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# THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

**VOL. XV.**

**TORONTO, SEPTEMBER, 1859.**

**No. 11.**

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## PRESBYTERY OF HAMILTON.

An adjourned meeting of this Presbytery will be held at Guelph, on Thursday, 1st September, at 1 o'clock, P. M.

The next ordinary meeting will be held at Hamilton, on the first Tuesday of October, at 10 o'clock, A. M. Members are requested to notice that the Presbytery does not, on this occasion, meet as usual, on the second Tuesday of the month, the change being made to suit the opening of Knox College.

JAMES MIDDLEMISS, *Pres. Clerk.*

## PRESBYTERY OF KINGSTON.

The next ordinary meeting of his Presbytery will be held on the second Tuesday of October, at Ten o'clock A.M., in Brock Street Church, Kingston.

A. McALISTER, *Pres. Clerk.*

## PRESBYTERY OF LONDON.

This Presbytery will meet in St. Andrew's Church, London on Tuesday, 27th September, at Ten o'clock A.M.

Wm. DOAK, *Pres. Clerk.*

## PRESBYTERY OF COBURG.

The next ordinary meeting of this Presby-

tery will be held at Peterboro, (in the basement of the New Church,) on the first Tuesday of October, at Eleven o'clock A.M.

JAMES BOWIE, *Pres. Clerk.*

## PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery will be held at Toronto on the first Monday of October, at 7 P.M.

W. GREGG, *Pres. Clerk.*

## PRESBYTERY OF MONTREAL.

This Presbytery will meet at Montreal on the first Tuesday of October, at Eleven o'clock A.M.

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

## KNOX COLLEGE—OPENING OF SESSION.

The Session of 1859-60 will open on the first Wednesday of October. The opening Lecture will be delivered in the College Hall, on that day, at half-past Eleven A.M., by Professor Young.

## MEETING OF COLLEGE BOARD.

The Board of Management of Knox College will meet in the College on the first Wednesday of October next, at the close of the opening Lecture.

WILLIAM GREGG, *Chairman.*

## HOME MISSION COMMITTEE.

The Home Mission Committee will meet in Knox College on the first Wednesday of October, at Four o'clock P.M.

ROBERT UEE, *Convener.*

## FRENCH CANADIAN MISSIONS.

Difficulties having arisen in the way of an effective meeting of the Synod's Committee on this subject, as proposed to be held in Montreal in September, and Mr. Wolff, the Secretary of the French Canadian Missionary Society not having yet returned from England, it has been thought advisable to postpone indefinitely the meeting of Committee.

ROBERT BURAS,  
Convener.

August 15, 1859.

## THE SYNOD'S FOREIGN MISSION.

At a late meeting of the Synod's Foreign Mission Committee, the Convener was instructed to inform, by notice in the *Record*, the Ministers of the Church, that the Committee would be ready to receive intimations from any of them of his willingness to entertain a call to proceed as Missionary to Vancouver's Island or British Columbia, should the Church think proper to give such a call.

It is requested that correspondence on this subject shall be in the hands of the Convener on or before the 1st of October next.

THOMAS LOWRY, *Convener.*

Whitby, August 20, 1859.

## THE RECORD.

The Committee for the management of the *Record* are about to issue a circular to Ministers, and to those who act as agents, with the view of obtaining an increased number of subscribers at the commencement of a new volume, and with the view also of means being adopted for collecting the outstanding arrears. These arrears have, in some cases, been accumulating for a number of years. Not a few have been receiving the *Record* for many years without remitting. It is evident that this cannot go on. The truth is, inconvenience is felt even at the present time in consequence of delay in the coming in of receipts. Let each one who receives the *Record*, ask whether he has yet paid for it, and if not, let him remit at once.

The price for next volume will be half a dollar, if paid strictly in advance, if not paid before the end of the second month from the commencement of the volume, the price will be, by direction of Synod, 3s. 1 $\frac{1}{2}$ d. currency.

## TO ADVERTISERS.

The *Record*, having a circulation of nearly 5,000, extending over the whole extent of the Province, and among an intelligent class of readers, may be regarded as one of the best channels for advertising.

Advertisements will be inserted on most reasonable terms.

## To Merchants.

### THE MONTREAL WITNESS

Emanates from the Commercial and Financial Metropolis of Canada, and contains twice a week a Commercial Review, carefully compiled from the best sources of information, by the undersigned, who, on account of his business as a Commission Merchant, is intimately acquainted with the Produce Trade. It should, therefore, be considered a necessary aid to business by every Merchant, whether in cities or country places; and it possesses the great advantage that, when it has served its purpose in the Counting House, it will be found eminently suitable for the family.

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*Proprietor*

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Latin, Cæsar, De Bell. Gall. 1st and 2nd, Books, Greek, John's Gospel, Arithmetic, Geography, History of Eng'nd, and English Grammar.

II. For Students entering second year.

Latin, Aeneid; Book VI. Greek, Epistle to Ephesians: 1st and 2nd Timothy; Iliad, Book I. Euclid, Books I, II, III, IV. Algebra, to Quadratic Equations, (inclusive.)

III. for Students entering third year.

Latin, Horace, 1st Book of Odes, Greek, Acts of Apostles, and the three Epistles of John. Whately's Logic. Reid's Essays on the Intellectual Powers, to the end of the doctrine of Perception.

IV. For Students entering Theological Course.

Latin, Horace,—Ars Poetica. Greek, Epistle to Romans. Hebrew, Grammar. Genesis, Chap. I to X. Psalms, 1 to X. Wayland's Moral Philosophy

V. For second year Theological Students.

Latin, Cicero de Amicitia. Greek, Galatians, Hebrews. Hebrew, Psalms 1 to 30. Exegetical Theology, Hodge on the Ephesians. Evidences, Butler's Analogy, Paley's Evidences. Natural Theology, Paley.

VI. For third year Theological Students,

Latin, Calvini Institut, Lib III Chap. 4 (Collocat. Lat.) Greek, New Testament ad aperturam. Hebrew, Psalms 30 to 50. Isaiah 40 to 50. Exegetical Theology, Ep. to Hebrews. Ecclesiastical History, Biblical Church History and first four centuries. Systematic Theology, Calvin, Hill.

KNOX COLLEGE—BURSARIES.

BURSARIES will be awarded during the session (1859-60) according to the following Scheme:—

I. The John Knox Bursary of £10, (founded by Isaac Buchanan, Esq.,) for the best Essay on "The nature of Sanctification, or Gospel Holiness," showing its relation to the covenant of grace,—to the atonement, and to justification by faith,—also, asserting the obligation and defining the nature and uses of good works, with reference to the Romish errors of merit, perfection, and supererogation.

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

III. A Gaelic Bursary of £5, open to Students of the preparatory classes, for the best Essay on "The obligation of the Sabbath." The competitors will also have to submit to an oral examination.

IV. A Gaelic Bursary of £5, open to Student of the Theological classes for the best Sermon (in Gaelic), on Phil. iii, 8: the length of the Sermon not to exceed twenty minutes.

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

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

By Order.

Toronto, 15th April, 1859

NEW BOOKS.

MOSHEIM'S Ecclesiastical History by James Murdock, D.D., revised, and supplementary notes added by James Seaton Reid, D.D., Professor of Ecclesiastical History in the University of Glasgow. One thick vol., 8vo., 1859. Price \$2 50.

Crisis of Being: Six Lectures to Young Men, on Religious Decision, by D. Thomas, editor of The Homilist, Progress of Being, &c Stockwell, London, 75 cents.

The Homilist, Vol. I.—\$150. Vol II. to VII.—\$2. Seven annual volumes of The Homilist are now before the world. It is now rooted in one of the best soils in the religious world, the soil of unsectarian, independent, and progressive thought. Thousands of ministers of all denominations, many of them the first preachers of the age, and some of the dignitaries of the Church, heartily welcome it to their homes.

Progress of Being: Six Lectures to Young Men on the Free Progress of Man, by Rev. D. Thomas, editor of The Homilist, Crisis of Being, &c. 75 cents.

Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. New edition from eighth London edition, 2 vols., \$4 00.

Eadie's Commentary on the Phillipians, \$2. Haldane on the Romans, \$2 50. Brown's Sufferings and Glories of the Messiah, \$1 50.

Brown's Analytical Exposition of the Romans, \$2 50.

Brown on the First Epistle of Peter, \$2 50. A Voice from the Desert, or, the Church in the Wilderness, by Rev. Robert Simpson, author of Traditions of the Covenanters, 75 cents.

Expository Outlines, Sketches and Outlines of Sermon upon the most important paragraphs of the New Testament, by the author of The Faithful Witness, Footsteps of Jesus, &c., \$1. Spurgeon's Gems, \$1.

Spurgeon's Sermons—fourth series, \$1. Guthrie's City: Its Sins and Sorrows, \$1. Guthrie's Gospel in Ezekiel, \$1. Robertson's Sermons—third series, \$1. St. Augustine: a Biographical Memoir, by the Rev. John Baillie, Cambridge, 75 cents. Scotland: Its Faith and Features, by Rev. Francis Trench, 2 vols in one, \$1 25.

J. CAMPBELL,

102 Yonge Street, Toronto.

Board and Education.

REV. JOHN B. LOGAN, M. A.

THE Third Session of the Weston County Grammar School will begin on Monday, 8th August, when a few additional boarders can be received.

Mr. Logan prepares students for entrance examinations to the various professions.

To Students looking forward to a Divinity Course, he makes a considerable reduction in his terms.

Inquiries promptly answered. Weston, July, 1859.

NEW BOOKS JUST RECEIVED.

FOR SALE by D. McLELLAN, Hamilton C. W.

Spurgeon's Fifth Series of Sermons..... \$1.10  
Hugh Millers, Popular Geology..... 1.38  
Mansel's Limits of Religious Thought.. 1.10  
Life of John Milton Vol. 1..... 3.00  
Sir W. Hamilton's Lectures on Metaphysics 3.25  
Rylo's Exposition of Luko..... 1.10  
Jacobus do Acts..... 0.80  
Our Ch. Classic's by Dr. Hamilton 4 vol. 4.50  
Dr. Hodge on 2nd Corinthians..... 1.10  
Bishop Taylor's life of Christ 2 vol..... 2.20  
Life of Captain Bates..... 0.80  
The Best Things by Dr. Newton..... 0.80  
Mrs. Gatty's Book, Notes in the Sunbeam &c. 7. vol. .... 0.33  
Uncle Jack the Fault Killer..... 0.45  
Dr. Brown's Notes on the Gospels..... 0.70  
The Accepted Time by Christian..... 0.70  
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Dr. Guthrie's Saints' Inheritance..... \$1 00  
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Ministry of Life, by the author of Ministering Children..... 1.10  
Life of Socrates by Grote..... 0.63

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JOHN C. GEIKIE,  
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# The Record.

TORONTO, SEPTEMBER, 1859.

TIMES OF REFRESHING.

(A Sermon by the Rev. John Mack, of Red River.

Acts iii. 19,—“When times of refreshing shall come from the presence of the Lord.”

It is possible that the Apostle has his eye specially directed to the glorious period of our Lord's second coming, to be glorified in his saints, and admired in all them that believe. Then, indeed, shall those who have repented, and been converted, and have had their sins blotted out, enjoy times of refreshing from the presence of the Lord. “Then the dead in Christ shall be raised to life, and the living in Christ shall be changed, and both shall be caught up together in the clouds, to meet the Lord in the air; and so shall be for ever with the Lord.” “Then shall they see him as he is, and therefore, shall be like him.” Then he shall make them full of joy with his countenance—his very presence shall fill them with gladness, “for in his presence is fulness of joy, and at his right hand are pleasures for evermore.”

But with the usual comprehensiveness of Scripture language, it may embrace all such manifestations of God's special grace as are from time to time vouchsafed to men, to enliven their spirits, to melt their hearts, and to lead them to devote themselves unreservedly to God, or, if still in a state of nature, to awaken them, and bring them to the Saviour. It is in this latter view that we purpose to consider the words at present.

In discussing the subject thus indicated, we shall.

I. Inquire into the nature, character, and effects of such times, “of refreshing from the presence of the Lord,” &c.

II. Whether there is not great need for such times.

III. What means are to be employed in order to secure such times, &c.

I *Times of Refreshing*.—There is something to excite pleasing sensations in the very sound, yet something that implies an imperfect state. It suggests weariness and rest,—hunger and strengthening food,—a dry and thirsty land, and springing fountains of cool limpid water, weakness and discouragement of mind, and some good word to cheer and strengthen. It is in your mind associated with all you felt on some past occasion, when you were relieved from bodily weakness or pain, and mental or spiritual depression—and restored to strength, and cheerfulness, and joy.

Times of refreshing from the presence of the Lord are seasons of spiritual awakening and revival—of awakening as regards unconverted sinners—of revival as regards those who are already subjects of divine grace. It is the Spirit of God that works effectually in the hearts of men, whether to awaken them out of nature's sinful sleep, or to re-invigorate their languishing spiritual affections and feelings, and it is, therefore, by the outpouring of the Spirit of God that such blessed times are brought to pass. Hence in our text these times or seasons of refreshing are said to be from the presence of the Lord. The residue of the Spirit is with Him, and out of the exhaustless treasure and store of divine grace laid up in His presence, He pours out copiously for the refreshment of His heritage when it is weary.

When we speak of times of refreshing or revival, we have the idea a general striving up on the subject of religion.—If men begin to think much more on that subject than formerly;

—if a deepening concern about their souls has seized on the minds of numbers; if many sinners are aroused from their insensibility, and forced in spite of their pride and stubbornness to ask eagerly after the way of salvation, and when conversions to God begin to be greatly multiplied, and when the saints feel their languishing graces revived, their doubts removed, and their peace, and love, and hope, and joy abounding—then we speak of the state of things as a time of revival, or, “refreshing from the presence of the Lord.”

Now, we believe, that from the beginning the Spirit of God has been working in the hearts of men, always beginning and carrying on the work of grace in some heart or other, and that, therefore, God has never been without a witness. But then from the history of the Church it clearly appears that it is His plan, from time to time, to come forth with extraordinary power and visit His Church with peculiar displays of his grace and love Revivals, although they may have a modern name, are not to be discarded as a mere piece of modern delusion, enthusiasm, or hypocrisy. We have instances both in Old Testament and New Testament times, and also in the history of more recent ages. We might refer to the deep religious interest experienced in the days of Moses, and of Joseph, of David, and the earlier part of the reign of Solomon, and more especially, to what took place in the days of Hezekiah, to show that in these ancient days, before the coming of our Lord, the Church of God was not without her seasons of peculiar blessing.

And then, when we come to New Testament times, we find a marked revival in the days of John the Baptist. See what a deep interest then possessed men's souls, and how they flocked to hear the faithful, and sometimes awful words of this Elijah revived, to confess their guilt and repentance, and to receive, at his hands, the seal of baptism.

And more wonderful still was the work of God, on and after the day of Pentecost. See three thousand awakened—convinced in heart converted to the Lord and baptised on one day. See five thousand crowding to the Saviour's feet on another occasion, and multitudes at other times besides. And then see what a high and unworldly conduct the converts exhibited, and you will see that here is a revival indeed.

And if we come to later times we shall find witnesses, in the remarkable work of God at the reformation in Germany, Switzerland, France, England, Scotland, Holland &c., under the preaching of the remarkable men raised up by God for His special work in those days.

At a somewhat later period still, in Scotland, there was the wonderful work under Welsh, Dickson, Livingstone, and yet a century later in England, Scotland, and America, under Whitefield and the two Wesleys, and Jonathan Edwards; and in the present century at Kilsyth, and many other places, and now for many months past, what marvellous doings have been witnessed in the United States, which even those who have gone to see them, with great doubts and strong prejudices, have been compelled to confess, are the pure and undoubted work of God. Happy the cities, the settlements, and Churches, who are thus favoured with times of refreshing. Happy the ministers privileged to be instruments in God's hand. Happy the souls who plentifully partake of this extraordinary grace. And it is well worth remarking how beautifully this mode of dealing with men, is adapted to the wants and weaknesses of this race. Not only do spiritual affections become languid and require to be freshened with new life, but even the very ideas and impressions of a spiritual and eternal world wax dim upon the soul, through the lapse of time, and the influence of

the world, and something extraordinary is required to renew these—some fresh testimony that there is a God and an eternity. It must be familiar to all, how events and appearances, however stupendous in themselves, lose their impressions by such regular recurrence as renders them familiar to our minds. What, for instance, can present a more magnificent spectacle than the passage of the sun through the heavens on a clear summer day, and so familiar are we with the spectacle, that we scarcely think of it. It is a part of the regular operation of nature, and passes unobserved. But suppose some day the sun should appear of double size, or that another sun of equal brilliancy were to traverse the heavens from north to south, then all would be struck and filled with amazement—it may be with alarm—for then it would appear that there is some power superior to nature that can interfere with its regular course when he will. God would thus be brought near. So it is in spiritual things. However mightily the work of God might be carried on, men would soon begin to forget God in it, and to attribute the deep and earnest religious feelings prevailing, to natural causes, and so something higher still would be needed to prove that the work was of God. Much more is thus needed in a time of comparative indifference, to bring palpably before men's minds that there is a God and a spiritual world. Men require something uncommon to stir them up from time to time. Our private devotions would be more ready to sink into coldness and apathy were they not quickened by the public services of the sanctuary, and the Sabbath services would also degenerate were we not stirred up by the occasional occurrences of the Sacramental services, so God's ordinary dealings require the aid of these seasons of revival.

The particular effects of such a gracious visitation are just such as we might have expected by considering the circumstance of the case. Sinners are awakened to a sense of their sin and danger. Stout stubborn hearts that have withstood all the ordinary means and appliances now begin to yield and give way, and proud spirits that would have scorned to ask about salvation, come for instruction, and with deepest earnestness cry to God, and ask your prayers in their behalf. You see a deep concern prevailing the mass of the people—no longer that of mere pretence—nor that of intellectual curiosity about scripture doctrines, but an awful earnestness and engagedness of mind about the salvation of the soul. This is now seen to be the one thing needful. Then prayer is indeed the cry of the heart to God. Then is there wrestling and struggling in earnest; prayer has force and energy in it. “The kingdom of heaven suffereth violence, and the violent take it by force.” Opportunities are then eagerly embraced, and the hearer is far more intent on getting something for his soul, than on criticizing the sermon either for censure or admiration. Then does the world sink in men's esteem, and then is the Saviour magnified. Then does private conversation take the way of godliness, and ministers can preach with unction and power. Then many sinners are turned to God, and conversions multiplied. And it is not only among worldlings and sinners that such seasons have their effect; they are times of special refreshing to the people of God. You have seen a time of drought when grain, and grass, and flowers, and every growing thing had become yellow and stunted, and was beginning to hang its leaves and wither for lack of moisture, but at length a thunder cloud gathered, and rain fell, and all flourished green again, so it is when “times of refreshing come from the presence of the Lord.” Then spiritual affections which had been languid are kindled into new life. Then depressing doubts and fears

are removed, and new light breaks in upon the prospects of believers. Then love to their neighbours is a feeling, not a mere duty. Then they can say, I love Jesus Christ, not merely, I hope, I love him. Then religious thoughts need no forcing, and prayer is the spontaneous overflowing of the heart, and not a piece of mere task-work. Then Jesus Christ is not a mere idea or a shadow to your mind, but a real person, and a real and present friend. Then sin looks exceedingly sinful; and things that before seemed harmless are now discovered to be hateful to God, and injurious to our highest interests. Conscience is now quickened, and strong moral principles are implanted or confirmed, practical godliness advances, vices and follies are discountenanced, and Christians make more advancement in religion in days now than they did for years, in the ordinary state of things.

And as there is a marked difference in the inward feelings, so is there a marked difference in the outward expression of them. It has been remarked by ministers who have had the happiness to preach on such occasions, that the work of preaching became easy and delightful, and that there is then an unction and liberty in prayer most pleasant to experience. It has also been remarked that in no part of the external manifestations is there a greater difference than in the singing of congregations—the whole heart seems to pour itself out in rapturous songs of praise.

But we cannot dwell longer at present on the effects of these blessed visitations of God's grace and love—visitations at once so glorious to God, and fraught with such blessings to the subjects of them.

II. From what has been said, it is clear enough how extremely needful, and how highly desirable are such seasons of refreshing from the presence of the Lord. The very mention of such times, and the bare possibility of realising such in our own experience ought to excite in us the intensest longing, and the most earnest prayer.

1st.—It is highly desirable for the glory it brings to the God of salvation. Every christian heart delights in what glorifies God, and adds voices to the choir who sing his praise. And to see multitudes affected with the truth—to see them submitting themselves to the Saviour—to see them returning devout thanksgiving to God for his marvellous grace.—Oh! that must be one of the most joyful sights that can be seen on earth.

2nd. It is highly desirable, because by this means the languishing graces of the people of God are revived. How often have they to complain that their love waxes cold? How often do they get into the Laodicean state? Luke-warm—neither cold nor hot! How often do they feel a spiritual deadness creeping over their souls? There is no power, nourishment or sweetness in the word, and prayer is no delight, but a weariness of the flesh; but how different all becomes, when "times of refreshing" come from the presence of the Lord.

3rd. It is highly desirable, because by means of it many souls are saved—awakened, and brought to God through Jesus Christ. And when we think of the value of a soul—that one soul is worth more than the whole world—how can we compute the value of a revival which may save hundreds or thousands. Parents that have unconverted children,—children that have unconverted parents,—Oh! how precious would such a season be to you; Oh! with what earnestness should you long and pray for it.

4th. It is highly desirable, because it raises to a higher standard the general practice of morality and godliness where it takes place, checks the general current of worldly engrossment and worldly vanity, and sets God's people to devise and perform great things for the

world's good. It replenishes the treasury of the Lord, and sends forth young men as it is now doing, to fill the colleges, and thence to proceed to ministerial and missionary fields of labor. And, finally, it is the means of bringing many to join the General Assembly and church of the first-born, whose names are written in heaven. And do I require to say that there is very great and special need of such a work of the Spirit of God among ourselves?

When we see the growing worldliness, the rampant pride, the want of a holy and spiritual consistency on the part of many professors,—the false security and self-satisfaction prevailing so extensively among all classes, together with the growing vanity of numbers,—when we look at all this, it surely cannot but press itself with force upon the minds of all thinking men, that some special work of God is required if souls are not to go to ruin, and multitudes take up their last abiding place in the dismal regions of the lost.

III. What means are to be employed in order to secure such a blessing?

God sometimes sends it unsought, but commonly people have been seeking it earnestly before it came, not that in the bestowment of his blessings he is dependent on any means or instrumentality whatever; but so he chooses to work, and so also are the minds of man prepared.

1st.—There must be deep self-humiliation. It is when we see and feel our own emptiness, and when we acknowledge it with lowly, longing spirits that we are prepared to be filled with the fullness of God. And in order that there may be this deep humiliation, there must be a thorough examination of our own hearts and lives; a sight of our need will make us earnest in seeking help where alone it can be found. Humble yourselves then under the mighty hand of God; seek a deep sense of sin, backsliding, infirmity, inconsistency, and being thus humbled, you are prepared to receive the blessing gladly.

2nd. Prayer. There must be earnest prayer. "He will give his Holy Spirit to them that ask him." "Ask and it shall be given you." Times of refreshing have almost always been preceded by earnest prayer on the part of the people of God. It was eminently so at the great revival under the new dispensation. It was when the disciples were gathered together praying, that the Holy Ghost was poured upon them so abundantly, and history records many instances similar. And it is clearly according to God's plan that it should be so. He makes many precious promises, but he says, "for all this I will be required of by the house of Israel to do it for them."

Do you then complain of the paucity of conversions, and wonder why God is a stranger in the land? Let me ask you, have you ever made them a matter of prayer? Every time we meet you, we hear the complaint. Have you ever spent an hour in earnest wrestling with God for the only power that can cure all these evils?

Do you complain of the low state of religion in your own hearts, and of the general coldness of the church. You probably do not complain without reason. And you are afflicted. Well, remember, "Is any afflicted? let him pray." Have you prayed—wrestled night and day. Many complain who did not pray. Oh! be earnest in prayer, be importunate in prayer: pray in faith, and the day of your deliverance will come. Brethren, if we would see times of refreshing from the presence of the Lord we must besiege the Throne of Grace with earnest, fervent, importunate, believing prayer.

3rd. The diligent use of the word, read and preached. It is usually through the word that God works upon men's souls. He hon-

ors his word above all his name. Study it and submit to it; open your hearts to it; read and wait; hear it and wait, for it is good for a man both to hope and quietly to wait for the salvation of God. And if you know of any place where the Spirit of God is specially working, be sure and go there. Your soul may be refreshed if you hasten to the place where the rain is falling.

4th. If the children of God would see God's work revived in the church and in the land, they must remember that our conduct and life are not the least among the means. "Arise, then, for thy light has come, and the glory of the Lord has arisen upon thee." Here must be an open confession of what the Lord has done for their souls, so that others may be drawn, and encouraged to come, to the same generous Saviour.

There must be holy consistency of conduct, so that none may have the smallest suspicion of hypocrisy; and there must be a wise and zealous activity in seeking to draw men's attention to the great concerns of eternity, and to the great salvation that is in Christ Jesus, the Redeemer. And thus, so far as instrumentality is concerned, will something be done to promote the revival of God's work among men; but, after all, let us still remember, and be at once humbled and thankful that our times of refreshing must come from the presence of the Lord. AMEN.

#### REASONS FOR THANKSGIVING.

After a season of more than usual uncertainty, and of the alternate prevalence of hopes and fears in the breast of the husbandman, we believe that we can now say with safety, that joy and gratitude have taken the place of uncertainty and apprehension. Some parts of the country may be less highly favored than others, but it is generally believed that success has, by the blessing of God, crowned the labours of the husbandman, and that an abundant crop has been gathered into the storehouse. Too often it is the case that even marked prosperity awakens no emotion of gratitude, and calls forth no tribute of thanksgiving. Too often we are satisfied to grasp the bounties of providence without any recognition of the gracious bestower. But we believe that this season finds many ready to acknowledge the great and convenient goodness of God, and to ask "What shall I render to God for all his benefits." Several circumstances have tended to produce this result. For the last two seasons we have experienced the chastenings of the Lord. He has frowned on us as a people. He has in a measure blasted our prosperity. We believe to some considerable extent the words of the scripture have been fulfilled: "In their affliction they will seek me early." There has been no marked revival. The surface of our religious waters may not have been broken by such a tide as has passed, and is now passing over other places, but there has been, we believe, a powerful under current setting in. There has been, we are persuaded, much heartfelt confession of sin, and much earnest prayer, for the returning favour of God. And now, that a gracious answer has been given to such petitions, and the goodness of God has been made to shine forth we believe there is a general tendency to recognize the agency of God, and a general

desire to acknowledge our obligations to him.

Surely we shall this season have a day of public and general thanksgiving. Our rulers will not rightly interpret the feelings of the community if they do not appoint a day, or recommend its observance. Our voice may not reach those in authority, but if it should, we would earnestly urge the appointment of a public day of thanksgiving. We rejoice to see that some Presbyteries are moving in this matter. It is most desirable that decided steps should be taken by the various religious communities, and that influence should be brought to bear on the Executive that a day may be appointed. No doubt the various churches might agree on some day, but the appointment would not be general. When it is not proclaimed and recommended by the Government of the country, there is not the same uniformity, and much of the moral effect is thus lost. For, apart from the direct duty of recognizing the goodness of God, it is a solemn and affecting sight, and one which will tell even on the ungodly, to see a whole community ceasing from the whirl of worldly business, and bowing down together in the presence of the Lord. We trust then that an opportunity will be given to all in the land, to intermit for one day their worldly employments, and unite in presenting public thanksgiving to Him who hath crowned us with living kindness and tender mercy.

We trust that in another way too the gratitude of our people will be manifested—we mean by liberal and hearty free will offerings for the advancement of the Lord's cause. In our own Church our various benevolent enterprises need liberal support. For the past two years many congregations have been unable to come up to their former measure of liberality. Let them now bring forth their first fruits to the altar of the Lord. Let all give as *God hath prospered them*, and we shall soon have no reason to complain of difficulty in carrying on our various operations. If we are in straits and difficulties in sustaining our christian enterprises, it will prove that we need something more than the ability—that we lack a right appreciation of your obligations, or the will practically to acknowledge them.

#### REVIVAL MOVEMENTS.

The Revival movement in Ireland still advances, and it would be easy to fill our entire space with interesting accounts of its progress, and of its results in the various localities to which it extends. Various accounts have been from time to time published by ministers and others who have gone to Ireland to see with their own eyes the wonderful work which is going on. Among these we may mention the Rev. D. McGregor of Glasgow, the Rev. W. Fraser of Gourrock, and the Rev. J. Milne of Perth. Mr. McGregor says with reference to the physical manifestations.

"For my part, if I saw a man very deeply impressed with a sense of his sins—if I had the best evidence of this on other grounds—I would

not alter my opinion because I saw his features losing their wonted composure, his heart getting big within him, his breath waxing louder and shorter, his voice faltering, choking, breaking into loud sobs—nay, more, although I saw him fainting and carried out of a church, I would not alter my opinion if instead of one such case I saw a hundred. And if I were told that each of these hundred was for seventy-two hours, perhaps, in this faint, lying prostrate on a bed, unable to utter a word except when the crushed spirit had a moment's lucid interval and uttered a piercing cry ('I felt sin choking me,' for mercy, while the vacant absorbed eye, and the hands swung alternately hither and thither as if to grasp something, gave indication that the imagination wandered wild, and that on emerging from the mysterious struggle he told the awe-struck bystanders, 'I have found peace in Jesus; He has taken my weight off; His blood has washed me, I now see Him to be altogether lovely.' I should only say, 'God is here, and I knew it not, and if the e is something here to perplex me, there is infinitely more to fill me with awe and gladness.' I need not say that my conviction would be strengthened if I saw such cases in hundreds multiplied over all the congregations in a county."

A full and ably drawn up account of the movement appears in the *Scottish Guardian*, tracing its progress and effects in Belfast, Ballymena, Coleraine, and Londonderry. Our space will only allow us to push what is said with reference to the work in Londonderry, and some of the writer's concluding remarks on the subject of the bodily affections which are not a common.

"Derry has always been very much of a church-going place, and the revival has not produced the same visible change upon the habits of the people that is apparent in Belfast, Ballymena, and Coleraine. Moreover, there has never been the same amount of outward excitement on the part of persons brought to conviction of sin. This may be partly owing to the circumstance that the lower classes in Derry are chiefly composed of Roman Catholics, of whom, of course, but few comparatively have been brought within the direct influence of this movement. It is among the lower classes chiefly, though by no means exclusively, that persons are stricken down by the power of conviction, these are less in the habit of controlling their emotions at any time, and there is no doubt that to a considerable extent convicted persons can often confine their feeling to their own breast. But a great work of God is going on here, though in a quieter way, and those who make conscience of speaking to their fellow-men about their souls testify that among those who do not attend the meetings for prayer, there are many who are anxious about their souls, and grateful to Christian people who talk to them upon that subject. There are numerous daily public prayer meetings in Derry. One of these is held in the Corporation Hall for a little over half an hour, commencing at 25 minutes after 2, so as to suit the convenience of working people. In the evening there is an open air service in the Victoria Market, which, being partially roofed in, is used even when the weather is unfavourable. When this union meeting—presided over by Presbyterians, Independents, and Wesleyans in rotation—is over, adjourned prayer meetings are held in different churches. We found a large congregation assembled in the Victoria Market to hear Mr. Guinness, and afterwards attended a crowded meeting in the Great James Street Congregational Chapel, presided over by the minister, Mr. Sewell, who, like his Presbyterian and Wesleyan brethren, is most abundant in labour

at this precious season. The prayer meetings of the Presbyterians are held alternately in the churches of the different Presbyterian ministers, and on the evening of our visit Mr. McClure's church was filled with an earnest congregation, which filled the church from the area to the upper gallery—for the ordinary congregation meeting in this place requires a second gallery above the first in order to accommodate the worshippers. These adjourned meetings are often protracted till a late hour, such is the appetite of the people for religious exercises and religious instruction. The ministers have not only to prepare themselves for these nightly addresses, but are daily waited upon by anxious inquirers, or recent converts troubled with doubts or desiring counsel in matters of conscience. The fruits of the work are attested by authority which not even men of the world will be disposed to call in question. An intelligent superior officer of police states that the publicans are not selling more than a shilling's worth of liquor where formerly they sold twenty shillings' worth, and he mentions that one decent woman who is unhappily in that trade says that she cannot lament her loss, when she thinks of the gain to others; she trusts that if her present means of support is taken away God will provide for her in some other way. The same competent authority testifies that street-walking is greatly diminished, both because some of these women have been led to repentance, and because there is not now the same desire for their company. The local Magdalene Asylum, known as the Penitentiary, was formerly so little occupied that it was almost felt to be a waste of money to keep it up, but now there are twelve more applicants for admission than the place can accommodate.

We have no theory to advance in regard to the violent bodily affections by which many cases of conviction are attended. But after seeing a good deal of this feature of the work, we cannot refrain from protesting against the gross misrepresentations of Mr. Millwaine of Belfast and others upon this point. We have heard an auctioneer commending Blair's Sermons as "none of your fire and brimstone doctrine," and it would appear that even some evangelical ministers in the North of Ireland have such a horror of faithful preaching that they cannot bear that anything should be said to agitate the minds of their hearers—But it is only culpable ignorance or recklessness which can affirm that the violent bodily affections which sometimes occur are the result of preaching specially calculated to produce excitement and alarm. Out of an overwhelming mass of proof to the contrary, we may cite one fact which came under our own observation. On Monday night, the 12th instant, Mr. Hanna was addressing a few words of comfort and encouragement to young converts and during his address and subsequently some twenty persons, as we have already stated, were stricken down. On the following evening Mr. Elder, of Rothesay, addressed a much larger congregation in the same place from the text—"Is not this a brand plucked from the fire?" But although the address was specially and solemnly directed to the case of perishing sinners, and although the house was more crowded, and the physical conditions of excitement more abundant, there were, upon this occasion, only two persons struck down, one of them before the services began at all. These cases of bodily excitement, it is always to be remembered, are few in comparison with the multitude of cases of silent conviction with which ministers and lay evangelists are called upon to deal. And, further, they rarely come upon the subjects of them suddenly and by surprise. Usually, conviction has been growing upon the individual till he can restrain himself no longer, and the only way in which



objectors might gain their desire of putting down this excitement would be by prohibiting the preaching and reading of the Word of God altogether. It will not do for easy-going, feather-bed Christians to say—"We don't like this emotion, we don't think it likely that the Spirit of God would take this mode of convincing sinners of sin." The phenomenon is there, whether men like it or not, and all that honest men have to do is to enquire whether it is an imposition. The traces of the finger of God are in most cases so marked and numerous that it appears to us to be daring presumption to stigmatise these violent emotions as simply the workings of human nature or diabolical agency.

We observe from recent papers that in Glasgow and also in Port Glasgow there have been indications of a similar movement to that which has been witnessed in Ireland. The *Guardian* states that in Glasgow the Holy Spirit has been manifesting His gracious power in a remarkable manner. At Port Glasgow when the Rev. W. Fraser of Gourrock was addressing a meeting in a store, several persons were affected and struck. In some other parts of Scotland, especially in Aberdeen, and the north, prayer meetings continue to be held and to be largely attended. May the work still advance until the church, now too much resembling a parched and fruitless waste, shall appear as the garden of the Lord, diffusing the fragrance of the Rose of Sharon, and producing abundant fruit to the praise and glory of God.

#### THE SPIRITUAL INDEPENDENCE OF THE CHURCH.—THE CARDROSS CASE.

Our readers may be aware that for some time there has been a case before the Civil Courts in Scotland, under the title of the Cardross case, a case which involves the spiritual independence of the Courts of the Free Church, and we may say the spiritual independence of every Church in Scotland. For assuredly, if the case is decided in favor of the pursuer, Mr. McMillan, and against the Free Church, no Church can be regarded as free, every case of discipline in any Church, whether established or unestablished, is liable to be reviewed and adjudicated by the civil courts. The issues involved in this case are well put in an article in a recent number of the *Edinburgh Witness*. We quote the greater part of the article in question. The quotations may be regarded as lengthy, but we believe few of our intelligent readers will feel inclined to complain on account of the length.

"First, let us state the case in its larger aspect. Mr. McMillan, formerly Free Church Minister of Cardross, was deposed by the General Assembly of the Free Church. The Church believed she had a good and sufficient reason for deposing Mr. McMillan. We believe the same thing. That, however, matters nothing to our argument. We look simply to the fact, that the Church *did* depose him. A spiritual court did a spiritual act. We maintain that she had a perfect right to do that act; it was a simple exercise of the jurisdiction in which she is vested, in virtue of her own constitution, in virtue of her great statute book the Bible, and in virtue of the law of the land. It was an act done by the highest ecclesiastical court; and, inasmuch as it was so, is irreducible by a lower ecclesiastical court, and a for-

iori irreducible by a civil court. To maintain the opposite doctrine is to deny the independent spiritual jurisdiction, or rather it is to deny that a Church may exist at all; for although, in consistency with a denial of the ecclesiastical jurisdiction, there may be a religious association, there can be no church. Such is Mr. McMillan's case in its larger aspect.

"Let us now look at it in its narrower or lower phase, as indicated by the stage it has now reached, and the particular form which it wears for the moment. Mr. McMillan goes into the Court of Session with a complaint that the General Assembly of the Free Church has deposed him, and that of course his stipend has vanished with his office. He pleads that the ecclesiastical court has gone about the matter in a way that is irregular, or something to that effect, (for, as regards our argument, we lay no stress on what he pleads,) and he demands damages, something tantamount to reponement in his office, or at least in his emoluments. The Church goes to the bar of the civil court, and says—"You have no jurisdiction. The act done by us lay manifestly within the spiritual domain. Our right to do that is unchallengeable, on the ground of our independent ecclesiastical jurisdiction. We refuse to plead before you on the merits." The Church, we say, replied thus, or ought to have so replied, for we will not be answerable for the precise line of argument taken up by any particular counsel, which, of course, binds the Church no more than do our own remarks: she can be bound only by her own acts and authorized documents. But the civil court having at best but a misty view of the spiritual jurisdiction, and standing much in doubt of said jurisdiction, ordered the Church to "satisfy production." This is one of those phrases which lawyers love, but it simply signifies that the Church should produce the terms of contract betwixt Mr. McMillan and herself. And why produce this contract? Obviously that the civil court may decide whether the Church had broken it or no; in other words judge the question on the merits. No, replied the Church, we cannot "satisfy production," because that would be to become a party to your trying the case upon the merits, and to try the case upon the merits would imply that you have jurisdiction, which we deny. We have no objection to produce these documents in themselves, but in the circumstances we do object, because in surrendering them we should surrender our jurisdiction,—we should give up our doctrines and our principles together.

The foundation of the whole argument is the "independent spiritual jurisdiction" of the Church. If that can be made good, the Church's position is unassailable; if it cannot she is at the mercy of the civil courts. The first thing therefore to which we ought address ourselves is the doctrine of the independent spiritual jurisdiction. This we are quite ready to do. We are prepared to maintain, whoever may impugn it, that the independent jurisdiction of the Church has its foundation in the nature of religious society; that it is an essential part of her constitution, as revealed in the Bible; that it is indispensable to the attainment of her great ends; and that without it she differs in no respect from other religious associations,—in other words, she is not a Church. All this we are prepared to prove; but first, we wish to make a few observations with the view of elucidating the present stage of the case, deferring to future opportunities, which will not be wanting, what more nearly concerns the foundation of the argument.

Meanwhile, we take the "independent spiritual jurisdiction" as granted, and proceed.—Well, then, the inherent independent jurisdiction of the Church being granted, we affirm that the "contract" betwixt Mr. McMillan and

the Church has nothing to do with the case.—It has to do with it as a matter of fair dealing on the part of the Church, and of conscientious submission on the part of Mr. McMillan; but as a case before a civil court, it has nothing whatever to do with it. We would, for our part, have pleaded the case a hundred years on end, without once mentioning the term "contract." Not that we would have feared to rest the case of Mr. McMillan on the basis of the contract, that is of his ordination vow; on the contrary, we would have confidently anticipated a favourable judgment for the Church on that ground. But victory on such a footing would have been dearly bought.—One success now would have cost a hundred defeats in time to come. For, first, if the Church had consented that this matter should be settled on the basis of "contract," she must have consented that every dispute betwixt her and her members and office-bearers that may hereafter arise should be settled on the same basis. And to what would this lead?—A minister, we shall suppose, comes forward, and says, "I entered the Free Church on the understanding that all were to share and share alike in her emoluments; here have I been receiving less than the usual dividend. I complain of breach of contract; and unless my rights are recognised by payment of the deficit, and permission to share in the equal dividend in time to come, I shall seek redress from the civil court." And undoubtedly, if the civil court is the guardian of the whole stipend it is the guardian of every part of it; if it has a right to interfere when the whole is withheld, it has a right to interfere when a penny is withheld. Thus, by consenting that the Cardross case should be decided on the ground of compact, we would open the door to endless litigation, and litigation not before the spiritual courts, but before the temporal; and we should incapacitate the Church in time to come from framing a single law, or performing a single deed, which in any of its details should contravene the original agreement on which its members associated, as the civil court might be pleased to construe that agreement.

This is but the least of the evils involved in such a course. Our grand objection to making any compact betwixt the Church and her members, the standard by which the case is to be decided is, that it is a surrender of the principle of independent spiritual jurisdiction. It would be to come down from the high scriptural and constitutional ground to the lower basis of an optional agreement. It would annihilate all independent judicature on the part of the Church, and would transfer all causes to the civil courts, with an admission that to them belonged a superintendence over all Churches in matters ecclesiastical, and that they may call them to account for the way in which they deal with their members in admitting to office and privilege, or in excluding them. But, it may be replied, did you not plead "compact" in the Disruption conflict?—True, but that was a compact which covered the independent jurisdiction of the Church, and was, in truth, its legal bulwark. Our object was to convince the party that had entered with us into that compact, that even on this ground the Church could remain in alliance with the State, and enjoy all the temporal advantages flowing from that alliance, without any compromise of her independent spiritual jurisdiction. It is another thing to submit a compact to a third party, with an acknowledgment that they are judge in the matter. To remind the State of the terms of its alliance with the Church, and to plead that these terms should be kept, no more implied a surrender of the inherent authority belonging to the Church, than to remind Mr. McMillan of his ordination vow, and to require obedience thereto, is a surrender of it. In pleading compact in the

former case, we were defending the Church's jurisdiction; in pleading it in the present, we are relinquishing it.

But it may be objected, again, "You left the temporalities in the power of the civil court in the Disruption controversy, and why not in this? For a very sufficient reason. The State gave the temporalities in the former case; and what the State gave she might take away; and when it became evident that she gave them as the price of the Church's independence, the Church hastened to renounce them. But in the present case, the temporalities are given by the Church, they are her own; they are provided by the Church, not for the man, but for the office; and, when the office ceases, the temporalities cease. True, they are paid from the Sustentation Fund, but that is a mere matter of arrangement and convenience. If, instead of coming through the Sustentation Fund, they came direct from the congregation, how would the Court of Session proceed when deposition had been pronounced? What parties would it sit at its bar in that event? These funds, in their origin and use, are sacred, and lie within the ecclesiastical domain, and cannot be touched by the civil courts but at the expense of blending inextricably the two jurisdictions.

"Well," but, it is urged again, "supposing the sentence passed on Mr. McMillan is wrong, what then?" We shall grant, for the sake of argument, that the sentence of deposition pronounced on Mr. McMillan was pronounced irregularly, or was in itself unrighteous. This is a grave matter for the Church, which ought to be "a habitation of justice," and infers high responsibility before that August Tribunal which here, as everywhere, has jurisdiction; but what has the Court of Session to do with this? Who set the Court of Session over all the ecclesiastical bodies in the country, with power to see that they "judge righteous judgment?" Certainly the Court of Session has received no such universal episcopate or primacy from the nature of things, or from Scripture, or from the constitution of the country. The civil and the ecclesiastical courts have each their well-defined domain; and injury is done, not by keeping within their proper sphere, but by going beyond it. If they keep within their proper limits, they cannot possibly jar or come into collision; like two parallel lines, they will run on for ever, and never cross each other. It is true that neither is infallible; both may at times pronounce an erroneous sentence; but we shall not mend the matter by putting the one above the other.—The Court of Session is not more infallible than is the General Assembly; and we know of no reason why the Court of Session should be put above the ecclesiastical court, and empowered to examine and rectify its decisions, any more than that the General Assembly should be set over the civil courts, with authority to review their decisions. We may be assured we shall best consult the public interests by making both independent and supreme, each within its own sphere; and, if either should occasionally fall into error, we shall not make the matter better, or diminish the chance of error in the long run, by calling in the other to correct it. Such a remedy would be a thousand times worse than the evil. It would be rectifying a local and transient wrong by the erection of a standing public abuse. It would be guarding against an occasional encroachment upon private right by the creation of a permanent institution dangerous to liberty.

#### GENERAL ASSEMBLY OF IRISH PRESBYTERIAN CHURCH.

As mentioned in our last number, the General Assembly of the Irish Presbyterian Church

met in Dublin on the 4th of July. The opening sermon was preached by the moderator for last year, the Rev. Mr. Johnston, from Acts 1. 8. The Rev. Professor Gibson was chosen to succeed him in the Moderator's chair. We note the following matters among others, which occupied the attention of the assembly. We already mentioned that the Rev. W. McClure, of Londonderry, was appointed to succeed the late Dr. R. Dill as Trustee for the Magee bequest. From a statement made to the Assembly by the Rev. Dr. Dill, and Rev. Mr. Dill of Clonmel, Executors of the late Dr. Richard Dill, it appeared that the sum of about £13,000 sterling had been bequeathed by him for the endowment of two chairs in the Magee College, besides other sums left for objects connected with the Presbyterian Church.

#### MINISTERIAL SUPPORT.

The Rev. Dr. Morgan gave in Report of Committee on the subject of Ministerial support. From the Report it appeared that throughout the various Synods and Presbyteries, there had been a very considerable increase in the amount raised for Ministerial support, the increase being, including manse, about £5,000. The Report was altogether of an encouraging nature. After full consideration of the Report, it was adopted, and the Committee re-appointed. An annual collection was ordered for carrying on the movement.

#### CHURCH AND MANSE FUND.

The Rev. Dr. Hamilton reported as to the operations of the Church and Manse Fund. From the Report it appeared that during the year there had been granted for Manses £1,413, and for Churches, £240. The total grants made since the commencement of the fund had been 229, amounting to £21,257; being for Manses, £14,196, for new churches, £5020, and for debt on churches, £2011. The sum of about £7000 still remains to be collected. About £15,000 would still be required for making all the cases requiring aid, and thus enabling every congregation to have a Manse for its Minister. After eloquent speeches from Mr. Moore of Ballymena, Mr. Green, Dr. Edgar, and others, the Report was sustained.

#### TEMPERANCE AND SABBATH OBSERVANCE REPORTS.

Mr. W. Johnson gave in these two reports, detaching the progress of the double cause during the past year. The Report referred to several negotiations with Railway Companies with a view to the stopping of Sabbath trains. The Report alluded also to a pamphlet attacking the divine authority of the Sabbath, by Prof. Reichel, of Queen's College. The Reports were sustained by the Assembly.

#### THE RELIGIOUS REVIVALS.

The Rev. Dr. Kirkpatrick gave in a report on the state of religion. The report was of an interesting and encouraging nature, referring especially to the remarkable outpouring of the Spirit over an extensive district of the church. Dr. Kirkpatrick also read the following resolutions with special reference to the revival:—  
First.—That this Assembly desires to express

profound thankfulness to God, that it has pleased Him to pour out His Spirit on so many of our congregations, that it recognises with reverence and awe, and at the same time with inexpressible joy, the sovereign and infinite grace, which, notwithstanding our many provocations, has bestowed on us such evident and abundant tokens of the divine favor.

Secondly.—That in the new and unprecedentedly solemn circumstances in which this church is placed, the Assembly deeply feels the need of being directed by the wisdom of the Most High, and would, therefore, call on Him who giveth liberally, and upraideth not, to bestow the spirit of power and of love, and of a sound mind, and to know what we ought to do in these times of special visitation.

Various ministers and elders spoke on this subject with great solemnity and power, among others Mr. Moore, of Ballymena, Mr. Shaw, Dr. Cook. Mr. Brownlow North also addressed the Assembly, and a resolution was passed recognising the singular grace of God in raising up at the present time such an eminent evangelist.

#### HOME MISSION REPORT.

This report was given in by Rev. Dr. Edgar. It referred in the first place to the missions among Roman Catholics at Dublin, Birr, Kerry, and Connaught. In these places the work is progressing, particularly in Connaught, where there are now 19 congregations, and 23 preaching stations, and a regular attendance of about 2000 worshippers. The report also referred to the congregations and stations supported or aided by the Home Mission scheme.

It was agreed that for the future these two departments of the work should be kept distinct.

#### COLONIAL AND CONTINENTAL MISSION.

The Rev. W. McClure read the report of the Colonial Missions. The report gave a detailed account of the visit of Messrs. McClure and Gibson to Canada and New Brunswick, and referred to New Zealand and Australia, to which places several ministers had been sent in connexion with the mission during the past year.

The Moderator (Rev. Prof. Gibson) presented a report with reference to the Continental Mission. The Rev. Mr. Dardier, of the union of the Free Church of France, addressed the assembly with reference to the state of religion in France. The reports were sustained by the assembly.

#### FOREIGN MISSIONS.

The Foreign Mission report was presented by Dr. Morgan. The report referred to the new state of things in India, and alluded to the position of Government in regard to education. The adoption of the report was moved by Mr. Moore, of Connor, and carried.

#### JEWISH MISSION.

The report of the Jewish Mission was given in by Mr. Hamilton, of Belfast. The Rev. J. L. Porter, late Missionary in Syria, addressed the Assembly, and moved the adoption of the



report. M. Jules Ferrette, from Syria, also addressed the Assembly.

#### FREE CHURCH DEPUTATION.

The deputies from the Free Church who were present were Rev. Dr. Wood, Rev. Dr. Begg, Rev. B. Cunningham, with F. B. Douglas and James Balfour, Esqs., the Rev. Principal Cunningham being prevented from being present by the state of his health. These deputies addressed the Assembly in eloquent speeches. A vote of thanks was moved by Mr. McClure and unanimously carried.

#### DEPUTATION OF ENGLISH PRESBYTERIAN CHURCH.

The Rev. W. McEw, of London, and Rev. J. C. Peterson, of Manchester, appeared as a deputation from the English Presbyterian church, and addressed the Assembly on the subject of Presbyterianism in England. A vote of thanks was passed by the Assembly.

#### REV. W. KING, FROM BUXTON, CANADA.

Mr. King had arrived in Dublin before the close of the Assembly, and being introduced by the Moderator, addressed the house on the spiritual condition of Canada, and the state of the Buxton mission. An eloquent speech was also delivered by Mr. Day, who accompanied Mr. King. The Rev. Mr. Rogers, of Comber, in a characteristic manner, moved a resolution expressive of the gratification of the Assembly at having Mr. King among them, and of their interest in the object of his mission. This resolution was unanimously adopted.

#### DEPUTATION FROM UNITED PRESBYTERIAN CHURCH OF AMERICA.

The Rev. J. S. Easton, and Rev. J. McGill were introduced as a deputation from the United Presbyterian Church of America, and addressed the Assembly. A vote of thanks was unanimously adopted.

#### ADJOURNMENT.

In consequence of the necessary absence of many ministers, owing to the revival, the business was not completed, and it was agreed to hold an adjourned meeting in Belfast in the month of September. An impressive and eloquent closing address was delivered by the Moderator. The proceedings of the Assembly altogether were of a peculiarly interesting and solemn nature.

#### ST. ANDREW'S CHURCH, COBOURG.

This Church has been for some time vacant in consequence of the resignation of the Rev. Donald McLeod. The opportunity has been taken advantage of for the purpose of attempting to divide the congregation, or to deprive of the church edifice, those who have, with their means, built and maintained it. In accordance with the request of, it is said, fifteen or sixteen individuals, most of whom have not done much for the Church hitherto, the Presbytery of Toronto, (of Presbyterian Church of Canada in connection with the Church of Scotland,) has for some time sent down ministers to preach at Cobourg.

From the speeches delivered at a recent meeting of Presbytery, we infer that the Pres-

bytery will encourage the few adherents in Cobourg, to make the attempt, at least, to obtain possession of the Church. If the advice of some of the members is acted upon, "to litigate vigorously," we may expect soon to hear of legal proceedings being instituted, and it is perfectly possible that the members of the congregation who built the Church, and have maintained ornaments in it up to the present time, may, as in the recent case of Peterboro', be excluded from what must be regarded as, morally at least, their own property. We regret that such steps have been taken by the brethren of the Established Church. To say the very least, their policy is bad. It is a sad contrast to the course recommended at the late meeting of the General Assembly in Edinburgh, by Dr. Lee and others. It cannot but renew and embitter those party feelings, which, we trusted, were rapidly dying out. Even yet we trust, that the course which has been entered upon will be abandoned. In the meantime, the friends at Cobourg are not disheartened. They are nobly standing together. They are prepared to maintain a cause, which they are persuaded is a just one. They are taking steps for obtaining a successor to their former respected minister, and we trust, that their efforts for this purpose will soon be crowned with success; and that soon they may have a faithful minister to break unto them the bread of life, and to go out and in among them.

The following is an extract from the speech of Rev. Dr. Lee, to which reference is made above:—

"Dr. Lee said that while it might be perfectly necessary to ascertain all the chapels to which the Church of Scotland had, or pretended to have, a legal right, which might be still in the hands of other bodies, he, for one, would never be a party to any aggressive measures, the tendency of which was rather to deprive others of the advantage of a chapel, than to give the Church of Scotland the advantage of it. That had been done already to a degree which was not for edification. (Hear, hear.) Several chapels had been taken out of the hands of the Free Church, apparently for no other purpose than that they should have the privilege of seeing them standing empty. If they really needed the chapels in the locality, and were able to keep them open, let them vindicate their right; but further than this he would never go. (Hear, hear.) He would never enter into a litigation respecting a chapel which was now held and used for the very purpose for which it had been built, merely to vindicate an abstract right of the Church of Scotland. (Applause.) He thought they were really overburdened with chapels. In Edinburgh, at least, this was the case; and he should deplore, for instance, if any move was made to reclaim Roxburgh-street Chapel in Edinburgh for the Church of Scotland. They had far more chapels than they wanted or could beneficially use. He did think that unless they were pressed by necessity, or a sense of duty, it would be unwise to resume aggressive measures in regard to their brethren of the Free Church. [Applause.] It must be gratifying to them to observe how much those feelings of bitterness which had resulted from the Disruption were on both

sides gradually vanishing away. [Hear, hear, and applause.] Let them do nothing to revive and perpetuate those feelings. [Applause.] The time might not be so far distant as they would imagine when, under the influence of good sense and good Christian feeling, they might be enabled to get over their difficulties, and feel themselves again one body. [Applause.] He would not be a party to anything whatever which could have an influence opposed to that. [Applause.] Where they could employ the chapels usefully, and where their adversaries would see that they were not acting to annoy them, by all means vindicate the right of the Church of Scotland; but where the case was equivocal, let them show their good will to the common cause, and their kind feelings towards those who felt constrained to separate from them, by allowing them in peace to retain the buildings." [Cheers.]

**THE BASIS OF UNION.**—Copies of the Basis of Union, with the reasons of dissent, and answers to the same, are now, we presume, in the hands of all the ministers of the church. According to the decision of Synod, these are now to be submitted to Presbyteries and Sessions. Reports are to be transmitted to the Committee on Union, of which the Rev. Robert Ure is Convener, on or before the 1st November.

**MINUTES OF SYNOD.**—We regret that there has been delay in issuing the Minutes of Synod. This delay has been occasioned by the Printers having to send for a new supply of type for the statistical table. The copies will soon be ready for distribution.

**MEMOIR OF REV. DR. BURNS.**—CORRECTIONS.—The writer of the sketch of the late minister of Kilsyth requests us to note the following *errata*. On page 150 for "5th February," read "15th" as day on which Dr Burns was born. On same page for "Dr. Forrest" read "Dr. Forrester." On page 151, for "is" read "are," and for "retribution," read "restitution."

**WOODSTOCK, XNOX'S CHURCH.**—A call has been unanimously given by this congregation to the Rev. D. Walker, of Port Sarnia.

**BELMONT, &c.**—The Rev. James Greenfield, Probationer, has received a call from the congregations of Belmont and Yarmouth.

**GUELPH.**—The congregation at Guelph has addressed a cordial and unanimous call to the Rev. D. H. McVicar, Probationer.

**WILLIAMSBURG.**—This congregation has presented an unanimous call to the Rev. James Thom, at present labouring at Trenton and Conesecon.

**BERLIN.**—The Rev. Archibald C. Geikie has resigned the pastoral charge of the congregation at Berlin. Mr. Geikie has been chosen assistant to the Rev. Dr. Bayne of Galt.

**CALEDON AND ERIN.**—The Rev. J. A. Thompson, formerly of Trenton, was on Tuesday, 23rd ult., inducted as Pastor of the congregation Caledon West and Erin.

**RENFREW.**—A call has been addressed by the congregation at Renfrew, to the Rev. W. Lochhead, Probationer.

#### ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

**MEETING OF WESLEYAN METHODIST CONFERENCE IN ENGLAND.**—The annual meeting of this body was lately held in Manchester. The Rev. S. D. Waddy, of Wesley College, Sheffield, was elected President, and the Rev. John Farrar, Secretary. The various missionary reports, both foreign and domestic, were exceedingly encouraging. The Rev. Lachlan Taylor from Canada was present.

**REVIVAL MOVEMENT AT ELGIN.**—It is stated in the Scottish papers that the interest in this movement continues to increase. Mr. McDowal Grant, of Aradilly, had been preaching and addressing meetings with great success.

**PRESENTATION TO THE RIGHT HON. LORD PANMURE.**—The Free Church congregation of Monkie has recently presented Lord Panmure with a handsome copy of Bagster's Comprehensive Bible, with a suitable inscription in acknowledgement of his liberality to the congregation. His contributions in aid of the Church amounted to £1,200.

**HOME MISSIONS.**—No fewer than one hundred and ten ministers of the Free Church have agreed to take part this summer in evangelistic deputations to various parts of Scotland.

**CHALMERS' FREE CHURCH, GLASGOW.**—The Rev. D. McKinnon, formerly of Lochaben has been inducted as Pastor of Chalmers' Free Church, Glasgow.

**FREE NORTH CHURCH, ABERDEEN.**—The Rev. George Campbell has been called as successor to Rev. Dr. Murray of Free North Church, Aberdeen.

**POPIST DEMANDS.**—The Romanists are still pushing their claims on Parliamentary consideration, and on the public funds. Their most recent effort has been to abolish a clause of the Emancipation Act, which prohibits a Roman Catholic from being Lord Chancellor. A deputation lately waited on Lord Palmerston with a strong remonstrance against the granting of this demand.

**DEATH OF DR. J. W. ALEXANDER.**—This venerable and highly esteemed minister died at Saratoga Springs, on the 31st July. The funeral services took place at Princeton, New Jersey, on the Wednesday following. Few ministers have been more useful, or more generally respected and beloved than the late Dr. Alexander.

### Communications, &c.

#### WHENCE IS RELIGIOUS REVIVAL?

The question whether all revivals of religion are from God or from the Devil, betrays as much ignorance or enmity as the question, whether all religions are from God or the Devil. All religions are not from God, and neither are all revivals; but had God not given man a religion, certainly the Devil

would never have done so. His object would have been gained without this. True religion has, through God's mercy, entered a fallen world, and it meets a felt want within us, and as Satan cannot expel it by main force, his aim is to introduce and extend false ones, and every revival of true religion is accompanied or followed, it may be, by the rise of some new error, but certainly by the revival of every old false system that it comes in contact with. Judaism was revived when the Gospel began to be fully preached, and Popery, when this was renewed in the days of the Albigenses and Waldenses, and again at the era of the Reformation, and in the present day, all the false systems of the earth seem galvanized into fresh, though dying energy. Nor is this all; where he cannot set up or work an opposing system, Satan will try to appear in collusion with the Gospel, in order to hinder or bring reproach on the work. When he could not prevent the miracles of Moses he tried to counterfeit them. When the Jews would build the temple, he would associate the heathen with them.

When Paul would preach Christ, the "sons of Sceva, a Jew," and the woman that had the spirit of divination would do so also. It is the same to day. Half a century ago, when the Church of God slept, and true religion barely existed, the false religions of the world seemed powerless also. Ministers and priests (in the words of one of the latter) lived together like angels, had plenty of whiskey punch, and never spoke of religion. But as true religion awoke, as conversions to God became more common, so opposition and the effort to counterfeit increased. Every early conversion in India caused this. The work of God in Madeira roused the anger of a Godless priesthood, afraid, like Demetrius of old, that their craft was in danger. In Madagascar it was opposed by a drunken savage queen. In our own land, the Papacy is displaying an activity which it was believed incapable of; and when we see men who profess the truth pandering to it for place and power, men who made a loud profession of religion now wear the convict's dress, we are apt to be alarmed; but when we consider a little, we see abundant cause, amid all, to thank God and take courage. Has not the Gospel been advancing for more than fifty years, and is not its progress more like that of a stream which has broken down its barriers, and is carrying all before it? Witness the late revival in the United States, and that now going on in Scotland, Ireland, and England. True, one minister declares of the Irish revival that it is as authentic a work of the Devil's, as ever was transacted on our planet. But, who ever heard of a work of the Devil beginning in a meeting of Sabbath School Teachers, who assembled from week to week to pray for God's blessing on their labours in opening up the word of God as this did, near a place called Kells, where the work began some considerable time ago, and whence it has spread? When did Satan begin to convince persons of heart sins, and drive them to seek peace in Jesus, and to study the Word of God in the house and by the way? The Rev. J. Wilson of Kilmurns, says, "I found many in the trains with Bibles in their hands, and heard them sing some of the sweet songs of Zion." When has Satan helped to increase Sabbath schools and prayer meetings, caused deep meltings of heart for sin and overwhelmed them with joy and peace in believing? When has he raised his influence to banish "the song of levity and the ribaldry of many," to empty the taverns and make the drunkards sober? If Satan is doing these things to day, he is divided against himself; yet these things are there. The appearance of the markets are changed, the taverns are empty and the churches full. Ministers

worn off their feet attending to souls under concern, and every day brings fresh tidings of progress, and clearer indications that the finger of God is there. But are there not strange and unusual appearances—convulsions, writhings of the body, and neglect of work? The Coleraine Chronicle was once delayed, and other work undone, and who need wonder that a soul awakening from carelessness to a sense of sin, and to feel themselves in the hands of a disowned and angry God, should be thrown into fits and cease work for a time, or even that reason should reel? We do not wonder that bodily danger should produce this, and why should we that the danger of damnation revealed should do so? The danger is real, and even were there risk of some being driven mad, it must be preached, and we should rejoice that it is. But though I have seen many in horror and convulsed, I never saw one who was made insane by it.—Bodily contortions, indeed, form no part of a work of grace. It may not improbably prove that a large proportion of those so affected shall come short of eternal life, and that many of them will make shipwreck of faith and of a good conscience. It is very likely that too much is expected from them, and that many disappointments may occur, but if that will prove the whole a delusion, then that which accompanied the preaching of our blessed Lord and his Apostles was so also, and the parable of the sower has lost its significance.—Offences must come, many who receive the word with gladness will go back and walk no more with Jesus. But there is no room to doubt that a great and blessed work is going on in Ireland than that such is in Britain, or has been in the States. The tide, blessed by God, is rising in both at present, with this difference, that the ripple of the advancing wave is, as we might expect, more manifest amid the more impulsive people; and yet it has been so only occasionally. The work did not begin with convulsions, and these are already less common, though the work is advancing in towns and villages, and country districts are experiencing its power. And it becomes us to enquire, with deep humility, why we are as yet almost unvisited? Are we using the means which are within our reach? Are ministers aiming directly at the conversion of souls to God? Are they pointing the arrow, are they drawing the bow with all their might? Are they planning how they may best secure this the great end, in one view, of the gospel ministry? Are they presenting Jesus in all his fulness? Are they stirring up their people to work more for him? I fear that, as a denomination, we are rather behind in setting the membership to work—too much afraid of it. It is time this were at an end.—The Presbyterian Churches in Ireland are said to be the centres whence go forth praying men and women to carry the Gospel to others, and why should not the same be true in Canada? We have long enough been going round Jericho, with the priests blowing the trumpet; it is time that the whole host of God were called on to shout. When they do so, and not till then, may we expect the walls of Jericho to fall down at our feet, and the kingdoms of this world to become the kingdom of our Lord and his Christ. M.

#### OPENING OF NEW CHURCHES—HULLET, EVERTON—VISIT TO TUCKER SMITH.

MR. EDITOR,—

On the 29th of June last, I had the pleasure of preaching at the opening of a new church, in connection with the Presbytery of London, at Hullet, a township about ten miles north-west of the town of Harpurhey, and about as far from Clinton as Lake Huron. An

attendance of two hundred hearers, at twelve o'clock, on a week day, and a collection of nearly ten pounds, indicated the interest taken in the occasion. As two other Mission Stations will be associated with this one, and as they are both in a state of still greater forwardness, we may soon expect that an united and promising pastoral charge may be organised. In the meantime, an arrangement has been made for the supply of the respective stations by the local missionary. Mr. Graham, of Tuckersmith, and Mr. Macdonald, of Clinton, took part in the services, and the meeting, which lasted three hours, was altogether an agreeable one. On the evening of the day following we had worship in the open air at McKillop, a neighbouring township, where upwards of three hundred listened with attention to the word of eternal life. My visit to this part of the country was in connection with the dispensation of the ordinance of our Lord's Supper at Egmondville, the place where our much respected brother, Mr. Graham, of Tuckersmith has long laboured. The place of worship, lately enlarged, is a plain but spacious edifice, capable of accommodating 450 to 500 sitters. On all the days of public worship it was well filled, and on Sabbath it was more than crowded, and numbers listened on the outside. One hundred and eighty communicants joined at the table of the Lord, and the congregation of listeners kept together from nine o'clock till four. Mr. Graham has been in Canada sixteen years, and his settlement here is co-eval with the era of the Free Church in the Province. In 1845-6, the visits of my nephew, now in China, were to him and his people, very refreshing, and to me, on the present occasion it was peculiarly interesting to meet with not a few whose decided religious character and history date from the period of those visits. Mr. Graham has, of late, in common with other fellow labourers, had difficulties to encounter. His trials of faith and patience, however, have been abundantly profitable, and as he is a minister of tried and sustained faithfulness, his people, we are sure, will become more and more attached to him, and will become more and more his fellow helpers in the Lord.

In Egmondville I found a flourishing Sabbath School, whose superintendent, Mr. Duncan, furnished me with some statistics of the past and present condition of the classes.—There are at present eleven teachers including the superintendent, and an average attendance of sixty-one scholars. The teachers have every reason to hope that their efforts have not been in vain in the Lord; for although they may not be able to point to specific instances of saving change, there is an increased anxiety in the children after spiritual knowledge, and the parents show a commendable interest in securing regular attendance.

On the 1st of June there was a nice picnic party in the bush, where the pupils of this school, together with others to the number of 127, after innocent social enjoyments, were suitably addressed by Mr. Graham, Mr. Beattie, of St. Marys, Mr. Macdonald, of Clinton, and Mr. Nairn, Superintendent of Common Schools Goderich.

On Sabbath last, I was engaged to open the new Church at Everton, in Eramosa, but circumstances preventing it, our friend Mr. Sharp of Ashburn and Utica, took my place, and preached twice to an audience of 400 in the morning, and 250 in the afternoon; and a collected twenty three dollars. The weather was most agreeable, the services were most appropriate, and the prospect on the whole is encouraging. I had the pleasure of addressing a considerable assembly in Mr. McLachlan's Church at Acton, on the subject of religious revivals.

I write this from Beaverton, where we had two large meetings here and three miles out yesterday, and where the congregation was enlivened by the reading of a Gaelic letter in the way of pastoral address, from Mr. McTavish, dated on the 26th of July, and when in sight of the Red River.

Mr. Editor, I must delay my sketch of a mission to Osprey, and the north-west, till next number, as we have two services to day, at 11 a.m., and 4 p.m.

Faithfully yours,  
R. B.

#### WAYMARKS RESUMED.

SABBATHS AT SEA.—ENGLAND.

We are again upon the great and boisterous ocean—on board the "Indian."—Noble ship! from this time we shall think of thee as a friend, watch all thy voyages on the perilous waters, feel proud of the laurels thou mayest win, and be touched with whatever disasters may befall thee. We left Portland in a snow-storm, and got no farewell glimpse of the land. We caught the good-byes of friends who were on the dock, and then all was lost in the thick-falling snow-flakes; but, as we stood alone upon the deck, how strange were the emotions with which we said farewell to the land in which we have found a home, and looked forward to that land where we had no home to seek, but where we first knew in all the tender love of father and mother, brothers and sisters, what a depth of meaning there is in that sweetest and most expressive of all English words. We do not stop to answer the question, which is home. Here we ever speak of Scotland as home, but when there we unconsciously reversed it and spoke of Canada by that name. Yet, as foremost among the objects of our visit to our fatherland were the graves of kindred, and as among the tenderest thoughts of the land we were leaving, were those of loved ones—wife and children, and sisters and friends who sleep in Jesus—so are we reminded that home is neither in this land nor in that, but in the true father-land, where sorrow and death can never come.

With a strong feeling of curiosity we looked round upon the companions of our voyage, shut up together in the same narrow ship, with whom we are to share all the perils of the voyage. The captain—a fine sailor-looking man—greets his guests with friendly courtesy, and there is an evident disposition on the part of all to be on the best of terms with each other. There are friendly and familiar faces to make at home-like. What with old and new friends, the events of the voyage are indissolubly bound to cherished memories. There is much to think of, but not much to tell of the voyage. There were no changes from calm to storm, it was one continued storm from land to land. The first Sabbath at sea we had only a short service. Most of the passengers were sea sick, and we were scarcely able to keep our place, while the winds and waves almost drowned our voices, as in brief but earnest prayers we called upon our God, and committed all who were in the ship with us to His watchful care. The second Sabbath of the voyage the storm still continued, but most of the passengers had recovered, and a large congregation assembled in the saloon for morning and evening worship. The Rev. Donald Fraser—so well known to the readers of the Record—conducted the morning worship, and preached on the Christian's hope as an anchor. We conducted the evening worship, and preached on the love of Christ. What a place a ship is for religious worship! A speck on the blue expanse of waters; what majesty there is in the solitude! We are there together in our nothingness before the

Divine Majesty. What helplessness amid these wild waves and raging winds! In our felt dependence we'll cleave closer to the protecting love of our Father. Then how sweetly did the voice of psalms mingle with the ceaseless anthem of wind and wave, while we sang:—

The floods, oh Lord, have lifted up,  
They lifted up their voice;  
The floods have lifted up their waves,  
And made a mighty noise,  
But yet the Lord that is on high,  
Is more of might, by far,  
Than noise of many waters is,  
Or great sea billows are.

The winds were boisterous, but for the most part they were favorable; and on the morning of the ninth day we caught the first sight of land—a dark line in the far distance. Passing into the North Channel, we were soon sailing in quiet waters, a few miles from the shore. The quarter deck, where few had ventured before, is soon crowded. With emotions too deep for utterance, but with joy marked on every countenance, we hail once more our fatherland. Early next morning, with heart felt gratitude to God for the mercies of the voyage—and not without regrets at the breaking up of the little circle of friends—we leave our noble ship that has ridden over the wild waves with such almost-conscious mastery and calm pride of power, and set foot once more on firm land—our own, our native land.

The emotions with which we again trod the soil of England were cooled down by the bustle of the Custom-House, and the hurry to catch the train for the North. We could hardly believe that we were being whirled through the same towns and villages and green fields with which the stage-coach journeys of the olden time had made us so familiar. The former journey of a long summer's day is now pressed into a few hours, and we are once more among the hills and valleys of Westmoreland. Barely catching a glimpse of Bringham Hall, we cross the Eamont, and are in Cumberland again. And this is Penrith—dear to us as the home of early years—and still dearer for the sake of one whose grave is growing green on the banks of the distant St. Lawrence. It is just at the "gloomin"—daylight is fading on the distant mountains. All seems so familiar that it takes us by surprise. Fourteen years are obliterated as we find ourselves one more among those old haunts. The voices of kith and kin and old familiar friends sound pleasantly in our ears, and right joyous are their kindly welcomes. But time has left its traces deep and marked. The middle-aged are now among the reverend old; the youths have grown into fathers and mothers, staid and matronly. The boys and girls we hardly recognize again in those men and maidens. And oh! the many empty places! The sad visits to the church yards; the sad memories of far distant graves; yet we would not for untold money have missed the sad joy.

We do not purpose to dwell on the incidents of our visit, but only in a series of short papers to give some account of the Sabbaths we spent in England, Scotland and France, and of what came under our own observation in reference to the religious movements that are now going on in these lands. Our first Sabbath in England was spent in Penrith, and there was a mighty power of tenderness in the fact that we were worshipping again in that dear quaint old church so familiar and yet so unlike what we have been accustomed to for years past. But here, too, time has been playing tricks, for the old fashioned high pulpit, with its sounding-board of strange device which had been associated with every remembrance of this house of prayer, has been low-

ered and altered. In some respects this may be an improvement, but we would rather have found it as it was. Here, as elsewhere in England,—except in large cities,—the Presbyterian congregation is small, but highly respectable. Some of the best and most intelligent of the English people remain attached to the Presbyterian doctrine and church order; but the masses are but little influenced by it, though in the last few years it has made very decided progress. There are a few of Scottish origin in the congregation, but the great majority are English. It is one of the oldest Presbyterian churches in the North of England. When Socinianism crept into the English Presbyterian church, they applied to the church of Scotland for a minister, and the Rev. Mr. Honeyman was settled over them. After his death, the Rev. Henry Thomson (now the venerable Dr. Thomson) was ordained as their pastor by a Presbyterian, in connection with the Secession church. Dr. Thomson has laboured here for more than half a century, and is the author of expository lectures on the Acts of the Apostles, a volume of sacramental sermons, and other works. He was the intimate friend of Professor Dugald Stewart, and a man of no ordinary attainments. When we knew him first, he was then an old man—a grey-haired patriarch—and now, though his natural strength has abated, yet his eye has not grown dim, and he still, in old age, retains much of the mental vigor, and all the genial warmth of early years. Among the first tidings that we heard on our arrival were those of sad bereavement and affliction in the good minister's family circle; but we found him strong in hope, and joyous in the expectation of his approaching change—like the sun, growing brighter at its setting. As the friend of our boyhood, and for two summers the guide of our studies, many of the warmest memories and affections of our student life cluster around him; and it will be one of the most cherished memories of our visit that we were permitted once more to visit an old pastor, and more than friend, to listen to his reminiscences of eminent men of the past generation, who were his friends, and to receive from him again a father's blessing. His colleague is the Rev. John Fannahill, who is to him as a son; and it is enough to say of him that he is a son worthy of such a father. We would fain have seen the venerable old man in the pulpit; but it was something to sit by his side in the old familiar pew, and hear the same gospel which he had so long preached there, from the lips of the young minister, and to share in his joyous hope that when he is laid to rest in the grave, his people will be under the pastoral care of one who is faithful and earnest in watching for their souls. In the evening of the Sabbath it was our privilege to preach to a congregation, many of whom were our early friends. It was only with half-choked utterance that we spoke of the unsearchable riches of Christ. The thoughts that pressed upon the heart were too deep for words; subdued but holy memories of those whose places were empty, of dear familiar faces now hidden in the graves, but which we hope one day to see again in the resurrection, beauty and glory.

We have unconsciously come back again to the very thoughts with which we started; but the gentle reader will pardon us, if in speaking of old places, fresh and sad memories of days that are no more, and of friends with whom they were associated, are ever and anon demanding some expression; and by his own experiences of life he will judge gently of these emotions.

The only other of our old ministerial friends who is still here, is the Rev. William Brewis, pastor of the Independent Church; a minister of great and unwearied earnestness, and who has, for many years, recommended the gospel

which he preaches by a singularly amiable life. He ministers to a pretty large congregation, but the great majority of the people here are warmly attached to the Episcopal Church. There has been a marked change in this communion throughout Cumberland since we first knew it. When we consider the strong hold which the Established church of England has upon the affections of the people, it is cause of devout thankfulness that the Evangelical party in that church has made rapid progress in the last few years. The present Bishop of Carlisle, and a large number of the ministers throughout the diocese are men who labor with unwearied zeal for the salvation of souls. May God abundantly crown their labors with his blessing.

## Missionary Intelligence.

### FREE CHURCH OF SCOTLAND.

INDIA.—ILLNESS AND RETURN OF REV. MR. GARDINER.—The Rev. Mr. Gardiner one of the missionaries at Calcutta has been obliged to return on account of ill health. There are at present at Calcutta only four European missionaries, three of these being the three first associated in the mission, viz. Dr. Duff, Dr. McKay, and Dr. Ewart. The following is an extract from a letter of Dr. Ewart.

"These frequent disappointments, in connection with the health of colleagues, are very trying, and make us look to Scotland with long eyes for help. When Mr. Gardiner leaves us, there will remain here only four ordained European missionaries. Three of them, the three contemporaries first associated in the work of the Bengal mission:—Dr. Duff, who arrived here in May 1830; Dr. Mackay, who arrived here in October 1831; and myself, who landed in Calcutta, Dec. 1834. The fourth is Mr. Beaumont, the youngest of the ordained missionaries, who landed in Feb. 1856.

To aggravate our difficulties, and increase our labours, our native brethren are falling off from the work. I found great pleasure, when at home, in saying publicly at many places, that we had a full complement of native labourers. I was quite authorised by the state of the mission when I left India in saying so. We had then—

1. The Rev. Jagadeshwar Bhattachargya.—2. Rev. Prasanna Kumar Chattergya.—3. Rev. Lal Behari De—ordained native missionaries. The Rev. Behari Lal Singh—a preacher of the gospel.

1. Guru Das Maitra.—2. Dinanath Adhya.—3. Baikuntha Nath De.—4. Bhagabati Charan Mukharjya.—5. Kali Das Chakrabarti.—6. Shiba Chandra Banurjya—full catechists.

1. Gobinda Chandra Das.—2. Ishan Chandra Mukharjya—probationary catechists. Of these twelve native fellow labourers, the following are no longer connected with us in our work:—

1. Behari Lal Singh has been laid aside by severe illness, and his medical advisers recommend a voyage to Europe, which Brigadier Mackenzie and other friends of the mission are taken steps to put it in his power to carry into effect.

2. Guru Das Maitra has been obliged to go to the north west in quest of health, but has not resigned his office.

3. Dinanath Adhya has resigned, and some months ago was appointed a deputy magistrate, with a salary of 200 rupees a month.

4. Kali Das Chakrabarti has resigned, and accepted secular employment.

5. Bhagabati resigned from ill health, sought relief by going to the north, and died suddenly at Benares from hemorrhage, caused by the

rupture of blood vessels in the lungs

6. Shiba Chandra Banurjya has resigned, and accepted secular employment.

By comparing these two lists, you will perceive that our native colleagues in the direct work are at present the three ordained missionaries, one catechist, Baikuntha Nath De, and two probationary catechists. It is to be hoped, however, that Behari Lal Singh and Guru Das may yet be spared to work along with us. We have still a number of Christian teachers connected with the different schools; and there are at least three young men who offer to come forward for the office of catechist. We desire to commit our way and the interests of our mission, to the great Jehovah, whose unworthy servants we are; and we crave the sympathy and prayers of the Church of our fathers. The veterans of the mission are well and left alone.

### BAPTISM OF A MOHAMMEDAN

In the midst of these various trials, it is pleasant to be able to communicate something which indicates progress. It gives me great pleasure to inform you that I admitted into the Church by baptism, last Sabbath evening, a young man who had been a Mohammedan.—He has been living on the mission premises for eight or nine months, and is well known to Dr. Duff, myself, and the catechist Baikuntha Nath. We have all had repeated conversations with him on the subject of the Christian faith. His name is Seyd Jaulir Ali Khan. Just the day before his baptism, a young man belonging to the junior college class, who read the Bible with Mr. Gardiner, came to the mission premises, and announced himself a candidate for baptism. I trust he will be strengthened to stand firm. He has been known to us for some time as well disposed, and has often been a hearer on Sabbath evenings at the Bengali service.

There are several other young men who seem to be considering the things of highest import, but concerning them it were premature to say more.

PCSA.—The Rev. J. Mitchell of Puna at present at Singhur writes to Dr. Tweedie.

"I generally meet daily, in the evenings, with a few people at one or other of the two temples on the hill, to whom I address, in their own tongue, the wonderful tidings of Divine grace. One of the temples is considered of considerable sanctity, being the burial place of Rajah Ram, one of the most famous of the Rajahs of Satara. It is well endowed, and has two men, one a Brahmin and the other a Marathi, to perform various religious ceremonies daily. Besides, there is a yearly Jatra at it, on which occasion thousands of Brahmins are feasted, and receive donations of money. I look down daily on several larger valleys, in which are to be seen numerous villages, and pray for them, that soon the Word which is able to save the soul may be preached in all of them, and that they may all contain churches of the living God. In many of them I have, on former occasions, proclaimed the truth, and many of the people know something of the way of salvation, and have our books among them; but we require evangelists—men of their own country, speaking from their birth the vernacular—in order that they may be thoroughly instructed.

Mr. Mitchell states that the vernacular schools have been closed. Mr. Mitchell had lately admitted a man into the church, being the fifth since the commencement of the year.

### MISSIONS OF IRISH PRESBYTERIAN CHURCH.

DAMASCUS.—The usual stated services have been maintained by the Missionaries in Damascus

throughout the year. For a portion of the winter, owing to temporary causes, there was a falling off in attendance, a circumstance which rarely occurred before. The rule has been that of gradual and steady increase in the average of considerable periods. The audiences, however, have again increased, and are now about as large as they have ever been. One native has been received into the communion of the Church during the year. Our brethren continue to have access to the Jews. They distribute among them Christian books, and are sometimes encouraged by hopeful conversations with them; but their heaven over them is brass and their earth under them is iron still.

The boys' school in the city is well attended. Lately, more children have offered than could be received into the present school-rooms. The pupils include Jews, Muslims, and Christians of various sects.

The female school reported to last Assembly as suspended is still closed. The Missionaries are very desirous to have it re-opened. The obtaining of a properly qualified female teacher is their principal difficulty. This the directors hope will soon be removed.

The distribution of the Scriptures, and of other religious books and tracts, both by sale and gratuitously, was greater last year, and extended over a wider district than in any previous year. No part of their work has been more satisfactory or more hopeful than this. During the year, eight hundred and ten volumes were sold, chiefly in the depository. Of these one-half were Bibles, New Testaments, and the Psalms in prose, and the other half carefully selected religious works, with a few useful school-books. The Scriptures sold were in seven different languages, about nine-tenths of the whole being in Arabic. Nearly as many Bibles, New Testaments, and Psalm books were distributed gratuitously as were sold, and the devotional and controversial books and tracts given were much more numerous than those which were sold. The gratuitous distribution is made almost entirely by the Missionaries.—The increase of sales was principally in the Scriptures in Arabic—the vernacular language. This is most important and encouraging. A considerable number of these Arabic Scriptures were bought from the Greek Church through various parts of the country. Thus the influence of the Mission is felt far beyond the immediate sphere of the labours of our brethren.

Dr. Hattie, the medical Missionary of the American Associate Reformed Church, has obtained an extensive practice among the natives. He is thus opening up a wide acquaintance. His work promises to be an influential and valuable help to the labours of our brethren, while his professional skill, always kindly and cheerfully exerted when needed by any member of the Mission circle or of the families of their native brethren, is of the greatest importance.

Our brethren have been anxiously seeking to obtain a site for a Presbyterian Church in Damascus for the last four years. After repeated disappointments, they have at last been successful in effecting the purchase of a large house in a most suitable locality, which, with some alterations, will serve for Mission church and schools. The title deeds have been executed, the price paid, and the possession surrendered to our brethren. This the directors regard as most important for the interests of the Mission.

It was reported to last Assembly that Khalil who had renounced Mohammedanism and embraced Christianity, after having been beaten and imprisoned, had fled to the British Consulate and was under the protection of the British flag. By the influence of the British Government, called forth through the judicious and earnest efforts of the Consul, and the letters of

one of our brethren, he was set at liberty. He has returned to his dwelling, and now follows his avocation undisturbed. We believe he is the first Mohammedan convert to Christianity in the Turkish Empire who has been permitted to dwell in his former home, among his own people, in safety.

The persecutions which commenced on Mount Lebanon about the time of Khalil's imprisonment completely stopped the labours of our brethren in Deir Atiyeh. But in Nebk all attempts to expel them or destroy their work failed. There the truth appears to have taken deep root, and it steadily and hopefully progresses amid all opposition.

In the large town of Yebroud, in the neighborhood of Nebk, there are many symptoms of movement, most encouraging to the Missionaries. In Bludan an Arabic service was kept up during the summer. The congregation chiefly consisted of people from Damascus. The Hauran has been visited this spring by two or three native brethren, and through them, as well as by means of Khalil, the Missionaries continue to disseminate the Scriptures and other suitable books in that interesting and hitherto neglected region.

Mr. Porter, whose expected return to his native land for a period of twelve months, with the sanction of the Directors, was referred to in last report, arrived at Belfast in August last. Since that time he has been engaged in preaching and lecturing through the congregations of the Assembly.

Mons. Jules Ferrette, formerly a Roman Catholic priest at Mosul, who renounced the errors of the Church of Rome, and has been employed by our Missionaries at Damascus for more than two years, at a salary of £100 annually, applied to the Directors to be recognised as one of their Missionaries. He appeared before the Board to prosecute his object at their meeting in June last. Having been introduced to the meeting, and answered some questions put by the chairman, it was resolved that the following be a committee, with full power to confer and advise with Mons. Ferrette, and, should they deem it expedient, submit his case to the General Assembly at its next meeting, viz.:—The Theological Professors of the Assembly (Rev. Drs. Cooke, Edgar, Killen, Wilson, Murphy, and Rev. Mr. Gibson), with Rev. Dr. McCosh, J. Macnaughtan, D. Hamilton, and G. Bellis, convener.

It was ultimately resolved to employ Mr. Ferrette at a salary of £200 per annum.

Bonn.—The district to which the labours of the Jewish Missionary at Bonn has extended during the year, includes a third part of the provinces of the Rhine, Bonn and its vicinity being more immediately under his own care.—The wider circles are visited by his colporteur, who distributes tracts, gathers the state of the minds of the Jews, directs them to the promises, and reports the more interesting cases to the Missionary. During the year 1,762 Jewish families have been visited in 258 cities and villages. During these visits 62 Bibles were sold; 1,312 Jewish tracts were left in Jewish houses, among which Keith's Evidences occupy the first place; and 1,640 good German tracts were distributed among professing Christians. Dr. Graham maintains four weekly services for public worship. Two of these are conducted in the German, and two in the English language. Dr. Graham has also sent by post every month from 300 to 500 tracts to Germans, English, and Jews, the expense both of tracts and postage being paid by the London Monthly Tract Society.

The foundation-stone of the Mission Church, to which reference was made in last Report, was laid on the 20th October last. It is hoped that it will be completed before next winter.

Solomon Dan, who was baptized in Bonn on the 21st December, 1856, died in Belfast on 20th November last. He was brought among us in the providence of God, without our desiring it. We had full opportunity of judging of the reality of his religion. We saw his integrity and laboriousness in business, and his faith and love, and patience, and prayerfulness during a protracted illness. The numerous Christians who visited him were refreshed and strengthened by his humble, clear, decided, and triumphant testimony for Jesus.

When he was in great weakness he wrote a letter to his father, and brothers, and sisters, which he committed to a Christian friend, now a minister of the Assembly, to be forwarded at his death. This, as the dying testimony, we place before the Assembly to call forth the Church's gratitude to Israel's God, and that we may be stimulated and encouraged in our labours on behalf of Israel.

“BELFAST, 21st June, 1859.

“My much beloved father, and good brothers and sisters, you will wonder much that you have not received a letter from me for so long a time. However, everything has its reason. I am now about eight months in consumption without a hope of recovery. Day by day I see my death approaching. Severe hemorrhage of the lungs has taken all my strength away.—Already I speak the least possible.

“My beloved ones, what moves me most of all to write to you is this, that I through faith in Jesus Christ, and recognition of Him as my Redeemer and Messiah, in whom I have placed my entire trust, hope happily, and in peace to die, and with Christ in a better land to live—I am quite content with my lot, for I know that I am in the arms of a good Father, and therefore, even in the great suffering which I have, feel myself happy.

“I reckon upon and hope in the wonderful promises which Jesus makes us. Be not sad then about me, for ye all must die. I send you the Word of God, the Old and New Testaments which brought me to the truth, and it is my wish that you read the Bible, that you yourselves may be convinced. Think not that it is a sin to read it. You will find that the entire New Testament contains love. I ever pray to God that He may put within your hearts His Holy Spirit, in order that you may feel how wonderful Christ is for you.

“I am no longer able to write more, I am so weak. Once again, farewell. Sorrow not for me. I die happy. Greet all my friends—I am, your son and brother.

SOLOMON DAN.

He now sleeps among us, where his dust will soon mingle with the dust of some dearly beloved ones, who lived and died in the same faith, to awake with them to eternal life through Jesus Christ our Lord.

## Miscellaneous Articles

### THY FATHER'S WILL.

When troubles rise and dim thy light,  
When sorrow comes and joy takes flight,  
When death, too, adds his withering taint,  
And all thy day seems turned to night;  
Night dark, and drear and chill,  
When Hope who oft has been thy guest,  
Whose presence always brought thee rest,  
Has spread her wings and left thy breast,  
Ah! still believe that it is best,  
It is thy Father's Will.

Thy Father—loving, gracious, tried—  
Thy Father—who though oft defied—  
Yet does not willingly thee chide,  
To whom thy woes thou mayest confide,  
And who to hear will deign,



Who asks for nothing else from thee,  
But that thou treat him trustingly,  
Who says, whate'er thy burden be  
But cast it fearlessly on me,  
And I will thee sustain.

Shouldst thou but slightly heave a sigh,  
He bends on thee his pitying eye,  
And bids thee fear not, he is nigh,  
Who for thee gave his Son to die,  
His own, his only Son.  
Wilt love like this thy breast not bend?  
Oh! trust at once this tender friend,  
And though afflictions He may send,  
With all thy prayers let this one blend,  
Thy Will, not mine, be done!  
Pearth, Cumberland.

THE MERCY SEAT.

From every stormy wind that blows,  
From every swelling tide of woes  
There is a calm a sure retreat,  
'Tis found beneath the mercy-seat.

There is a place where Jesus sheds  
The oil of gladness on our heads;  
A place than all besides more sweet,  
'Tis the blood bought mercy-seat.

There is a scene where spirits blend,  
Where friend holds fellowship with friend,  
Though sundered far, by faith they meet  
Around the common mercy-seat.

Ah! whither could we flee for aid,  
When tempted, desolate, dismayed?  
Or how the hosts of hell defeat?  
Had suffering saints no mercy-seat?

There, there on angels' wings we soar,  
And sin and sense molest no more;  
And Heaven comes down our souls to greet,  
Where glory crowns the mercy-seat.

H. Stowell.

THE CERTAINTY OF SUCCESS IN WORKING FOR CHRIST.

The Word of God holds out to all the faithful labourers in the field of Christian activity the strongest inducement, and the brightest prospects. "He that reapeth receiveth wages, and gathereth fruit into life eternal." Here is certainty of reward; it is not so much a promise as a principle, a universal law of the divine kingdom. Dear young friends, we urge you to no empty prize of doubtful results. That you may succeed in your worldly career is all that the most sanguine of your parents or friends can say, after having taken human precaution to ensure success; and yet such probability is considered ground sufficient to justify the utmost diligence. That they were right, and ought to succeed, has in every age been ground sufficient to sustain them through a martyrdom of life and death; how then should it influence your zeal to know that you are labouring in a field in which you must succeed. In scattering the seeds of life you are sowing your own characters, you are uniting your own interest with those of the great government of God, you are serving in a line with His purposes, every hallowed aim takes an angel shape, every lofty aspiration enters a bright imperishable form; allied to any other scheme of effort you can only hope that you may be right; identified this you know it. There is nothing good which it does not bless; nothing great which does not bless it, and join it; the field itself belongs to Christ—He has purchased it—his blood is on it. His blood, the true seed of the church. His cross has stood in it, His heart is bound up with it, What then, though the church should grow weary in well-doing or worldly enough to doubt the coming of the

great harvest? what, though, in its unbelief it should say, "If the Lord will open windows in heaven a might this thing be." If His people will not do the work He will open windows in Heaven, "I will hear" saith the Lord, "I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and the wine, and the oil, and they shall hear Jez eel." All nature shall be set in motion, and every spring of Providence shall be touched, new forces shall start into activity, for it is "God's handiwork." He therefore that ploweth should plow in hope, and he that thresheth in hope shall be partaker of his hope, even he that goeth forth and reapeth bearing precious seed, shall doubtless come again bringing his sheaves with him, for those that sow in tears shall reap in joy." Already in places the handful of corn in the earth shakes like Lebanon, already we walk in a world where renovation is begun, is in progress. The first fruits are gathered, To the eye of Faith the valley of a wide world stands thick with corn, to the ear of faith the harvest home is already reared. To the prophetic view of faith the spirit has been poured out from on high, and the wilderness has been a fruitful field, and the fruitful field is counted for a forest, and in that new Eden Faith walks with a recovered world admitted to eat of the tree of life.—From Sermon by Harris.

THE ENDLESS DIGNITY OF THE REDEEMED.

The Father who has regenerated, has regenerated that he may immortalise. Sooner shall he yield his heavenly throne than hold it and forsake us; sooner shall God be no longer God than the children of God fail to be the children of the resurrection. Behold! we stand alone in creation; earth, sea, and sky can show nothing as awful as we are. The rooted hills shall flee before the fiery glance of the Almighty Judge: the mountains shall become dust, the ocean a vapour, the very stars of heaven shall fade and fall as the fig-tree casts her untimely fruit. Yea, "heaven and earth shall pass away," but the humblest, poorest, lowliest among us is born for an undying life. Amid all the terrors of dissolving nature the band of immortals shall stand before their judge. He has made you sharers of His own eternity, the most incomprehensible of His attributes is permitted to be yours. Alone in a world of seek and fading forms—with all perishable, even to the inmost folds of the fleshy garments that invest you—with the very beauty of nature dependent on its revolutions; its order the order of successive evanescence; its constancy the constancy of change—amidst all this mournful scenery of death, you alone are deathless. In the lapse of millions of ages hence, for aught we can tell, it may be the purpose of God that all this outward, visible universe shall gradually give place to some new creation; that other planets shall circle other suns; that unheard of forms of animal existence shall crowd all the chambers of the sensitive universe with forms of life unlike all that we can discern; that in slow progression the immense cycle of our present system of nature shall at length expire; but even then, no decay shall dare to touch the universe of souls. Even then there shall be memories in heaven that shall speak of their little speck of earthly existence as a well-remembered history—yea, that shall anticipate millions of even such cycles as this, as not consuming even the first glorious minute of the everlasting day—for these things ye are born; unto these ye are redeemed. Live then as citizens of the immortal empire. Let the impress of the heavenly country be on your foreheads. Let the angels see that ye know yourselves to be

their fellows. Speak, thank, and act as becometh your high ancestry, for your father is in heaven, and the first-born of your brethren is on the throne of God.

ARCHER BUTLER.

PIETY, A NECESSARY QUALIFICATION OF THE RELIGIOUS TEACHER.

Whilst it is not denied that sound religious instruction may emanate from a teacher of little personal piety, that true and holy words may be spoken by lips untrue and profane we fall back with not less confidence on the assertion that an experimental acquaintance with divine truth—deep, religious earnestness, is the first and grand qualification in the teacher, incomparably the most powerful means of usefulness, and the surest pledge of success.—Truth is indeed, in itself, a mighty instrument whatsoever hand may wield it, but though its edge may be as keen, and its temper as fine in the most unhalloved as in the holiest hands, in the former it must prove a weapon unwieldy and inefficient as the warrior's sword in the weakling's grasp. Conveyed as correctly by human lips as by the pages of a book, it is yet for its influence by no means as independent of the moral make and structure of the living teacher, as truth written of the fabric of the printed page. To be duly effective, truth must not merely fall from the lip, but breathe forth from the life, it must come, not like incense from the censor that only holds it, but like fragrance from a flower exhaling from a nature suffused with it thoroughly. The doctrines and principles you teach in order to manifest their inherent efficacy must be known and reproduced, not in mere logical order and system like dried specimens of plants in a naturalist's collection, but with the fresh waving fragrance of the living planted flower, pervaded by the vital sap, unfolding to the sunbeams, and fanned by the breezes of heaven. In one word—and this is the principle which I wish to illustrate—the first qualification of the religious instructor is not knowledge, but piety. As a means of moral and religious influence, life should precede doctrine, character be regarded of even greater importance than verbal teaching, we should have respect to the sequence of the Apostle's counsel, "Take heed unto thyself, and unto the doctrine."—From Sermon by Caird.

Proceedings of Presbyteries, &c.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met at Quebec, on the 13th August, the Rev. Mr. Scott, Moderator.

A call from the Township of Williamsburg, to the Rev. Mr. Thom was sustained, and ordered to be presented to him.

Missionary appointments were given to Mr. McLean, at Laguerre; Mr. Matheson, at Onabruk; Mr. Coulthard, at Farnham Centre; Mr. E. Graham, at Valleyfield; Mr. Morrison, at Harrington; Mr. Kirkland, at Winchester; and Mr. Shaw, at Kennebec.

The Rev. Mr. Clark was appointed to inquire into the financial condition of the congregation at Stie, and to report to next meeting of Presbytery.

In answer to a petition, the Moderation in a call, was appointed at Martintown, on the 23d Wednesday of August.

Mr. McArthur intimated his intention to resign the charge of the Durham portion of his field of labour; the resignation was appointed to lie on the table till next meeting of Presbytery, and the Clerk was directed to summon parties interested then to appear.

A commission of Presbytery, consisting of



Mr. Kemp, Convener, Mr. Campbell, Mr. Anderson, and Mr. Gordon were appointed to examine students for admission to College, and to grant certificates; to meet at Cornwall, on the morning of the day preceding the opening of college.

Mr. Kemp was appointed to represent the Presbytery at the next meeting of the Home Mission Committee.

The Presbytery spent an hour in devotional exercises, and with a special reference to the state of religion in our own and other churches.

Mr. McArthur preached the Presbytery Sermon, and the Deputy to Cote St. Church from the Free Church of Scotland, was appointed to preach at next meeting.

The Presbytery adjourned, to meet for ordinary business at Montreal, on the third Tuesday of October, at six o'clock, P. M.

A. F. KEMP,

*Pres. Clerk.*

#### PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg on the Tenth day of May.

The Presbytery entered upon the consideration of the resignation of the Rev. Donald McLeod. The Rev. J. W. Smith stated, that in obedience to the appointment of Presbytery, he had preached in St. Andrew's Church, Cobourg, and had cited the Session and Congregation to appear for their interests at this meeting. Parties having been called, there appeared Messrs. Andrew Jeffrey, and Andrew Fraser for the Session; and Messrs. Thomas Scott, Wm. Burnet, and Robert Sinclair, for the Congregation. Mr. Jeffrey, on behalf of the Session, presented the following extract from their minutes: "It having been intimated by the clerk, that the Session was called to appear this day by the Presbytery of Cobourg for their interests, and the proposed resignation of the pastorate of St. Andrew's Church, by the Rev. Donald McLeod, agreed to appoint Messrs. Jeffrey and Fraser to represent the Session, and to express their sympathy with Mr. McLeod personally, and in his ministerial capacity; and to express their earnest hope that his recovery may be perfected by a residence in his native land. The Session furthermore agreed to authorize the said representatives above-named, to give their assent, in name of the Session, to the accepting of the resignation of the Rev. D. McLeod, of the pastorate of the congregation of St. Andrew's Church." Mr. Scott, on behalf of the Congregation, stated that they had agreed to acquiesce in the resignation of Mr. McLeod, and laid upon the table a resolution which had been agreed to in regard to a retiring allowance for Mr. McLeod. Parties having been removed, the Presbytery unanimously agreed that, in consideration of the State of Mr. McLeod's health, and that of the congregation, while esteeming Mr. McLeod, acquiesced in his resignation, resolved to dissolve the pastoral tie between Mr. McLeod and the Congregation of Cobourg, and do hereby loose him from the charge of the said Congregation, and appointed the Rev. J. Roger to preach in Cobourg on Sabbath first, and to declare the church vacant. The Presbytery cannot part with their brother Mr. McLeod without expressing their high respect for his Christian character, and their sense of the fidelity with which, for ten years, he has laboured in Cobourg, his interest in the Home Mission field, and the cheerfulness with which he gave his services in that department of the Church's labour, his punctuality in attending meetings of Presbytery, and his uniform kindness and hospitality to his brethren. They earnestly pray that the great Head of the Church may be pleased to restore his health and to make him still useful in His vineyard;

and, further, to direct the clerk to draw out a Presbyterial certificate to be signed by the Moderator and Clerk of Presbytery.

The Presbytery met again on the second day of August. The Clerk laid upon the table an extract of the Synod's deliverance in the case of Mr. Andrews. As Mr. Andrews was not present, nor any communication from him, it was agreed to defer the consideration of his case till next meeting. The Clerk was instructed to cite him to appear at said meeting that his case might then be proceeded with, according to the deliverance of Synod. Leave was given to Mr. Smith or Mr. McKenzie to moderate in a call at Cobourg when desired.

Mr. J. W. Smith moved, and Mr. J. Smith seconded, and which was unanimously agreed to. The Presbytery having considered the articles of the Basis of Union agreed to the approval of the same, and resolved to transmit them to Sessions for their consideration, and to enjoin them to report at next meeting.

Messrs. Roger, Blain, and Bowie, were appointed to examine Mr. McDonald; and at next meeting Mr. McKenzie to examine Mr. McDiarmid on Hebrew and Theology, and Mr. J. Smith on Church History.

JAMES BOWIE, *Pres. Clerk.*

#### PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery was held in Knox's Church, Hamilton, on the 9th of August, and continued till the evening of the following day. Twenty ministers were present, and the attendance of Elders was smaller than usual.

Several Kirk Sessions having, notwithstanding the injunction laid upon them at last ordinary meeting, failed to produce their records, the injunction to produce them was repeated.

A call from the Wellesley congregation in favor of Mr. James Boyd, formerly minister of Markham, was laid before the Presbytery and was sustained. The call having been put into the hands of Mr. Boyd, he craved time to consider it, which was granted, another congregation within the bounds being desirous of addressing a call to him.

A petition from the congregation at Guelph, praying that the Presbytery would initiate a regular procedure towards the settlement of a minister, was laid before the Presbytery, and sustained. The Presbytery agreed to meet at Guelph, and moderate in a call on the 22nd of the month, Mr. Andrew McLean to preach and preside.

A petition to the same effect was presented from the congregation at Mount Forest, who have failed to secure the pastoral services of Mr. John McWillan, of Fingal, to whom they formerly addressed a call. A committee was appointed to moderate in a call on the 23rd of the month.

Mr. Geikie intimated his desire, for reasons which he stated, to resign his charge at Berlin, and laid his resignation before the Presbytery. The resignation was ordered to lie on the table till an adjourned meeting to be held at Guelph, on the 1st day of September, and instructions were given to cite parties to appear at that meeting.

The Presbytery agreed to take up at next ordinary meeting, consideration of the Basis of Union with the United Presbyterian Church, Messrs. William Millican, and Charles Cameron having completed their trials were licensed to preach the Gospel.

JAMES MIDDLEMISS,

*Pres. Clerk.*

#### PRESBYTERY OF TORONTO.

This Presbytery met in Toronto on the 2nd and 3rd of August. A call from Erin and Caledon West, to Mr. James A. Thompson, was sustained and accepted, and arrangements were made for his induction on the 23rd.

The members of Presbytery residing in Toronto were appointed a Committee to confer with representatives of other Churches, with a view to secure the simultaneous observance of a day of thanksgiving for the present abundant harvest, and, if possible, to obtain the consent of Government to appoint a day.

Mr. Donald McVicar having been duly examined, was licensed to preach the gospel.

Dr. Burns gave a verbal report of his missionary labors since the meeting of the Synod, and the Presbytery recorded its gratitude to God for having enabled him to overtake such a vast amount of labor without injury to his health, and its prayers for his future welfare and success.

On the 23rd August the Presbytery of Toronto met in Caledon West, and afterwards in Erin.

Mr. Thompson was inducted pastor of Erin and Caledon West. Mr. Ure preached and presided. Mr. McLachlan addressed the pastor and Mr. Laing the people. A large congregation was present. Mr. T. enters upon this field of labor with very favorable prospects.

A call from West Gwillimbury and Bradford to Mr. D. McVicar was sustained and put into his hands. Mr. McVicar declined it.

Mr. James Campbell, having been duly examined, was licensed to preach the gospel.

A call from Red River to Mr. John Black, who has been laboring there as a missionary, was sustained, and the Clerk wished to have it placed in his hands with a view to obtain his answer to it as soon as possible.

The Presbytery agreed to correspond with parties with a view to obtain an assistant to accompany Mr. Black on his return to the Red River settlement.

The Clerk was instructed to require the various sessions within the bounds, to forward their decision respecting the Basis of Union before the next meeting of Presbytery.

WILLIAM GREGG,

*Pres. Clerk.*

#### REPORT OF SABBATH SCHOOL COMMITTEE.

(The Synod, *pro forma*, received the report and re-appointed the Committee, but there was no time to hear the report read.)

Your Committee, in submitting their seventh Report, feel that the subject entrusted to them is not one which needs any lengthened argument to prove or enforce its importance, and it is gratifying to be able to state that, as a Synod, attention was early directed to our Sabbath Schools, and an interest, which has been steadily increasing, evinced in behalf of the youthful members of our Zion. It may not, therefore, be inappropriate to allude to the actings of the Synod in regard to this important matter.

In 1852, in consequence of an overture on the subject from the Presbytery of Kingston, a Committee on Sabbath Schools was appointed; and among various other suggestions, a system of lessons for the use of our Schools was recommended. This duty was ably performed by the Convener, the Rev. W. Gregg, who published, with the sanction of the Synod, a system extending over three years.

Various other suggestions were made, such as preaching frequently to the young, and the establishment of a periodical for their spiritual benefit.

The following table will exhibit the state and progress of youthful instruction among us from 1855 to 1859:—

	Scholars.	Books in Library.	Bible Class.
1855	7316	11970	
1856	8259	17521	
1857	7979	15187	1848
1858	9237	19932	1413
1859	8806		2572

These figures indicate a gradual increase in the number attending Sabbath Schools and Bible Classes. In 1857, there is an apparent diminution, evidently caused by those belonging to Bible Classes being comprised under a separate column. If added to those attending Sabbath Schools, the true number will be 7979 to 1,848, (the number attending Bible Classes,) equal to 10,827, as against 8,259 in 1856. In 1858 there is a decrease of more than 400 attending Bible Classes, but this is counterbalanced by an increase of more than 1,200 in those attending Sabbath Schools.

In regard to 1859, the returns are as yet necessarily imperfect, but they show an attendance at Sabbath Schools of 8,806, and at Bible Classes of 2,572, very nearly double that of last year; and when the returns have been completed, the increase must be proportionably greater.

Your Committee, believing that the young are the hope of our Canadian Church, derived confidence in its prosperity, and progress, from the figures just submitted, as they conclusively shew, that in connection with our gratifying prospects generally, the instruction of the young is sedulously attended to, and the numbers of this class under religious training, keep pace with the growth of our Zion.

But, in addition to these pleasing facts, there are upwards of 1,000 Sabbath School Teachers employed in the various schools,—a noble and devoted band, from among whom is supplied the larger proportion of our elders and ministers. In short, the teaching of the young lies at the foundation of our ecclesiastical and spiritual prosperity, and that minister who devotes most care and attention to the lambs of the flock, will ultimately possess the most prosperous, attached, and flourishing congregation.

Another subject, that has engaged the attention of your Committee, is the publication of a periodical specially devoted to the religious interests of the young. While very desirous of carrying out so important a work, they have been deterred from entering upon it, chiefly by the expense, and the improbability of securing an adequate number of subscribers, in the present depressed state of the country. They found that the cost of publishing a monthly paper, equal in size to four pages of the *Record*, would amount to, at least, \$300, independent of any incidental expenses; and that, if we wished to compete successfully with the several excellent periodicals at present circulated among our youth, it would not sell at a higher rate than fifteen cents a copy per annum. This would require, at the outset, a paying list of 2,000 subscribers for the bare expenses of publishing. Your Committee, therefore, decline, meanwhile, engaging in such an undertaking, without the express injunction of Synod, and the adoption of some feasible plan for meeting the necessary expenses. One scheme which they would suggest is, for the Sabbath Schools and Bible Classes to subscribe the sum requisite, and receive in return, without charge, a number of copies of the proposed periodical, based upon the amount of subscription sent in. This is, however, a matter which your Committee would commit to the wisdom of the Synod. In the meantime, through the kindness of the Rev. W. Reid, a small portion of the *Record* has been reserved for communications to the young, and various articles have

been thus inserted in that periodical, in addition to a New Year's Address, published by the Convener of this Committee. Various excellent papers, such as the *Visitor* of the (O. S.) Presbyterian Church of the United States, and the *Children's Paper*, published by Nelson & Sons, are extensively circulated among our youth. But as none of these are wholly satisfactory, your Committee suggest the propriety, (if no paper be published by our church,) of corresponding with the Colonial Committees of the Free Church, and Presbyterian Church of Ireland, with the view of procuring, at a reduced rate, as large a number as may be required, of the admirable periodicals published by those churches respectively, for the young entrusted to their charge.

Your committee have had also under consideration, the propriety of issuing a fourth series of lessons, but it was deemed better to delay the matter till the mind of the Synod was obtained, more especially as a difference of opinion exists on the subject. Some object to proceeding with the matter at all, as so many superior systems are already in existence; others approve of a bare system, without notes, and connected with the Shorter Catechism, similar to that published by the Rev. Mr. Topp; and others again are in favour of a plan like that carried out for three years by the Rev. W. Gregg. In the meanwhile, your Convener has been engaged in a system which may be called a modification of plans, Nos. 2 and 3 and it is now for the Synod to decide whether or not this proposal should be carried out.

In conclusion, your Committee would suggest,

1st. That the plan adopted successfully by other bodies of Presbyterians of sending deputations of ministers, for the purpose of specially bringing the gospel before the young, be carried out during the ensuing year. Your Committee believe that this scheme might be easily combined with the annual Missionary Meetings held by the various Presbyteries.

2nd. That the attention of heads of families be particularly directed to the necessity and importance of the religious training of the young entrusted to their charge, and that a pastoral letter, enforcing and explaining this duty, be issued under sanction of the Synod, by a Committee appointed for that purpose.

3rd. That for the more efficient working of your Committee, a corresponding member be appointed from each Presbytery, whose duty it shall be to see that any instructions given by the Synod be faithfully carried out.

4th. That your Committee be instructed to issue a series of queries to the different congregations, with the view of procuring more definite information respecting the state of the young of our Church.

Poetry.

"I SEE BEAUTIFUL OBJECTS."

The *Christain Times* says the following beautiful lines were written by a valued correspondent, and were suggested by a scene at the death-bed of her father. He was observed all at once to raise his hands and clasp them together, while an expression of delight past over his features. "What do you see father?" she asked. "Oh, I see beautiful objects," was the reply.

Farmer! the pearly gates unfold,  
The sapphire walls, the streets of gold,  
Are bursting on thy sight;  
The angel bands come singing down,  
And one has got thy starry crown,  
And one thy robe of white.

Poising above on silvery wing,  
They're waiting thy freed soul to bring  
To its new home above;  
There, folded to thy Saviour's breast,  
How sweet, how full will be thy rest  
Beneath his eye of love.

I would not hold thee longer here,  
Though well I know that many a tear  
For thy dear sake will flow.  
The morning dawns upon thy sight,  
How long, how dark has been the night!  
Father! dear Father go!

A good cause, a good calling, and a good conscience, will impart good courage.

God's visits, if gratefully received, shall be graciously repented.

Those who have power may do a great deal to protect an honest man, and promote a good cause.

Many that have not themselves courage to keep their integrity, have conscience enough to love and esteem these that do.

It is good to appear for God when we are called to it, though there be few or none to second us.—Let us do our duty, and then trust God with our safety.

It is bad to commit sin, but still worse to plead for it.

God's favor must be sought with great reverence, a due sense of our distance, and a religious fear of his wrath.

So tender is God to His people that He suffers Himself, not only to be prevailed with by their importunities, but even to be prescribed to by their doubts and dissatisfactions.

Faith in God's promises must quicken our endeavors.

We often find God bringing great things to pass by a few hands, but only on one occasion (the case of Gideon) did He purposely make them fewer.

God employs likely instruments in His service, not because He cannot do without them, but that He may show that they are indebted to Him for employing them.

"Mine own hand hath saved me" are words that must never come out of the mouth of such as shall be saved.

When sin stares us in the face, we have no courage to confront death.

Fearful, faint-hearted people are not fit to be employed for God.

Divine consolations are given to believers, not only strongly, but seasonably.

Wherever we are, we may speak to God, and worship Him, and find a way open heavenward.

God must have the praise of what is encouraging in our faith.

God's providence ought to be acknowledged, even in those events, which though, minute, and seemingly accidental, prove ser viceable to us.

Men, the instruments, and God, the principal agent, must both be considered in their places, but men, although the best and greatest, always in subserviency and subordination to God.

A cheerful resignation to God, is the way to obtain a cheerful satisfaction and confidence in God.

One good remedy against sin is to stand in awe.

A thinking man is in a fair way to be a wise and good man.

Corner for the Young.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Prince of peace, Isaiah 9. 6.—Plant of renown, Ezekiel 34. 29.—Prophet, Luke 24. 19;—Prince of life, Acts 3. 15.—Prince of the kings of the earth Rev. 1. 5.—Redeemer, Job 19. 25.—Root of Jesse, Isaiah 11. 10;—Ruler in Israel Micah 5. 2;—Resurrection, John 11. 25.—Rock, 1 Cor. 10. 6.—Ransom 1 Tim 2. 6.—Root of David, Rev. 22. 16.
2. David Psalm 118 22. 23;—Isaiah—Isaiah 28. 16.—Zechariah—Zechariah 3. 9,—3 Proverbs 25 11.—
- 4 Creation, Rev. 4. 11.—Providence Psalm 103. 13;—

QUESTIONS FOR NEXT MONTH.

1. Give twelve titles of Christ, that begin with the letter S
2. Show from the old Testament, as well as from the New, that Christ is the Shepherd of His people.
3. What book of the Old Testament contains most Types of Christ?
4. Prove that God made all things of nothing by His word.

MONEYS RECEIVED UP TO 20th AUGUST.

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Wallacetown.....	\$7	10
Norval and Union Church.....	14	50
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Woodstock, Chalmers church.....	5	00
Dallousie.....	4	00
Ottawa.....	33	00
Wakefield.....	11	00
Bristol.....	8	00
Belleville.....	15	00
St. Catherines.....	14	50
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St. Sylvester.....	5	00
Wallacetown.....	7	00
Yonge 2.62, Lyn 1.51, Caintown 1.90.....	6	03
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Cartwright 3.65, Ballyduff 2.35.....	6	00
Buxton.....	7	00
Elora.....	6	00
Gloucester 4.50, North Gower 4.60.....	9	10
Spencerville 3.11, Elgin 3.33.....	6	44
Lachute.....	9	00
Streetsville.....	9	95
Fergus.....	12	00
Keene, Otonabee.....	1	66
Scarboro, Knox Church 13.50, Highland Creek 4.00.....	17	50
East Oro.....	2	00
Grimsby 4.23, Clinton 3.22.....	7	45
Whitby.....	5	50
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VOL XIV. and previous volumes. F Hall, Perth; John McOwat, Lachute; A Holginham, Morrisburgh; J Merriman, Sterling; Mrs Millar, Toronto; A Black, Bentinck; J Christie, Utica.

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EDITED BY THE REV. ANDREW CAMERON, (Formerly Editor of "the Christian Treasury.")

RECOMMENDATORY NOTICES.

The following are a few of the Recommendatory Notices which have already been received by the Publishers.

From the Right Rev. The Bishop of Carlisle.  
I think it eminently suited for its object. Cheerful in its tone, varied in its matter, and sound in its doctrine, it must, I think, interest and improve the reader.

From the Rev. J. C. Ryle, Helmingham, Suffolk  
The name of the Editor is a sufficient guarantee for the future character of "THE FAMILY TREASURY." The reading public may confidently expect that in its pages the strict supremacy of Scripture will always be maintained, Christ will have his rightful offices, faith will have its lawful place, the Holy Ghost will be duly honoured, and love towards all who love the Lord Jesus be continually inculcated.

From the Rev. Robert S. Candlish, D. D., Edinburgh.

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AUTHOR OF "THE GOSPEL IN EZEKIEL," ETC.  
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From the Rev. John Caird, A. M., Glasgow, AUTHOR OF "RELIGION IN COMMON LIFE," ETC.

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REV. ANDREW KENNEDY, March, 1859. London, C.W.

PRIZE ESSAYS.

A friend of the College offers two prizes of Five Pounds each to the authors of the best Essays, (to be adjudged by the Professors,) on the following subjects:—

- 1st. "On the permanent and universal obligation of the Day of Rest;" and
- 2nd. "On revivals of religion."

The Essays to be given in to Mr. Reid at "the Offices of the Church, Knox College," on or before January 10th, 1860.

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Toronto, August 15, 1859.