have more in hell than there will be in heaven? No: it is impossible. For then Satan would laugh at Christ. There will be more in heaven than there will be among the lost. God says, that “there will be a number that no man can number who will be saved;” but he never says that there will be a number that no man can number that will be lost. There will be a host beyond all count who will get into heaven. What glad tidings for you and for me! for if there are so many to be saved, why should not I be saved? why should not you? why should not you man, over there in the crowd, say, “cannot I be among the multitude?” And may not that poor woman there take heart, and say, “Well if there were but half-a-dozen saved, I might fear that I should not be one; but since many are to come, why should not I also be saved?” Cheer up, disconsolate! Cheer up, son of mourning, child of sorrow, there is hope for thee still! I can never know that any man is past God’s grace. There be a few that have sinned that sin that is unto death, and God gives them up; but the vast host of mankind are yet within the reach of sovereign mercy.—“And many of them shall come from the east, and from the west, and shall sit down in the kingdom of heaven.”

Look at my text again, and you will see where these people come from. They are to “come from the east and west.” The Jews said that they would come from Palestine, every one of them, every man, woman, and child; that there would not be one in heaven that was not a Jew. And the Pharisees thought that if they were not all Pharisees, they could not be saved. But Jesus Christ said, there will be many that will

come from the east and from the west. There will be a multitude from that far-off land of China; for God is doing a great work there, and we hope that the gospel will yet be victorious in that land. There will be a multitude from this western land of England, from the western country beyond the sea in America, and from the south in Australia; and from the north in Canada, Siberia, and Russia. From the uttermost parts of the earth there shall come many to sit down in the kingdom of God. But I do not think this text is to be understood so much geographically, as spiritually. When it says that they “shall come from the east and the west,” I think it does not refer to nations particularly, but to different kinds of people. Now “the east and west” signify those who are the very furthest off from religion; yet many of them will be saved, and get to heaven. There is a class of persons who will always be looked upon as hopeless. Many a time have I heard a man or woman say of such a one, “he cannot be saved: he is too abandoned. What is he good for? Ask him to go to a place of worship—he was drunk on Saturday night. What would be the use of reasoning with him? There is no hope for him. He is a hardened fellow. See what he has done these many years. What good will it be to speak to him?” Now, hear this, ye who think your fellows worse than yourselves—ye who condemn others, whereas ye are often just as gaily: Jesus Christ says, “many shall come from the east and west.” There will be many that were drunkards once. I believe among that blood-bought throng there are many who reeled in and out the tavern half their lifetime. But by the power of divine grace they were able to dash the liquor cup to the ground. They renounced the riot of intoxication—fled away from it—and served God. Yes! There will be many in heaven who were drunkards on earth. There will be many harlots: some of the most abandoned will be found there. You remember the story of Whitfield’s once saying that there would be some in heaven who were “the devil’s castaways;” some that the devil would hardly think good enough for him, and yet whom Christ would save. Lady Huntingdon once gently hinted that such language was not quite proper. But just at the time there happened to be heard a ring at the bell, and Whitfield went down stairs. Afterwards he came up and said, “your ladyship, what do you think a poor woman had to say to me just now? She was a sad profligate, and she said, ‘O, Mr. Whitfield, when you were preaching you told us that Christ would take in the devil’s castaways, and I am one of them,’ and that was the means of her salvation. Shall anybody ever check us from preaching to the lowest of the low? I have been accused of getting all the rabble of London around me. God bless the rabble! God save the rabble! then, say I. But suppose they are ‘the rabble!’ Who need the gospel more than they do? Who require to have Christ preached to them more than they do? We have lots of those who preach to ladies and gentlemen, and we want some one to preach to the rabble in these degenerate days. Oh! here is comfort for me, for many of the rabble are to come from the east and from the west. Oh! what would you think if you were to see the difference between some that are in heaven and some that shall be there! there might be found one, whose hair hangs across his eyes, his locks are matted, he looks horrible, his bloated eyes start from his face, he grins almost like an idiot, he has drunk away his very brain until life seems to have departed, so far as sense and being are concerned; yet I would tell to you, “that man is capable of salvation”—and in a few years I might say “look up yonder,” see you that bright star? discern you that man with a crown of pure gold upon his head? do you notice that being clad in robes of sapphire and in garments of light? That is the self-same man who sat there, a poor benighted, almost idiotic being! yet sovereign

grace and mercy have saved him! There are none, except those, as I have said before, who have sinned the unpardonable sin, who are beyond God’s mercy—fetch me out the worst, and still I would preach the gospel to them; fetch me out the vilest, still I would preach to them, because I recollect my master said, “Go ye out into the highways and hedges and compel them to come in, that my house may be filled.” “Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.”

DR. GUTHRIE ON THE MINISTRY.

At this season of the year the following paragraphs from a recent speech of the Rev. Dr. Guthrie of Edinburgh, will be found extensively appropriate:—

Look across the Atlantic to America, and you find that there they are complaining that all the energy, talent, and power of the rising youth of that country are going to other professions and mercantile business instead of the Church.—Look across the Irish Sea, and you will find the same in Ulster. Look to your own City of Glasgow, in which I am told, there is a singularly small number of students coming out for the ministry of the Free Church. That is to me a most melancholy fact. But I do not wonder at it; I am at liberty to devote myself to poverty, if I choose; but I don’t know that I am at liberty to devote my family to the poverty ministers must lay their account with. I do not want wealth in the Church; I do not want the Free Church to be a rich Church; I do not want the attractiveness of wealth set up; but I want the repulsiveness of poverty removed. People talk of ministers being spiritual men, but I wish to know if they think I can keep up a body of six feet two and a-half inches on air.

It is very easy to talk about ministers being men of spirituality,—I wish we were more so than we are,—but I would pray such talkers to remember that we are men of like passions with themselves, and like infirmities too. My doctrine is,—Lord, lead us not into temptation; and I want every Christian parent to be delivered from the temptation to which I know some have yielded, of turning away the aspirations of their children from the ministry, and directing them to more lucrative occupations. And I want our young men of talent to be delivered from the temptation of seeing their brethren made comfortable in other professions while they are ground down with difficulties. And I don’t want our ministers to be doing what I know some of them are doing, maintaining themselves on their private means; on what does not belong to them, but to their children. I once entered a lovely Free Church manse. The minister, a most devoted, excellent man, who would be an honour to any church, was from home, and his lady in conversation told me she had a son who had been attending Edinburgh College. I said I would be most happy to see him, and presumed, on learning that he had not been up last session, that he was in bad health. When I sympathized with her on that understanding, a most painful expression passed over her face, and I, seeing it was a painful subject, dropped it. I thought to myself,—now that son has turned out to be a mother’s heart-break; like other sons, he has gone away with a mother’s prayers and tears on his cheek, and a father’s blessing upon his head, and has become the victim of some of the vices of our large towns. But I began to think again,—is it possible that that young man may have been kept there at home, and lost the best year of his life because of the difficulty of sending him to college. So after conducting worship at the inn where I was living, I slid the conversation on to the manse and the minister, and said, “By the bye, the minister’s son was not at the college last session, do you know the reason why?” Upon which, to the credit of the man’s

kindly feeling and delicacy, he drew his chair to mine as close as he could, and whispered, "They were not able to send him." I don't know a better test than that of whether our ministers are adequately provided for.

Some people think, I have no doubt, that when Dr. Candlish or I got to the pulpit, we have nothing to do but to open our mouths, and out come the sermons like water out of a pump. I know a small town where a dancing-master, who who spends five weeks of the year, carries away, for teaching the children to kick up their heels, more money than two worthy Secession ministers of the place get all the year round. Some think that a minister is all the better for being kept poor. There was a friend of mine who was assistant to his father, a Seceding minister, and got £80 a year, while his father got £100. After his father's death, the question was, whether the minister should be kept at his old allowance of £80, or get the £100, like the father. Whereupon an honest man stands up in the congregation and said,—"Moderator, Aw'm clear for keeping the lad tar the aughty, and my reason is just this, that the church never had such ministers since she was a church, like them she had when they went about in sheep's skins and goat's skins, and lived in holes and caves o' the earth." Well, that is all very well; but I would be glad to know what the Edinburgh people would think of Dr. Candlish and me if we were seen walking in Prince's Street, my worthy friend in a goat's skin, and your humble servant in the clothing of a sheep? I meet that old narrow-minded worthy man, by the high authority of Matthew Henry, and I am disposed to leave the whole question in his hands. He said, and I believe the experience of the world will prove it, that a scandalous maintenance makes a scandalous ministry.

I have high ideas of the ministry. With Paul, I would so magnify my office, that I would like to see the finest genius and the noblest talent in the country devoted to that noblest office. Of course, I desiderate piety,—that is the first thing; but I am not one of those who think that God generally works by the weakest instruments: though he may do so to show his power. For that cause God called forth the wisdom and statesmanship of Moses, the poetry of David, the imagination of Isaiah, the burning fervour of Ezekiel, the pathos of Jeremiah, the logic and eloquence of the Apostle Paul—for that cause God sent down his own angels from heaven; and more than that, and above that, for that cause God sent down his own blessed Son. I set the pulpit in the highest position which any man can occupy on earth; and I desire, piety being granted, to see the first genius and the noblest talent of our country consecrated to the service of my blessed master. I do not speak for myself and existing brethren. We will very soon be mouldering in the dust. But I am exceedingly anxious for the fate of our Free Church, that the vexations and annoyances of debt and difficulty be taken out of the way of the rising ministry, and God grant such liberality to you and others that our youth may see no obstruction in the poverty of the ministry in coming to lay their noble talents at the feet of Jesus.—*Montreal Witness.*

DIALOGUE BETWEEN THE BIBLE AND A SINNER.

Bible. "Thus saith the Lord of hosts, Consider your ways."—(Hag. i. 5.)

Sinner. I am not so bad as some others.

B. "They that compare themselves among themselves are not wise."—(2 Cor. x. 12.)

S. I hope I am not so bad as to go to hell.

B. "The wicked shall be turned into hell."—(Ps. ix. 17.)

S. But God is merciful.

B. "Let every man take heed how he buildeth, for other foundation can no man lay than that is laid, which is Jesus Christ."—(1 Cor. in. 10, 11.)

S. Is there no mercy out of Christ?

B. "There is none other name under heaven given among men whereby we must be saved."—(Acts iv. 12.) "Jesus saith, I am the way; no man cometh unto the Father, but by me."—(John xiv. 6.)

S. I hope I do some good.

B. "There is none that doeth good, no, not one."—(Ps. xiv. 3.)

S. Is every thing that I do wicked?

B. "The thoughts of the wicked are an abomination to the Lord."—(Prov. xv. 26.)—"The ploughing of the wicked is sin."—(Prov. xxi. 4.)

S. I am sure I have some good thoughts.

B. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—(Gen. vi. 5.) "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders."—(Mark vii. 21.)

S. If my heart be so wicked, what shall I do?

B. "Repent, and turn from all your transgressions; and make you a new heart and a new spirit; for why will ye die?"—(Ezek. xviii. 30, 31.) "Give me thine heart."—(Prov. xxiii. 26.) "They first gave their own selves to the Lord."—(2 Cor. viii. 5.)

S. I try to be honest, and pay my debts.

B. "Christ is become of no effect unto you, whosoever of you are justified by the law."—(Gal. v. 4.)

S. What is the law?

B. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself."—(Matt. xxii. 37, 39.)

S. Surely I have kept the law in some measure.

B. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—(James ii. 10.)

S. But did not Christ do away the moral law?

B. "Think not that I am come to destroy the law: I am not come to destroy, but to fulfil."—(Matt. v. 17.) "Cursed is every one that continueth not in all things which are written in the book of the law to do them."—(Gal. iii. 10.)

S. How, then, shall I be delivered from the curse of the law?

B. "Christ hath redeemed us from the curse of the law."—(Gal. iii. 13.)

S. Will, all then, be saved?

B. "He that believeth shall be saved; but he that believeth not shall be damned."—(Mark xvi. 16.)

S. I do believe.

B. "The devils also believe, and tremble."—(James ii. 19.)

S. How, then, shall I go to work?

B. "This is the work of God, that ye believe on him whom he hath sent."—(John vi. 29.)

S. What is it to believe?

B. "With the heart man believeth unto righteousness."—(Rom. x. 10.)

S. I have been trying to do my best.

B. "Without faith it is impossible to please him."—(Heb. xi. 6.)

S. I have been praying and reading my Bible, &c.

B. "Ho that turneth away his ear from hearing the law, even his prayer shall be abomination."—(Prov. xxxviii. 9.)

S. Ought I not to pray?

B. "Men ought always to pray."—(Luko xviii. 1.) "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—(1 Tim. ii. 8.)

S. But will not God hear if I pray the best I can, though I have not a new heart, and do not believe?

B. "If I regard iniquity in my heart, the Lord will not hear me."—(Ps. lxxvi. 18.)

S. What must I do to be saved?

B. "Believe on the Lord Jesus Christ, and thou shalt be saved."—(Acts xvii. 31.)

S. Is Christ able to save me?

B. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—(Heb. vii. 25.)

S. But I am so unworthy, I am afraid he will not accept of me.

B. "Him that cometh to me, I will in no wise cast out."—(John vi. 37.)

S. Why, then, am I not saved?

B. "Ye will not come to me, that ye might have life."—(John v. 4.)

S. I think I am willing; I cannot believe that I am unwilling to come to Christ.

B. "Ho that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son."—(1 John v. 10, 11.)

S. I will believe, but cannot now.

B. "God now commandeth all men everywhere to repent."—(Acts xvii. 30.)

S. I must wait God's time.

B. "The Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts."—(Heb. iii. 7, 8.) "Behold, now is the accepted time; behold, now is the day of salvation."—(2 Cor. vi. 2.) "Come, for all things are now ready."—(Luko xiv. 17.)

S. How can I come now?

B. "Whosoever will, let him take the water of life freely."—(Rev. xxii. 17.)

S. If I am spared, I will try soon; perhaps to-morrow.

B. "Thou fool, this night thy soul shall be required of thee."—(Luko xii. 20.) "Ye know not what shall be on the morrow; for what is your life? it is even a vapour."—(James iv. 14.)

S. What would you have me do?

B. "Be reconciled to God."—(2 Cor. v. 20.)

S. But do I hate him?

B. "The carnal mind is enmity against God."—(Rom. vii. 7.) "Now have they both seen and hated both me and my Father."—(John xv. 24.)

S. I never thought I hated God.

B. "The heart is deceitful above all things."—(Jer. xvii. 9.) "He that trusteth in his own heart is a fool."—(Prov. xxviii. 26.)

S. Well, what must I do?

B. "Repent, and believe the gospel."—(Mark i. 15.) "Except ye repent, ye shall perish."—(Luko xiii. 3.) "He that believeth shall be saved; but he that believeth not shall be damned."—(Mark xvi. 16.)

S. What can I do more? I have done all I can.

B. "Ye shall find me, when ye shall search for me with all your heart."—(Jer. xxix. 13.) "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me."—(Isa. xxvii. 5.)

S. But may I be saved now?

B. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, thou shalt be saved."—(Rom. x. 9.)

S. Is this promise for me?

B. "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely."—(Rev. xxii. 17.)

S. I do believe with all my heart.

B. "Go thy way; and as thou hast believed, so be it done unto thee."—(Matt. vii. 13.)—"Return to thine own house, and show how great things God hath done unto thee."—(Luko vii. 39.) "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."—(Ps. cxv. 1.)—*Christian Treasury*

WOMAN'S SPHERE.

How vast, how almost limitless is the sphere of influence committed to woman by her Creator! The present life is but the beginning of its course; eternity and immortality can alone reveal its full extent. Home is the centre of that sphere, the utmost verge of being its circumference. Home is the throne from whence the voice of conjugal affection and maternal love sends forth mandates that are obeyed beyond the seas. A wife, a mother! the mistress of a household! what a responsibility is hers!

Ah! she whose province is a quiet home.
Within her hands doth hold the destiny
Of all who draw around the festive board,
Or pass long hours amid the atmosphere
Which doth pervade her special realm.

Strange that the minutiae of daily domestic life, the petty cares, the numberless, ever-recurring annoyances, and even the right or wrong performance of kitchen drudgery, should have an important bearing upon the present happiness and future destiny of the immortal mind. Yet so it is, and so close and intimate is the connection between the body and mind, that a neatly spread table and simple well-cooked food give a sense of comfort, and refine and elevate the social affections to an extent which is not perhaps sufficiently appreciated by those who despise domestic drudgery.

While it is true that a woman, however well educated and intelligent, who is not equally well versed in practical housekeeping, loses in a measure her own self-respect, and in some degree her influence for good over her husband and children, it is also equally certain that no woman should be exclusively devoted to domestic affairs. It is right, nay it is an imperative duty to devote a portion of her time to mental culture, for the sake of her family, for her own sake, and for the sake of the social circle of which she forms a part.

It is generally admitted that the mothers of our great men have done more to form their character than the fathers, and we think it not too much too to add, that woman has more to do in the world's reform than man. *But it must be done in the way that God has appointed.* Woman rules the world now. Her empire is the affections. Endowed by her Creator with finer sensibilities, more constant in her attachment, and possessing more fortitude and perseverance than man, the power is already hers. The only reason that all abuses in society are not corrected, is because she is not aware of her great influence and still greater responsibility. Women, especially American women, need to be more thoroughly educated. Let the fine powers of mind which God has given, be so cultivated, that the mother shall be able to give to the son his first and most indelible impressions of the beauty and value of an uncorrupt government and of free institutions, and our country is for ever safe. Let her be qualified, well qualified to sustain her part in conversation with her husband and other intelligent persons, on important subjects in the presence of her children; not in a dictatorial, unlady-like manner, but in the spirit of meekness. Let the arts and sciences, the improvements of the age, and the great changes among the nations of the earth, be the themes of rational conversation in the family, and the children who believe that no being in the whole world is as good as their own mother, will demonstrate the power of that mother's influence in after life.

The sphere of woman's influence is by no means confined to the domestic circle. Here, she has exclusive control, but the whole world feels her moral power. The devotion of the heathen women, degraded and enslaved as they are, is the principal cause of the perpetuity of idolatry. So in the Christian world. How long would Popery exist, if the minds of the women who profess that faith were enlightened and

arrayed against it? In the infancy of our own country, the influence of heroic women did much to gain for us our national freedom. It was Washington's mother who made him the hero in war, as well as in peace.

And now, in these "latter days," the best Christians and philanthropists well understand, that, to give prosperity and perpetuity to any benevolent object, the sympathies and the approval of woman must be obtained. Take away her efforts and influence from our missionary enterprises and benevolent institutions, and how long would they live?

Woman's sphere is not large enough, when it embraces every unfortunate, unhappy member of the human family! Not enough for her to do, when she is a Heaven-commissioned angel of mercy to man in his miserable fallen state; and the bright star on which his fondest hopes are fixed, to which his eye instinctively turns in the glad day-spring of prosperity, and whose undimmed light in the dark night of adversity guides him sweetly to the haven of rest!

They are not true to themselves, who seek to leave their appropriate work amid "the gentle charities of life," for the bustle and turmoil of party, the publicity of the rostrum, or any of those spheres of action which would in any wise detract from the retiring loveliness of the female character.

To be lovely and gentle, does not by any means imply that fashionable, sickly sensibility which will sigh and weep over the pages of a novel, yet withhold aid and sympathy from the suffering, *lest those delicate nerves be shocked.* But it means a full development of all the nobler feelings of woman's nature, a shrinking from unnecessary publicity, yet an *unshrinking performance of duty everywhere.*

At the bedside of the sick and dying a true woman finds an appropriate place. None like her can smooth the dying pillow, none like her can soothe the agony of the soul, as in gentle tones she points to "the Lamb of God who taketh away the sins of the world."

Surely no woman, who comprehends her responsibility, would dare to fling aside these precious gifts of her Creator, and attempt to fetter the Heaven-implanted aspirations of a mind better capacitated for the employments that angels love, than for the debasing bickering of political life, or the fierce combings for wealth and power, which are more in accordance with man's rugged nature.

No! rather let man and woman each pursue the course which the All-wise has appointed, till, in the glorious consummation of all things, is seen the beautiful harmony of every arrangement, as well in the moral as in the natural world.

Then will woman's sphere be found akin to the ministry of angels, and they who, as butterflies, are sporting on the breath of adulation, and they who seek to grasp the reins of power, will alike blush, that they no better understood their Heaven-appointed mission.—*Correspondent of Independent.*

SELECTIONS FOR CHILDREN.

I.—THOMAS LENNOT.

Long ago there was a learned Englishman named Thomas Lennot. He was reading a book which, in his day, was little known, namely, the New Testament. When he came to the "Sermon on the Mount," in Matthew v., and vi., and vii., he was amazed, finding our Lord there enjoining duties which flesh and blood think strange, and seek to avoid.

He read there, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." The simple-hearted man was like one thunderstruck, and

broke out into this exclamation, "O Jesus, either this is not thy gospel, or we are not Christians!"

Let us, as well as Thomas Lennot, read the Scriptures, and attend as we read. We find it written, "He that loveth father or mother more than me is not worthy of me."—(Matt. x. 37.)

We read again, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—(Luke ix. 23.) Young people, what do you say to these words? Are you Christ's, or are you not? Do you love father or mother more than him? Do you indulge yourselves, and seek to enjoy the world, and dislike to take up the cross? Then, either these are not the words of Christ, or you are not Christians.

Read again, "God loveth a cheerful giver."—(2 Cor. ix. 7.) "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—(1 John iii. 17.) Think of millions upon millions of unsaved souls, and think upon what you omit doing for them, though in your power, and can you help exclaiming, "O Jesus, either this is not thy gospel, or we are not Christians!"

Let Thomas Lennot's words sink deeply into your hearts.—*Free Church Children's Missionary Record.*

II.—"SET ON FIRE OF HELL."

So spake the apostle James of an ungodly tongue. But evil words proceed from an evil heart. Surely then it must be true of such a heart, that it too "is set on fire of hell."

What a picture this presents of the unrepented heart!

1. It tells of its likeness to Satan, the prince of Hell. Mr. Howatson once said that he knew of nothing that showed so much how like a sinner's heart is to the devil, as that, when he is tempted, he cannot tell whether the temptation is from Satan or from himself. Surely, then, these evil passions which burn in your breast, O Christless boy or girl! make you a child of the evil one, for they are "set on fire of hell."

2. It tells of the malignity of the unrepented heart. You think of hell as of a place where wickedness is at its height. And you think rightly. Its inhabitants blaspheme God day and night. But, dear young friend, this should make you tremble, for there burns in your breast a flame of the same kind. "It is set on fire of hell!"

3. It tells of the hopelessness of all the sinner's efforts to subdue his corruption. Could you, do you think, quench by your feeble arm, the flames of the bottomless pit? Oh no! So also, the fire of your sinful lusts is like that at which it is lighted—*unquenchable*—by you at least. Perhaps you have been thinking it would be easier by and by to turn from your sins. Ah, little do you think that sin is not a fire that ever burns out. It feeds upon itself, and thus it burns stronger day by day. "It is set on fire of hell!"

4. It tells of a power that can subdue your corruption. He who lighted the flames of the burning lake has power to quench them. Had he pleased, he might have devised a way of doing so. He alone could. And so he, and he alone, is able to quench these flames in your young hearts—these evil passions which are lighted at the unquenchable fire. Oh, flee to him, then! It is vain to hope for deliverance in any other way.—*Ibid.*

MONEYS RECEIVED UP TO FEB'Y 22.

KNOX'S COLLEGE FUND.

Ottawa	£13	5	0
Galt	6	0	0
Galt, Female Association.....	25	0	0
Metis	2	0	0
Rev. W. Macalister	0	10	0
Knox's Church, Hamilton	120	9	3
Cobourg	22	10	0

Owen Sound.....	5	3	1
John Fraser Finch.....	0	10	0
Aldboro'.....	6	10	0
Ingersoll.....	1	11	6
North Cavan.....	17	6	9
Grafton.....	4	0	0
Toronto, Knox's Church, in all.....	107	5	0

Names of Subscribers in our next.

BUXTON MISSION AND SYNOD FUND.

Oakville.....	£1	17	0
Dundas Street.....	0	16	11

£2 13 11			
Aylmer..... £0 14 7½			
Nepean.....	0	18	6
Bell's Corners.....	0	10	9
Earldley.....	0	4	1½

2 8 0			
Galt Sabbath School.....	4	6	5
Guelph.....	1	16	3
Second Congregation, Toronto.....	3	10	0
Kingston, Chalmers' Church.....	4	7	6
Do. 1854-5.....	3	11	3
Cobourg.....	5	0	0
J. Fraser, Finch.....	0	5	0
Lancaster.....	1	5	3
Dalhousie Mills.....	1	1	0
Sab. School, Knox's Church, Toronto.....	15	0	0
North Cavan.....	2	0	0
Thorah and Eldon.....	6	9	0

FOREIGN MISSIONS.

Amherstburgh.....	£0	17	6
Port Sarnia.....	4	1	9
Galt S. School, (Jewish Mission)...	4	6	5
Galt.....	14	0	0
Stratford.....	4	5	0
Cornwall.....	2	12	6
Woodstock, Gaelic.....	5	3	9
Melville Church, Marham.....	5	2	10
Brown's Corners.....	1	5	2
Henheim.....	2	15	1½
Boston Church.....	3	13	2
Scarboro', Knox's Church.....	9	5	0
Do. Melville Church.....	3	5	0
Ayr.....	8	13	9
Kingston, Chalmers' Church.....	3	10	9
Do. 1854-5.....	3	10	0
Nassagaweya.....	3	0	0
Dunnville.....	2	5	0
Baltimore.....	4	0	0
Bristol.....	1	3	6
Brockville.....	3	5	0
Dundas.....	5	15	0
Owen Sound.....	4	14	5
Fergus.....	6	2	6
Paris.....	1	13	9
Lochiel.....	2	16	6
Saugeen.....	3	13	0
Waterdown and Wellington Square,	2	7	6
Prescott.....	3	1	9
Lobo.....	2	5	9
Yarmouth.....	1	16	10½
Miss Anne Black.....	0	5	0
Fuslineh.....	4	5	0
Knox's Church, Toronto, including	£10	0	0
£10 from Mrs. Burns' Bible Class,	31	0	0
Cold Springs.....	1	19	10½

FRENCH CANADIAN MISSIONARY SOCIETY.

Aylmer.....	£1	3	6
Nepean.....	0	13	3
Bell's Corners.....	0	11	3
Earldley.....	0	10	0

£2 18 0			
London.....	5	0	0
Guelph.....	4	5	0
Kingston, Chalmers' Church.....	3	9	10
John Fraser, Finch.....	0	5	0
North Cavan.....	2	0	0

PRESBYTERY OF TORONTO'S HOME MISSION FUND.

York Mills.....	£2	16	2
Fisherville.....	5	11	8

£8 7 10			
Scarboro', Knox's Church, additional	0	5	0
Nottawa.....	1	1	0
Caledon West.....	1	10	0
Erin.....	0	15	0
Oakville.....	3	6	2
Streetsville.....	4	15	8½
Milton.....	8	3	9
Boston.....	5	2	6
Acton.....	5	11	5½
Erin.....	2	0	0
Caledon West.....	3	0	0
Norval.....	3	17	10
Union Church.....	3	4	11
Dundas Street.....	0	5	4
Second Congregation, Toronto.....	5	11	6
Thorah and Eldon.....	9	16	4½
Barrio.....	4	11	3
Sunnidale.....	1	16	9
Nottawasaga.....	1	17	3
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Nottawa.....	1	7	7½
Oro, Gaelic.....	£2	0	0
Mara, north end.....	1	0	0

BURSARY FUND.

Ladies' Association, Knox's Church,			
Galt.....	£25	0	0
Ladies' Association, Knox's Church,			
Hamilton.....	10	0	0
John Redpath, Esq., Montreal, formerly designated.....	10	0	0

WIDOWS' FUND.

Cobourg.....	£2	10	0
Donation, Angus Fletcher.....	0	2	6
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Rev. A. Melville, Rev. T. McPherson, Rev. W. S. Ball, Rev. J. W. Smith, Rev. D. McLeod, Rev. J. Anderson, Rev. J. McKinnon.			

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From the South Branch, Glengarry, per Arch'd McDiarmid, student.....	£0	18	0
Gaelic Meeting, Toronto, per J. Greenfield, student.....	1	13	6

ALEX. MATHESON, *Treas.*

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<i>Treasurer of Ladies' Association of Knox's Church, Hamilton.</i>			
1855. Dr.			
Jan. 13. To balance.....	£4	2	10
Profit on Building Society Shares.....	21	2	4
Dec. 31. To Subscriptions.....	14	2	5
Annual Sale.....	181	16	0

£221 3 8			

1855. Cr.			
Dec. 31. By Home Mission Fund.....	£50	0	0
Bursary Fund.....	10	0	0
Aid to Student.....	10	0	0
Manse Fund.....	112	12	4
Mission Sab. School.....	5	0	0
Local Fund, Knox's Ch. 12 0 0			
Expenditure for Sab.....	17	3	5
Balance.....	4	7	11

£221 3 8			

ANN WALKER, *Treasurer.*

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The following articles were brought by Mrs. Willie, for the Museum of Knox's College:—

From John Cowan, Esq.—
Niger Mat and Cup, brought by Dr. Hutchison, of the late Niger Expedition.

From Capt. R. Campbell of Braybank, Inverness—

Specimen of Writing, and Writing Materials; and Badges of Indian Chiefs, from Intivior and Adigau, (in interior of India.)

From Mrs. Mather—

Specimens of Stones, from the celebrated Lead Mines of Strontian, in Argyleshire.

From Mrs. Capt. Broadfoot—

Pair of Chinese Suppers, and other small articles from her and Mrs. Allen of Glasgow.

Also, Specimens of British Flies, gathered by Miss Emma Willis of London.

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