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# THE ECCLESIASTICAL AND MISSIONARY RECORD.

*D. Kennedy Esq.*

For the Presbyterian Church of Canada.

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

VOL. XV.

TORONTO, FEBRUARY, 1859.

No. 4.

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### PRESBYTERY OF COBOURG.

A meeting of this Presbytery will be held at Cobourg, on the last Tuesday of February at 10 o'clock, A. M.

Half yearly financial reports will be called for, and the overtures sent down by the Synod will be considered.

JAMES BOWIE, *Pres. Clerk.*

### Notices of Recent Publications.

LETTERS OF JOHN CALVIN, compiled from the original MSS. by the Rev. Dr. Jules Bonnet, and translated from the original Latin and French, vol. I. II. 8vo. p.p. 483, and 456, Philadelphia Presbyterian Board of Publication, 1858. Sold by Rev. Andrew Kennedy, London C. W., agent of the Board.

These two beautiful and substantial volumes constitute one half of a work, the publishing of which was begun in Britain, but not completed, and is now to be carried out in the United States, through the liberal pecuniary aid of a Christian Gentleman who is anxious that these very interesting and valuable remains of the illustrious Geneva Reformer should be given, in an English dress, to the Calvinistic Churches. The letters (which, when all published, will amount to six hundred) commence with the 19th year of Calvin; for

even then' his mind had attained to great maturity. They are addressed to a variety of persons connected with the Protestant Reformation. One of them, in French, to Edward VI., the singularly pious young King of England, who, to the unspeakable loss of the Reformation in his kingdom, died in the 10th year of his age, is prefixed to the first volume as a fac-simile of Calvin's hand-writing. We give the following striking passage, translated.

"It is a great thing to be a king, especially of such a country, and yet I doubt not that you regard it as above all comparison greater to be a Christian. It is indeed an inestimable privilege that God has granted to you, Sire, that you should be a Christian King, and that you should serve Him as his lieutenant, to uphold the Kingdom of Jesus Christ in England."

The multiplicity of Calvin's correspondence, along with the far greater amount of his almost daily preaching and lecturing, and his numerous issues from the press, all of high literary merit, show the amazing activity, acuteness, and exuberance of his mind. In perusing his letters, which are written in an easy, epistolary style, and seem exceedingly well translated, we feel as if solemnly carried back more than 300 years, and conversing familiarly with Calvin and his fellow labourers in the Reformation. The letters are not merely historical of that great event in Divine Providence, but particularly give utterance to Calvin's views and feelings respecting what was going on in the actual work of the Reformed Churches. The personal qualities of his character stand out in a highly favourable light exhibiting both understanding and heart as worthy of much admiration and esteem. No candid person can read these free communications of his sentiments without an elevated conception of John Calvin, who in many quarters has been the object of so bitter misrepresentation and abuse. We hope that the other two volumes will ere long be published. We may add that it requires a somewhat minute acquaintance with the general history of the Reformation to read these letters with proper interest; but read along with D'Aubignés work, particularly what of it relates to the Reformation in France &c., and with Dr. Henry's "Life and Times of Calvin," they will serve richly to inform and delight the intelligent and earnest student of the greatest era (next to the primitive period of Christianity) in the past history of the Church of Christ upon earth—the era of the Reformation from Popery in the sixteenth century. The price of the volumes, \$1 30 each, is far below the usual rate of bookselling. Of Calvin's works the Board also has published the following:—1. His great systematic work, which was given to the world, both in Latin and French, before he was 30 years of age. P. A. Allen's very good translation, in 2 vols., royal 8vo. 2. His Commentary on the New Testament, in French, 4 vols., royal 8vo. 3. The necessity of reforming the Church, a re-

presentation submitted to Charles V. and the Imperial Diet at Spire, in A. D., 1544. This volume is a masterly *expose* of the causes which then demanded a reformation from Popish abuses, and will well repay a careful perusal now, while Popery is still substantially the same, and remains the great mass of corruption with which we shall still have to do battle.

**CHRIST AND THE INHERITANCE OF THE SAINTS.** Illustrated in a series of Discourses from the Colossians. By Thomas Guthrie, D. D., Author of "The Gospel in Ezekiel," &c. &c. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

Many of our readers are acquainted with the eloquent discourses contained in the volume entitled "The Gospel in Ezekiel," and have learned to admire the rich evangelical doctrine and the brilliant imagery which characterize these discourses. The discourses contained in the present volumes, exhibit the same general characteristics. They are founded on Colossians 1, 12, 20. Of course the reader need not look for any professedly critical analysis of the text. This is not the excellence which distinguishes the sermons of Guthrie, who may however be justly styled the most popular preacher in Scotland. But, like the other works of the gifted author, these discourses are marked by true originality of thought and illustration, and by eloquence of the highest order. We doubt not this volume will be as popular as its predecessors. We may from time to time enrich our pages with extracts.

**THE TESTIMONY OF MODERN SCIENCE TO THE UNITY OF MANKIND.** By J. L. Cabell, M.D., Professor of Comparative Anatomy and Physiology in the University of Virginia, with an introductory notice by J. W. Alexander D.D. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

Sometime ago a somewhat pretentious work was published, under the title of "Types of Mankind," by H. Nott, M.D., and G. R. Gliddon, the object of which was to overthrow the doctrine of human unity. The volume before us contains the substance of a review of the work in question, which was originally published in the "Protestant Episcopal Review and Church Register." The writer seeks, successfully, to show that the peculiar views of Nott and Gliddon are not supported by the real teachings of science. He quotes largely from some of the highest authorities both in Europe and America, and, we think, has produced a book which will tend to confirm the impartial reader in the belief of the old doctrine that 'God hath made of one blood all nations of man to dwell on the face of the whole earth.'

**SERMONS OF BERNIKHEM** A Book for the Young. By J. R. Macduff, D.D., Author of "Morning and Night Watches," "Footsteps of St. Paul," &c. &c.

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December, 1858.

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TO CORRESPONDENTS.

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

# The Record.

TORONTO, FEBRUARY, 1879.

## AGED AND INFIRM MINISTERS' FUND.

Ministers, who have spent their best days in the service of the Church, when disabled by sickness or old age, have a just claim to support. Those, especially, who have toiled amidst hardships in the Canadian field, have undoubted claims on those for whose spiritual good their strength has been exhausted. Congregations feel and acknowledge this, but without a joint effort throughout the Church, they cannot properly discharge their obligations.

To organize and promote such a joint effort, a Committee has been appointed by the Synod of our Church. A meeting of this committee was held last month, and a conference held with several members of Synod, whose attendance could be secured. Nothing very definite has yet been done; but it is hoped that at another meeting, to be held in April, a plan will be arranged according to which, if adopted by the Synod, funds may be raised and a distribution made within the present year.

It is not proposed to place upon the list of claimants, any who have not laboured at least five years as ordained ministers in our church. To others it is proposed that payment shall be made according to the number of years of actual service, commencing from the period of their ordination or induction and settlement among us. It is expected that each minister shall receive from the congregation from which he retires, a supplementary sum as may be deemed suitable in the circumstances.

The Committee expect, that if an annual collection were taken up throughout the Congregations of the Church, a yearly income of £600 or £800 might be secured. This collection might be substituted for some of the other quarterly collections, as the Synod might decide. As there are but few who would be placed on the list of aged and infirm ministers, the whole annual income would not need to be distributed at present. The surplus would form the nucleus of a permanent fund.

It may be expedient that, as was done at the commencement of the Widows' and Orphans' Fund, each congregation and station should be visited by deputies appointed to urge the claims of this fund. It is hoped that many of the wealthier of our people would respond liberally to the call. In the meantime, the Agent of the Church will be happy to receive any contributions which may be forwarded for this purpose by any of our friends. There are few objects to which donations could be given or legacies bequeathed more worthy of consideration than this.

W. GREGG,  
Convener of Committee.

## OUR ANNUAL MISSIONARY MEETINGS

This is the season when in most of our Presbyteries Missionary Meetings are held. We have always regarded these meetings, as well fitted to foster a missionary spirit in the people and to give an impulse to the missionary work, especially within our own bounds. This we believe to be the great object which should be aimed at in holding these meetings. We do not by any means undervalue the importance of Foreign Missions. We owe a duty to the benighted heathen who in distant lands are worshipping the works of their own hands, and who are living and dying in ignorance of Christ, and of the peace which He can bestow on those who believe in his name. And at the present time, God, by the openings which He is making for the introduction of the gospel into lands for many centuries sealed against the Bible, is plainly and loudly calling to the earnest discharge of this duty. But, we repeat, our great work is to seek the thorough evangelization of our own land. In God's providence we are placed in a wide and rapidly enlarging field. Our population has increased largely in the course of a few years, and may be expected to go on increasing, at least at as rapid a rate as in past years. Our first duty then is to cover our own land with churches and spiritual appliances, and to do what in us lies to build up the work of God amongst ourselves. Even having reference to the extension of the gospel in *heathen lands*, we shall really most effectually advance the work, by strengthening our own stakes, and consolidating our own interests. We know the Home Mission work has been most diligently prosecuted. We might refer to the large number of organized congregations within the bounds of such a Presbytery as London, which have been gathered together within the last ten or twelve years. Still the work requires growing attention and the whole system of our Home Mission works needs to be maturely considered, and looked at in all its varied bearings. It has been for a considerable time the feeling of not a few that some more general and comprehensive scheme is needed, and also a fund for assisting such congregations, as from their circumstances are unable to maintain gospel ordinances amongst them. It is true when this subject was lately referred to Presbyteries, difficulties were seen to hinder the immediate adoption of such a scheme. But still the necessity is apparent for something being done. In the meantime let Presbyteries prosecute the work with their accustomed diligence, and let every congregation, yea and every member, look upon it as a special duty and privilege to contribute to the supply of gospel ordinances, for those who are at present as sheep without a shepherd.

## REVIVAL OF RELIGION.

*Its desirableness, the apparent hindrances, and means to be used for its promotion.*

Notwithstanding the apparent zeal that is externally manifested by many in the cause of

religion, in our day, for which they get credit from men, yet in many cases there is room to doubt whether they are approved of God, whether their heart is right with God. Man judgeth, and must judge by outward appearance, but God looketh on the heart. "By their fruits ye shall know them." Still it is well to remember, lest our charity mislead us, that there is no external act which a believer does, which an unbeliever may not do, as to the matter of it. A good deed as to the external act may be done by an unregenerate man. But if in charity we can speak thus of zealous professors, what shall we say of the evidently careless and heedless, the carnal and secure, the inconsistent and profligate professor? And what shall we say of the disavowal of God's word and ordinances, with the diligent use of which is connected the promise of His Spirit, *by masses of our fellowmen, who perchance, were once as zealous professors as many are who now throng our churches?* And what shall we say of the multitudes, that, unprovided for, and in a great measure uncared for, know nothing of what it is to be faithfully warned of their sins and its consequences, and bid to flee from the wrath to come, and take shelter in Jesus, from the coming and impending storm? If such be the case or any thing like the case how desirable:—Oh how much need of a revival!

How desirable too on the ground of its happy effects, would a revival be! How cheering to God's people and especially to those who watch for souls as those that must give account, to those whose peculiar duty it is to attend to this very thing! How pleasant to see the Lord's work prospering in their hand! To see their people giving earnest heed to those things which belong to their soul's peace, inquiring for the "old paths," crying "Men and brethren what must we do to be saved?" How pleasant to the man of God to give counsel in these interesting circumstances! How agreeable the task to point out the way to those inquiring after it, to direct those groping in the dark, those that are walking in darkness and having no light, "to trust in the name of the Lord and stay themselves upon their God."

How desirable a revival to for the sake of those who specially would be the subjects of it! What a change is it to be lifted from the horrible pit of sin and set upon the rock of ages! How blessed the change from the love of sin to the love of holiness, from the enslaving service of sin, to the liberating service of the thrice Holy God!—a change whose results are not bounded by the limiting hand of time, but are commensurate with a boundless eternity. What a change "to be delivered from the power of darkness and be translated into the kingdom of God's dear son," to be "made meet for the inheritance of the saints in light."

A revival is to be desired and sought for as bringing glory to God in the highest as well as peace to man. The conversion of mankind may be sought for both as an end in itself and as a means to a higher end, viz. God's glory. "God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life." Here the end is man's salvation. But from the tenour of Scripture on this point we know that God's glory is the ultimate design of man's salvation. Our Lord, when about to finish the work of redemption says to his Father "I have glorified thee upon the earth," evidently by accomplishing the work of redemption. Again when Judas had left their company he said to his disciples. "Now is the Son of man glorified and God is glorified in him," doubtless referring to his dying to save lost mankind; shewing that the final cause, or ultimate end of man's salvation, is God's glory. How desirable a revival on one and all of these grounds!

But not to dwell on what all Christians are agreed on, let us now consider what hinders. Look not up for the cause of hindrance. "God willeteth not the death of any sinner but rather that he should turn and live." He earnestly entreats, "Turn ye, turn ye, why will ye die." Christ's righteousness is all sufficient. "He is able to save to the uttermost, all that come unto God by him." "He is exalted a Prince and Saviour to give repentance to Israel and remission of sins." "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him and he with me." The Spirit in the word inviteth all "Ho every one that thirsteth come ye to the waters &c." "The Spirit and the bride say come — Whosoever will let him come and take the water of life freely." "The righteousness which is of faith speaketh on this wise: Say not in thine heart who shall ascend into heaven, that is, to bring Christ down from above or who shall descend into the deep, that is, to bring up Christ again from the dead, but what saith it, and the word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach," Rom 10. 6. verse to the end.

The Apostle in the 9th chap. of this epistle, shews that salvation is "not of him that willeteth nor of him that runneth but of God that sheweth mercy." And yet in this 10 chap. he shews, that, in another sense, salvation is to him that willeteth and to him that runneth; salvation is not of him that willeteth nor of him that runneth according to the flesh: but it is to him that willeteth and to him that runneth according to the Spirit. What then hinders?

We shall notice three hindrances to a revival 1. The Devil hinders it. His agency has been ever since man existed always and unceasingly exerted against man's well-being. The introduction of evil was brought about by his subtle agency at first. And ever since, he has not ceased nor ever will, so long as he is permitted, to prevent man's temporal and everlasting well-being so far as he is allowed to exercise his agency. "What an example of this have we in the case of? He was a man that "feared God and eschewed evil," and yet it pleased the Lord to permit Satan sorely to afflict him first in his substance and servants then in his family and lastly in his own person. If God so permit for his own wise designs such temptation to befall his own people, in what state of bondage must those be who are enemies to God in their mind, and by wicked works: at enmity with Him who alone can deliver them from their bondage, and at peace with him who takes them captive at his will? We see his agency again at work in the temptation of our Lord: but the prince of this world had nothing in him, had no ground to work upon. He had no sin as we have, nor was he fallible as was Adam. We see that he had been trying to get permission to try Peter. "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." And his agency is implied in all these exhortations in the epistles, as Paul to the Ephesians, "Neither give place to the Devil." Also James, "Resist the Devil and he will flee from you," and again Peter. "Be sober, be vigilant, because your adversary, the Devil as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in the faith." These passages plainly teach that his agency is a real and not an imaginary thing, as some would have it. But they also shew that his agency may be resisted, being clothed in God's armoury. But what shall we say of the world that lieth in the wicked one, subject to the prince of the power of the air, the spirit that ruleth in the children of disobedience? They have not only, not the power, but not even the will to resist, and this is the second hindrance we now speak of.

2. The world is against a revival. The careless and secure professor wishes it not. The

hardened under the preached gospel are against it. The profligate are against it. Scorners are against it. The worldling is against it. The hypocrite is against it. Sinners unregenerate of every class are against it. They are so wedded to their sins that to any proposed separation they are decidedly averse. "They love the darkness better than the light because their deeds are evil. They come not to the light, lest their deeds should be reproved." Those, who never heard of a saviour and of salvation through his name, cannot be said to be against it in the sense of being actually opposed to it; but from the unvarying sentiments of the human heart with regard to the doctrines of the Gospel of peace, we are warranted in saying they wish it not, naturally they are enemies of the cross of Christ. But the church of Christ, (meaning by that, all truly converted men) is not decidedly zealous enough in favour of a revival. This we think is the great barrier. That the Devil and the world should be against it is not unaccountable, but that the church of Christ should not be more earnest for it, is not easily accounted for. The church is the "salt of the earth," and if a revival be not brought about by its instrumentality to what other instrumentality can we turn. The church is "the light of the world," but if the light be put "under the bushel," how are men to "be led to glorify our Father in Heaven,"

Were the church as a church to wrestle with God, as did Jacob of old, it would have power with God to prevail. Were the church as a church to do to the work with full purpose and heart-felt earnestness, pleading God's own word "Wilt thou not revive us O God," it would be difficult to over-estimate the result.

But while there is in one church a minister contented that things should just remain as they are fearing lest a revival would disturb his present ease; and in a second church, a people who, let the minister stir and rouse as he may, remain unawakened to their duty, whose sympathies will not, by any means he can try, be enlisted in favour of increased exertion in advancing Christ's kingdom, not even in their own church, much less, throughout the world; and a third church where neither minister nor people are at all in earnest for it where cases of distress of soul are scarcely ever heard of, much less watched for, and prayed for,—while such churches as these stud the land a great general revival cannot reasonably be expected. But let the church arise to the work as if the whole depended upon her exertions, instead of just doing exactly so much, and leaving it there and then to the blessing of God, concerning herself very little whether the blessing come or not saying, "If it come not, we cannot help it: the Lord can save by much pains-taking, or by little pains-taking by many or by few." But has she done all she could? Doubtless God can save by many or by few, as sacred history records; but it was by the many or the few doing their duty, doing what they were commanded, that he saved them, and the laws by which he rules the moral and spiritual world are unchangeable. It is by the church doing all she can that she is warranted to expect the blessing. Has she wrestled with God for the blessing; saying in humble but earnest prayer, "We will not let thee go except thou bless us." "For Zion's sake will we not hold our peace and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." Does she wait for the blessing without which her labours are in vain? Is she in real heart-felt earnestness for the blessing? While she knows and believes that it is "not by might nor by power," of her own "but by the Spirit of the Lord," does she also believe and act up to the belief that for this, God will be acquired of to do it for her? While she believes that faith is the gift

of God, does she also believe, and act up to the belief, that "faith cometh by hearing and hearing by the word of God?" How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?"

In short, does she believe that the Spirit is ready to bless every effort heartily made for the advancement of Christ's cause? Does she believe the means she is using are the very means which, in the Spirit's hand, are calculated to convert the world. And is she using these means to the utmost of her power? Or is she conscious that she could do, and ought to do more than she is doing, in order, reatouably to expect the blessing? Or has she a lurking unbelief of the Spirit's willingness to bless every effort, sincerely made for the revival and extension of religion, that it is not the Spirit's time, else a revival would be brought about, either with or without the instrumentality of the church?

Now no doubt the Spirit works when and where he wills, but in what attitude are we to wait? In indolence, saying when the Spirit works we will work? Nay verily: but in the attitude of expectants; using all the means in our power to prepare the way of the Lord. This leads us to speak more particularly of the means to be used for the promotion of a revival.

R. Mc.

To be concluded in our next.

#### THE COLLEGE CONTRIBUTIONS.

We have received very few answers to the circular lately sent out on the subject of the support of the College. Few contributions have been received as yet for this object. We observe however that several Presbyteries are taking active steps for bringing this matter before all their congregations. It is desirable that replies should be sent to the circular, by all those congregations that have not as yet attended to the matter.

#### KNOX'S CHURCH SABBATH SCHOOL, TORONTO.

The annual meeting was held on Thursday the 13th Inst. The evening was everything that could be desired, and at an early hour the basement was filled with the children and their parents and friends. The exercises commenced as usual by singing the 2nd paraphrase a favorite with the young, and around which to the more advanced in years hallowed associates cluster.

The pastor, the Rev. A. Topp presided, and after prayer and a blessing, the young people to the number of two hundred and upwards adjourned to the side table where an ample supply of refreshments had been provided for them by the ladies, and to which they did ample justice. At a later period of the evening, the parents and friends of the young partook of coffee and cake. After the children had taken their seats, the Pastor addressed the meeting, congratulating them on this their first social meeting and alluding in feeling terms to the union formed, and expressing his deep interest in their spiritual welfare. The scholars were next addressed by the Rev. Dr. Willis taking for his subject the Word of God. The Dr. on this occasion as is his wont, did ample justice to his subject. Selecting the book of Proverbs for his peculiar theme, he presented the rich and precious truths contained in

that portion of the Divine Record, as applicable to the young, and showed how large a place they had in the thoughts of God; he also dwelt on the fitness of that Word to direct through life and prepare for the rest of God's people. John McMurrich Esq., next addressed the meeting in a very impressive manner. He alluded to his having been engaged in the work of Sabbath School instruction since he came to Toronto, extending over a period of 25 years; he spoke of the many changes that had occurred during that period, many of the young having died in the faith, and some of those who were their instructors having fallen asleep in Jesus, but also dwelt on the happiness arising from the meeting of such in their Father's house and the rich provision made for God's children. The speaker next adverted to the deep interest the young should take in extension of Christ's Kingdom, and that all should be imbued with a missionary spirit. He congratulated the children on what they had done during the past year, and sought a place in their sympathy on behalf of the Home Mission within our own bounds, many settlers being without the ordinances of the Gospel, in the remoter townships, and pointed out the duty to attend to the moral and religious wants of our own countrymen.

The Rev. Mr Gray of Orillia was the last speaker. After congratulating the congregation and Sabbath School on the settlement of Mr. Topp amongst them, he reverted to a meeting he attended in Mr. Topp's church in Elgin 20 years ago, where some 3000 persons were present, and out of that number, 300 children sat in front of the pulpit. The sermon on that occasion was on the character of young King Josiah, and the impressions then made have not been obliterated. He next addressed the parents on their peculiar duties and showed the advantages of Sabbath School instruction in connection with home training, and how the two harmonized together.

It was a subject of regret that the Rev. W. Reid and J. C. Geikie Esq., were both prevented from being present owing to indisposition. We had also anticipated the pleasure of seeing the Rev. Mr. Gregg, but it turned out unfortunately that the Sabbath School of Cooke's Church had their annual meeting on the same evening.

During the evening a number of anthems were sung by the choir (for the occasion, under the able management of Mr. Hickock. This contributed largely to the pleasure of the evening. About 10 p. m. the proceedings were brought to a close by the singing of the Doxology and the benediction.

### Editorial Items.

**ANTI-USURY ADVOCATE AND SOCIAL REFORMER.**—This is the title of a new Periodical of which we have received a Prospectus. Communications and subscriptions, (one dollar per annum) may be sent to the Editors care of J. Starke & co., Montreal.

**MARKHAM.**—The congregations of Melville Church and Brown's Corner have given a call to the Rev. A. Young of St. Thomas.

**BELLEVILLE.**—The Congregation at Belleville have agreed to give a call to the Rev. William McLaren, formerly of Boston.

**SIMCOE.**—We understand that on Christmas day, the Rev. W. Craigie minister of the congregation at Port Dover and Simcoe, was presented by a number of the ladies of the congregation, and other friends, with a handsome cutter.

**PIETON.**—We understand that the Congregation at Pieton, through Mr. Walter McKenzie, have presented their pastor the Rev. Robert C. Swinton with a pulpit gown; also the Rev. Andrew Hardie with a handsome and useful set of furs. The latter, previous to Mr. Swinton's settlement, officiated for a short time with much acceptance. This is very pleasing and very creditable to the congregation which has for several months been deprived of a stated minister. We rejoice, also, to know that the congregation appears to be flourishing under their present pastor who, we hope, may long be spared to break the Bread of Life amongst them.

**EMERSON AND HIS VIEWS.**—R. W. Emerson in the course of a lecture delivered some time ago in Toronto took occasion to set forth some of his peculiar views on the subject of Divine Inspiration, these views being diametrically opposed to the views of evangelical christians. We rejoice that public attention has been called to Mr. Emerson's writings, and opinions by Mr. J. C. Geikie, who lately delivered a lecture on the subject before a respectable and gratified audience. We are glad to learn that, in accordance with the expressed wishes of a number of gentlemen who heard the lecture, it will appear in a published form.

**PETERBORO.**—We rejoice to hear that the congregation of the Rev. J. M. Roger have been enabled to take possession of the basement of their commodious and handsome new church. The basement is filled from sabbath to sabbath with a large congregation. We trust they will soon be able to finish their new edifice.

**KENYON.**—The Rev. A. F. McQueen, was on the 15th December, ordained as Pastor of the Kenyon Congregation. The Rev. P. Currie preached and presided; Rev. D. Gordon addressed the minister, and the Rev. J. Anderson the people. There was a crowded congregation, and the minister received a hearty welcome. We trust the labours of Mr. McQueen, will be abundantly acknowledged by the Lord of the vineyard.

**COLUMBIA.**—We understand that the Brethren who were invited by the Foreign Mission Committee to proceed as missionaries to Columbia have in the meantime declined the appointment.

**KNOX'S CHURCH BOSTON U. S.**—The Rev. W. McLaren having been released by the Presbytery of Montreal from the Pastoral charge of this congregation has returned to Canada. During his incumbency the happiest state of feeling existed between Mr. McLaren and the people of his charge, from whom he received several substantial tokens of regard. The congregation we rejoice to hear, continues to prosper, and is now supplied by ministers of the old School Presbyterian Church.

**TEMPERANCE—J. A. DAVIDSON.**—We have received a letter from Mr. J. A. Davidson, giving an account of his labours in the Temperance cause in New Brunswick, Prince Edward's Island, and Nova Scotia. Our limited space will not allow of our publishing the communication. We rejoice however to hear of the progress of this cause.

**SCOTT'S COMMENTARY ON THE SCRIPTURES.**—An excellent edition of this work, in five volumes, well bound, is, through the liberality of a gentleman in New York, offered to ministers and students of theology at the reduced rate of \$8, (the retail price being \$12.50,) from the publishers in Philadelphia. Rev. Andrew Kennedy, London, C.W., will procure the work for any ministers or students wishing it, at the above price, with a small additional charge of freight from Philadelphia.

**REV. DR. CUNNINGHAM.**—We rejoice to observe that a testimonial has been presented to the Rev. Dr. Cunningham Principal of the new College Edinburgh, to the value of nearly £7000 sterling. Of this amount the sum of £6500 is to be invested for the benefit of Dr. Cunningham's family, the balance has been given in money and a piece of plate. It cannot but be highly gratifying to Dr. Cunningham to receive such a testimonial from the members and friends of the church.

**PROPOSED BILL FOR RESTRAINING SALE OF INTOXICATING DRINKS.**—We have received a copy of a Bill which will be introduced by a member of the Legislature. It is drawn up by Mr. Linton of Stratford who has laboured long and faithfully in the Temperance cause. We have not space to enter into particulars, but may state that the Bill is based on the principle of what is called "Forbes McKenzie's Bill," which has been of such beneficial operation in Scotland. We shall be glad if it can be carried. It would be a good instalment of a "Prohibitory Law." We would suggest the propriety of Petitions being got up and presented immediately on the opening of Parliament.

### Items of Intelligence.

**REV. A. J. CAMPBELL.**—The Rev. A. J. Campbell formerly of Melrose, has agreed to proceed to Brighton, Victoria. Brighton is seven miles from Melbourne, and is one of the finest spots in the Colony. Mr. Campbell's qualifications



and standing in the church make him peculiarly suitable for such a locality.

**TURKEY.**—The gospel makes rapid advances throughout the interior. The Missionaries at Constantinople, say that they could employ double the existing number of agents, if they had the funds.

**POPISH BOOKS CIRCULATED BY GOVERNMENT.**—From enquiries made by the Scottish Reformation Society, it appears that several Popish Books such as "*the Garden of the Soul*," and "*Via Crucis*," are distributed among the troops at the expense of Government.

**THE MORTARA CASE.**—All the applications which have been made with reference to this case have as yet been unavailing. The Board of Deputies of British Jews intend to make direct application to the Papal Government. It is stated that the mother of the abducted boy has been bereft of reason, and that the father prostrated in Spirit, intends to emigrate from the scene of his severe afflictions.

**THE SABBATH QUESTION.**—The Sabbath Question still engages much attention. A Sabbath defence association has been formed among the working men at Paisley.

**FREE CHURCH OF ENGLAND IN AUSTRALIA.**—A "Free Church of England," has been commenced at Geelong in Australia. The originators of this movement state that they withdraw "until better times from episcopal authorities here," and that they wish to secure, "the prevention of all arbitrary and injurious interference on the part of a Bishop, and the inalienable right of every congregation to have a voice in the selection of its minister."

**DEATH OF REV. MR. DILL AND REV. DR. GOUDY.**—The Presbyterian Church in Ireland has recently lost two of its most distinguished and useful ministers, the Rev. Mr. Dill of Dublin, and Rev. Dr. Goudy of Strabane. They were intimately associated with each other in life, and in death it might be said, they were not divided. Dr. Goudy had gone to attend the funeral of his friend, when he was taken ill and suddenly removed by death. Dr. Goudy was recently moderator of the General Assembly, and was one of the ministers recommended to the Government as Military Chaplains.

### Communications, &c.

PIETERMARITZBURG NATAL,  
South Africa, 5th August, 1858.

REV. W. REID,  
Toronto, Canada.

DEAR SIR,

We take the liberty of addressing you, for the purpose of expressing our sincere thanks for the valuable aid and assistance which our Minister received in Canada.

Mr. Campbell has cheered our hearts by narrating the warm reception which he received at your hands, and we trust and pray that the Great Head of the Church, may return your kindness a hundred fold, and it is our heart's desire that the ministers and flocks of the Canadian Presbyterian Church will experience in the largest sense that it is more blessed to give than receive.

During the absence of our esteemed minister, we trust we were favoured with the countenance of the great master of assemblies, and that good has resulted to the cause of Christ from our intercourse with the minister and co-laborers of other christian churches. We were greatly indebted to the able assistance of Dr. Fure, Minister of the Dutch Reformed Church whose connecting with us led to his inviting in the Synod the desirableness of union with sister Presbyterian Churches in South Africa.

We rejoiced to perceive the prospect of union you have with a sister Church in Canada, which we sincerely trust will be speedily arranged, and tend to the furtherance of the Gospel in your advancing Country.

It may be stated that several ministers of the Dutch Church, are from Scotland, amongst others a Brother of Dr. Murray of the Free Church Aberdeen, whose sons studied at that University, and in Holland, and who have labored, with much success; and one of them was chosen to fill a Professor's chair in the new Theological Institution which they determined to establish as well as a mission to the heathen in the interior of Africa. As the latter course has been adopted by the sister church in the United States, we look upon it as a token for good that the Presbyterian section of the Church universal are sending forth missionaries to the heathen in their capacity as a Church of Christ.

It afforded us pleasure to learn that you had adopted the like arrangement, but in the mysterious Providence of God, your plans had been frustrated for carrying on your mission in British India. The Pulpit ministrations of Mr. Stevenson, were known to some of our number and we therefore deplore you have been at present deprived of his valuable services. But this like every other dispensation from a fathers hand, teaches churches as well as private Christians to walk by faith and not by sight; and we hope that in his own good time and way, a door of usefulness will be opened for your Brother as well as other fellow labourers in the vineyard of the Lord in foreign climes.

Shortly before the return of Mr. Campbell the missionaries of the American Board of Foreign Missions held their annual meeting for the first time in this City. The convocation lasted for five days and the services were viewed with much interest, and we believe had a happy effect upon the minds of the Colonists. If your hands hang down by the breaking up of your cherished hopes, the narration of their early trials in the South African Zulu mission was equally discouraging. The Brethren had actually left the Colony, but were persuaded by the late Dr. Phillip and other Christians to return from Cape Town, and prosecute their labors in Natal. They have sown the seed with tears and in reliance upon the promised aid of their Divine Master, after a lapse of years they are beginning to witness some slight result of their labors.

At the time of the meeting, news had not reached of the revival of religion in America, but since that period the esteemed brethren think they will in some way or other experience a blessing from on high.

We trust that your church and country has also shared in this blessed work, so that the Kingdom of the Redeemer, may soon be established throughout the earth, and that in answer to the prayers of the children of God, in the western world and elsewhere, we may be permitted to witness the fulfilment of the glorious promise, "Ethiopia shall stretch out her hands unto to God."

If you can favor us with details of the work and progress of your Church, it will confer another favor in addition to what we have received. Soliciting an interest in your prayers

and with every good wish for the prosperity of the Canadian Zion, we remain in the bonds of christian fellowship, in name and on behalf of the managers of the Pietermaritz congregation of the Presbyterian Church of Natal.

EDWARD R. DIXON, *Chairman.*  
E. J. LEATHERS, *Treasurer.*  
WM. MARTIN, *Elder and acting Clerk.*

### MISSIONARY REMINISCENCES—GRAND RIVER.

EDMONDVILLE 8th January 1859.

MY DEAR SIR,

I was struck with the title of one of the books advertised, and briefly reviewed by you in your January number, purporting to be "Memoirs, Letters, and Journals, of Harriet Maria Jukes, wife of the late Rev. M. R. Jukes, compiled and edited by Mrs. H. A. Gilbert and published by these enterprising and Christian booksellers, R. Carter & Brothers New York." and as I had a slight acquaintance with the deceased, the notice awoke in me various memories of the past. I was but a short time in this country when the Presbytery of Hamilton assigned me a sphere of missionary labour, for a brief season along the Grand River, where accordingly I preached in Caledonia, Cayuga, and Dunnville, and it was when in the latter place that I had the pleasure of gaining the acquaintance of the Juke family. The publication of Christian biographies when prudently gone about, has been a great blessing, and though many of them may be somewhat one-sided, giving an undue prominence, to the brighter over the darker shades of character, and though the best cannot be expected to be as impartial as the heart-stirring delineations of the 7th chap. of the Epistle to the Romans, yet we would feel it a great blank in Christian literature had we no female biography. It is with pleasure therefore that we hear of this publication and though the work has not been seen by us we can easily believe, from the little knowledge we had of the deceased that it "is one which will be read with deep interest; that Mrs. Jukes was a superior woman, and Christian, that her letters and writings evince great strength of mind, and high Christian attainments, and that her character as exhibited here, beautifully unites the devotional and the practical." It would appear that Mr. Jukes, "was admitted to orders by Bishop Mollvaine, in the State of Ohio, and that during the prevalence of Cholera in 1854, both husband and wife were suddenly removed." In life they were lovely, in death not far-divided, both cut off by the same disease, and likely sleeping in a common tomb, aye sleeping for years though we knew it not

"Hark what the voice from heaven proclaims  
About the pious dead,  
Sweet is the savour of their name  
And soft their sleeping bed!"

For a time the Episcopalians were favoured in Dunnville with the evangelical ministrations of the Rev. Mr. Gribble, but circumstances occurred which led him to return to England, whence he occasionally corresponded as we think with his family. Through some ecclesiastical restrictions we believe he could only preach in a private building, after his return, but how he is doing now, whether a sojourner in this vale of tears, preaching the Gospel as best he may, or whether he has winged his flight to the better country, and joined Harriet along with a multitude of others, in the heavenly land who can tell, except he knew the sequel of his history. Some of the Presbyterians of Dunnville spoke of him as "good Mr. Gribble," and it is always so. One who is a Christian indeed whether in public, or in private life, belongs to the universal household of faith, and

though he may prefer his own denomination, to others, yet rises superior in a measure to local and denominational prejudices and embraces in the arms of a living faith, the entire brotherhood in Christ Jesus. Mr. Gribble left Canada before we were at Dunnville, and consequently we did not know him personally. As for Bishop Melvaine, he has been long known in the States as a good soldier of Christ Jesus, and also as a good officer in his army. One of the best addresses perhaps ever given to the ministry, was delivered by him when addressing one of his brethren, founded on 1st Timothy 4th and 16th. "Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee," replete with the matter and eloquence which so highly distinguish that servant of Christ. When missionary on the Grand River, I fell in with another family belonging to the church of England in the neighbourhood of Cayuga village, Mr. S— and family. He as well as the Jukes appeared of superior attainments both in literature and religion, took a lively interest also in our Presbyterian missionaries, and would have been well fitted for the ministry also. In fact there is a Mr. S. assistant minister to the Rector at G—Western Canada, who possibly may be the same individual.

I suppose Dr. Burns account of the Lower Provinces is concluded for a time as also the "waymarks" by Mr. Inglis. Many of your readers were doubtless much gratified by both. I hope you will soon get another column or two from your friend in Orillia for the young as he has begun so happily on that good subject.

In conclusion may the presence of the great head of the Church be abundantly vouchsafed to the Christian people on the Grand River whether known to the world as Episcopalians, Presbyterians or by what ever other name. There have been some among them a slight acquaintance with whom were enough to impress one for a lifetime with the blessing of God "They are not lost but only gone before." "Whose faith may we follow, considering the end of their conversation Jesus Christ the same yesterday, to day and for ever." Caledonia has increased greatly since we first saw it; Cayuga has its court house and picturesque scenery and Dunnville its water privileges, and so long as the Grand River rolls on, so long may the Glorious Gospel of the Son of God in that corner of the vineyard be earnestly proclaimed and cordially believed.

W. G.

#### OUR COLLEGE AND OUR MISSIONS.

In a late *Record* there is a strong complaint of want of Funds to carry on the ordinary College expenses, rated at six thousand dollars per annum. There is no manner of doubt that our College must be supported, as we have no other source from which to obtain ministers and missionaries. In order however to procure ample support, the people at large should be better informed with regard to the instruction necessary for the students, the time required for that instruction, and the expense of each student before he is fit to occupy the field. Now I think as the College course only occupies six months a year of the Professors' time, they could not do better than make an annual tour through the bounds of the Church, and seek to interest the people in the college. They could divide the bounds and vary the routes each year, and I have no doubt that such an annual visit would do far more good to all parties than never ending appeals in the *Record*. The facilities for travel are now so great, that three months so employed by each Professor would amply suffice. Our peo-

ple must be better enlightened on the subject of the college, and when so enlightened, there is little fear but they will pay up.

As to our missions, are we to confine all our zeal to the Home Mission Field, and the Buxton Mission?

What has become of our Indian Mission? is it to be abandoned? have we no young men offering themselves in answer to the loud cries, "Come over and help us?" Is it to be said that a Regiment of Soldiers can be raised in Canada in a few months willing to shed their blood for their Queen and Country in India or elsewhere, but not one young man will volunteer as a soldier of the Prince of Peace, from the ranks of the Presbyterian Church, have we put our hand to the plough and then turned back?

Is there not a "volunteer for Red River?" Surely before spring some five or six natives of the land, hardy children of the backwoods, will offer to help Mr. Black so long left a solitary labourer among the red men, the half-breeds and the descendants of our own Scottish settlers, or will press on to the shores of the Pacific to aid the cause of God among those who have gone in pursuit of gold, too many for the mere love of it, and little heeding about the true riches, but still who have souls to be saved or to be lost.

Let the people of our Church hear of such missions and of volunteers trained and educated in our own College, and their hearts will be gladdened, they will be proud of their young men and they will be proud of the institution which prepared them, their minds will be enlarged, and their liberality greatly increased. I will give twenty dollars a year for five years to a mission either to the one place or other, provided it is in operation within a twelvemonth. May God enlarge the hearts of our people and greatly increase their missionary spirit!

ADVANCE.

#### KNOX'S CHURCH, TORONTO—ANNUAL REPORT OF SABBATH SCHOOL.

In the Providence of God we are permitted to assemble together his evening, to celebrate the Annual Meeting, and to report the operations and state of the Sabbath School for the past year, as well as what has been done for the cause of missions.

So far as is known, we have suffered no loss from the removal, by death, of any of the young attending the Sabbath School—the same remark holds good in regard to their teachers. It is extremely rare for a Sabbath School to report no losses sustained either in teachers or scholars, where the number in attendance is large. For this mark of the divine favor, we would recognize the guidance and direction of Him whose care of his people is ever constant, even God, our heavenly father.

The attendance for the past year differs little from that of the preceding—the average attendance is 130. Of late a considerable increase is noticed, but this will appear in the report of the present year, rather than in the one just closed. The teachers number 17, with a Superintendent and Librarian; three additional teachers have been added during the past year. It is also pleasing to note that 9 of the present staff of teachers received a part of their religious training in this Sabbath School, before they became the instructors of others. The number attending the Sabbath School may appear small, when compared with the size of the Congregation; but whilst in many Sabbath Schools, a large number of young persons, from 16 to 20 years of age, attend senior classes connected with such schools—the same class attend Bible Classes taught by the pastor of the congregation, distinct from this organization.

During the past season, a Sabbath school has been opened at the West end preaching station, where a number formerly connected with this school, attend. It is desirable that schools connected with the congregation, should be commenced in the direction of Yorkville, and at the East end of the city, so that the children belonging to the congregation may have an ample supply of religious instruction provided for them, as well as provide for those who have none to lead them into the way of life. It is to be hoped that teachers may be found for the work in the localities alluded to, so that if spared to the next anniversary, the whole of the schools may be found gathered together as part of this Sabbath School and Congregation—the children from the West Station are present this evening to the number of 40—the North and East sections we trust will furnish as many for another season. For the accomplishment of this work, this Sabbath School will be ever ready to assist.

In regard to the Library, a slight addition has been made during the past year, but during the present year, a considerable addition will require to be made, to keep the library in that state of efficiency so necessary to the well-working of the school, a large number of books are necessarily lost every year, by families removing from one part of the country to the other, but this is not to be viewed in the light of a loss, as the books will continue to be read, and be a source of pleasure and profit, it may be, to borrowers in turn. The same care is taken in the selection of the books as formerly so that none are admitted unless the tendency is of a moral and religious character—religious novels are avoided, as well as works which tend to weaken the youthful mind from their trifling exhibition of divine truth.

The *Children's Paper*, published by Nelson & Sons, of Edinburgh, continues to be taken—100 copies are circulated every month, and the paper reaches every family having children attending the Sabbath School. This little work is anticipated with much pleasure by the children; and from its beautiful illustrations and valuable matter, must exert a favourable influence on their minds.

The course of lessons taught, is a continuation of that sanctioned by our Synod,—passages from the Old and New Testaments, being studied each succeeding quarter; from this mode, a variety of the most striking incidents and truths is presented to the youthful mind. The Shorter Catechism holds an important place in our exercises, "Man's Chief End" ever being kept constantly in view, with its beautiful and concise summary of divine truth; but whilst this invaluable standard of our church is ever kept before the young, God's word alone is recognized as the infallible standard, and around that all others must centre. In regard to missionary effort, this Sabbath School recognizes the duty of the young, in assisting to forward the great work of Christian missions. In this particular, the Sabbath School may be a valuable ally to the Church; and, although at first sight, the Weekly Penny or Copper may appear a trifle, yet, at the end of the year an amount is realized, which materially swells the missionary stream—another benefit is realized by the giver—the spirit of selfishness is kept in check—the feeling that others less favored than ourselves have a claim upon us is cherished—the spirit of Christian sympathy is excited, and with advancing years, Christian liberality is developed, in forwarding every scheme, which has for its object the advancement of Christ's kingdom in the world, and the lessening of human suffering. The amount collected this year is to be devoted to the funds of the Buxton Mission, this object having been ever regarded as having a strong sympathy on our regards. In connection with that mission, a Day and Sabbath School is taught, and all



the machinery in successful operation for the moral and religious training of those who reside in the settlement. We must also bear in mind that this is one of the cities of refuge to the poor down-trodden children of Africa, who seek an asylum from the barbarities of a so-called Christian people, who, with the North Star as their guide, seek a land of freedom; and where under the ample folds of the British flag, no longer dread the tyrant's rod, but find a home where color is not regarded as a crime—a home, where is extended to them a welcome, and where, for the first time, they can read God's word without fear—and from its gushing fountains drink deep, until they realize the infinite love of the triune Jehovah.

We have also to recognize the goodness of God in sending to the Church and Congregation, a stated Pastor. Mr. Topp has visited the school frequently since he came amongst us and has shewn a deep interest in its welfare. It is not too much to expect that the union thus formed, will be productive of great good to this department of the church. It is to be regretted that few parents visit the Sabbath School—such visits are regarded with much pleasure by those who devote their time to the instruction of the young. It is to be desired that the present year may form a pleasurable contrast with the past. In regard to the spirit and progress of the young, there is much cause for thankfulness, a serious impression appears to pervade the minds of a considerable number of those attending the advanced classes; and in God's own time we may expect that the seed sown from Sabbath to Sabbath, will bear fruit in many of the young being led to the Saviour in their early years, and who may trace their first serious impressions to the Sabbath School. In conclusion, the teachers have much to encourage them in the high and holy work in which they are engaged. The work is not free from difficulty and much anxiety, owing to the waywardness of many committed to their care; but their duty is to go forward, trusting in those gracious promises which run through the word of God, remembering they are called by the Saviour "to feed his lambs"—working while it is day, that so at last, teachers and taught may be found at the right hand of the throne, all washed in the blood of the Lamb, and enabled to take up the song of the redeemer, "unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.

Geo. A. PYPER, *Sup.*

Toronto, 13th Jan., 1859.

The amount for missionary purposes was stated at the close to be \$100; it was decided that one half should be devoted to the Buxton Mission, the other half to the funds of the Home Mission.

#### WESTON.

Mr. Editor,

I was pleased to observe in the *Record* of this month, your recommendation of the Weston Church, to such friends as may be disposed to aid in the contemplated erection of a place of worship. The congregation there, to which I once and again gave a sabbath service, before they got appointed with a Pastor, was very small at its beginning. I felt interested in marking its gradual increase, and, knowing the very great exertions made by a few individuals on the spot, whose spirit of liberality has been in proportion to their power—yea, almost beyond their power, I am inclined to back your own appeal by mine to friends of the Presbyterian cause in this country or at home. Especially, I must record my sense of the efforts made by the Rev. Mr. Logan, Teacher of the

Weston Grammar School, who though not long a resident there, has rendered invaluable service to the interest.

There is great scope for a Presbyterian Minister's labours in that village, one of the most beautiful in this neighborhood, and the duty of looking after many souls in and around it is urgent. Once provided with a Building—and let it be in such a locality, as picturesque as the lovers of the beautiful desire; but in these times especially, not gaudy or extravagant—and with the blessing of God on their Pastor's labours, I hope good things for lovely Weston,—a district which, more than many in Canada, reminds me by its undulating surface of hill and dale, and varied scenery of road and river, and wood, of some of the sweetest spots of old Scotia.

I am, Dear Sir,  
Yours in the Lord  
and in the Gospel Service,

M. WILLIS.

KNON'S COLLEGE, Toronto 25th January.

### Missionary Intelligence.

#### FREE CHURCH OF SCOTLAND.

INDIA—QUEEN'S PROCLAMATION.—The Rev. Dr. Wilson of Bombay, expresses in the following terms the views of himself and of his brethren with reference to the Proclamation.

I have the pleasure of sending you an official copy of the "Proclamation by the Queen in Council to the Princes, Chiefs, and People in India." The assembly before which it was read in Bombay, on the 1st of November, the day of its issue by the Governor General, amounted, including the military, to about 50,000 souls, and these of more varied race and creed than could probably be called together in any other part of the world. By most persons who have become acquainted with its contents, it has been received with no ordinary degree of satisfaction and delight. It is not remarkable, except perhaps in a single instance for any novel political profession; but there is, in an air of warmth and decision about it, which is very assuring to the public mind of India. Its recognition of our national Christianity, in the form of personal confidence in its truth, will, by the blessing of God, have a salutary effect. The effect of that recognition is not weakened by the profession of ample toleration with which it is associated. It places her Majesty in an impartial position with regard to all classes of her Eastern subjects, by the emphatic announcement, "We declare it to be Our Royal will and pleasure, that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances." The clause, "We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the religious belief or worship of any of Our Subjects, on pain of Our highest displeasure," is perfectly unobjectionable, when reasonably construed, though parties may not be wanting who may attempt to extend the term "interference" beyond its usual acceptation, when coupled with those exercising "authority." I am happy to be able to say, that it has been officially translated into the native languages of the West of India, in a manner not likely to lead to any injurious misunderstanding.

CALCUTTA.—The Rev. Dr. Duff writing to the Convener of the Foreign Mission Committee, gives intelligence of the baptism of a Mohammedan convert, a man highly respected and

joint Proprietor of one of the Calcutta mosques. He is deeply versed in Mohammedan literature, and is also acquainted with Arabic and Persian. Being dissatisfied with Mohammedanism, he studied the Scriptures and at last was led to profess his faith in Jesus, willing if need be, to suffer the loss of all things for Christ, Dr. Duff says:

A few days before his baptism, I asked him what was the vital point in which he found Mohammedanism most deficient, and which he felt that Christianity satisfactorily supplied? His prompt reply was—"Mohammedanism is full of the mercy of God; while I had no real consciousness of inward guilt as a breaker of God's law, this satisfied me; but when I felt myself to be guilty before God, and a transgressor of His law, I felt also that it was not with God's mercy, but God's justice I had to do. How to meet the claims of God's justice Mohammedanism has made no provision, but this is the very thing which I have found fully accomplished by the atoning sacrifice of Christ on the cross; and therefore Christianity is now the only adequate religion for me a guilty sinner." After devotional exercises by Behari Singh, and a short address on Mohammedanism by myself, Mr. Gardner administered the solemn ordinance of baptism.

Two Hindu females had also been admitted unto the Christian Church.

CHINSURAH AND NAGPUR.—Both from Chinsurah and Nagpur good intelligence has been received. At the former place three Hindus had been added to the Church, and at the latter no fewer than seven. It is surely cheering, amidst so many trials and discouragements, to see so many tokens of the presence and power of Jehovah. The Rev. Mr. Hislop, who in the meantime has been obliged to leave Nagpur for Europe, gives the following interesting account of the seven baptisms, referred to us having taken place at Nagpur.

In the last two years there has been much spiritual inquiry at Nagpur. Shortly before I left, seven individuals were admitted into the Church there.

Two were wives of Christian converts. Lakshmi Bai, in her childhood, was married to Babu Pandurang, while both belonged to the Brahman caste. On Babu's embracing Christianity, Lakshmi's mother, according to custom, looked on her son-in-law as dead, and refused to allow her daughter to fulfil the marriage contract. In 1856, Babu was united to a promising pupil of our Puna mission; but not many days had passed before she was removed from him. She was buried at Jalna, where, on my journey down to the coast, I had the melancholy satisfaction of visiting her grave, only a few yards from that of Mrs. Hill, who, in her dying moments, devoted to the establishment of our Nagpur mission the sum, which her surviving partner felt it a privilege to pay over to the Free Church. Some time after Babu's return to Nagpur, the wife of his boyhood sought to open up communications with him. Though somewhat reluctant to entertain her proposal, yet, considering the effect with a refusal would have upon upon the girl herself, who would thereby be consigned to misery, and on the Hindu community, who would be apt to accuse the Christian of unfaithfulness, as well as to establish in the minds of the natives, as far as possible, a precedent for future cases of converts, he yielded to what he believed to be the claims of duty. Lakshmi, who had been kept in gross ignorance in her mother's house, has been

acquiring Christian knowledge in that of her husband; and though her progress in reading has been slow, there is reason to hope that she nevertheless feels the truth in her heart.

The other female is the wife of Virapa, and sister-in-law of Ramsawan.

Lakshman is a kumbi, or cultivator, born at Patripurbani, in the Hyderabad country, not far from Jalna. About a year ago, he left his native village to seek salvation at the holy shrines of Hinduism. He visited Prudharpur and Dwarka, and was on his way to Benares, when he came to our mission to ask a book. During the period he was under probation, he evinced much intelligence and earnestness; and since his baptism, he has given every satisfaction, and appears to have entered in truth on the Christian pilgrimage.

Wiedilingam is a native of Southern India. First under the Rev. A. B. Campbell, at Madras, next under Mr. Cooper at Nagpur, he received instructions which were blessed to lead him out of heathenism into the liberty of the gospel.

Nagu, now David, a kundi, born near Hingoli, while young, lost his father, who was killed by a tiger. On the death of his mother, also, he and a younger brother were supported by a Christian officer in the Nizam's service, Captain J. R. Wilson, whose lady took a deep interest in their spiritual welfare, but apparently without any beneficial effect. Of late the eldest has been induced to attend our native church at Kampti, and now we have the testimony of his kind-hearted guardian and master, that within the same period there has been a visible change for the better in his character and conduct in every respect.

The last person baptized on the same occasion is named Anand Singh. His father was a Rajput, following the employment of a goldsmith at Canara. Like Nagu, he was early left an orphan, when he and a young sister and brother were kindly taken upon the care of Major Arrow, when sent them to our mission, with all that was necessary for their maintenance. They have been with us for about three years, during which Anand Singh has been attending our city school, and making rapid progress in knowledge. No less marked has been the improvement in his behaviour. At his baptism, he gave in an interesting statement of God's dealings with him; but the strongest testimony to his sincerity was that given by his school-fellows, with whom he mingles from day to day. When I asked them whether they thought him a true Christian, Brahmans, Rajput, and Shudars, with one accord, replied, "Anand Singh never tells a lie; he does not quarrel or revile; he must be sincere."

All these were baptized on Sabbath, 19th September. They are all young in years, as well as in Christian profession.

**CAFFRARIA.**—The January number of the *Home and Foreign Record*, contains various interesting items of intelligence respecting the progress of the work in Caffraria. The Missionaries are busily engaged in seeking the spiritual good both of the natives, and of the English agriculturists who have settled in some localities.

**MISSIONS OF IRISH PRESBYTERIAN JEWISH MISSION—DAMASCUS.**—Mr. Graham gives the following account of the State of Syria, political and religious.

The political state of affairs in this country remains in a very unsatisfactory condition. It is true that the excitement which prevailed amongst the Moslems has for the present subsi-

ded, but there are many districts in Syria distracted by civil war, and the Turkish Government is either unable or unwilling so to restore peace. When I consider the present state of matters here, I am forcibly reminded of the language of the prophet—"Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street, and equity can not enter. Yea truth faileth, and he that departeth from evil maketh himself a prey."—Isaiah lix. 11, 15. The religious aspect is in some respects not more cheering. The majority of the population and their rulers profess a system of religion which inculcates the duty of exterminating all men who do not embrace it. As we have lately seen, it is only the dread of foreign power that restrains the followers of the false prophet from acting consistently with their religious profession. It is true we have a few nominal Christians, but those who assume that name manifest so little of the spirit of Christianity, and are divided into so many sects, that it is not strange that both Jews and Moslems have become prejudiced against the religion of Jesus. In this city the number of Christians is probably not more than one-ninth of the entire population, yet there are no less than ten different sects, the followers of each asserting that the truth is with theirs, and that the majority of the others are heretics. The number of the Christian sects, too, is on the increase. I think you have heard of the late schism in the Greek Catholic Church. It occurred about eighteen months ago, and was occasioned by the Patriarch insisting that his followers should in future adopt the Western Calendar. The Church has since continued to be agitated by controversy on every trivial subject, and its affairs have some time ago been thrown into great confusion by the unexpected resignation of the Patriarch. This man was not only raised to the highest dignity of his Church, but the Emperor of the French had transmitted to him a grand cross of the Legion of Honor, and signified his intention of giving him an annual present of 10,000 francs. Whether it was that the cares of the Patriarchate pressed too heavily upon him, or what was the real cause I cannot tell, but some three months ago the Greek Catholic Patriarch of Antioch left this city privately, and the day after his departure wrote a letter to his followers stating his intention of relinquishing all the honours and emoluments of his office, and retiring to a nunnery to spend the remainder of his days in poverty. It is now reported that the Pope has refused to permit the Patriarch to resign, and has instructed him to return immediately and resume his duties. His sect, however are opposed to his return, and have given him such plain intimation of their mind that he has not yet ventured to come amongst them, but awaits further instruction from the Pope. These matters have no doubt been the means of exciting a spirit of inquiry amongst the Christians, and we have been filled with hope that some good might result. But the experience of the past year has taught me that we must be content to sow in faith, and in due season we shall reap if we faint not. Khalil, the Moslem convert, after he was liberated returned to his occupation as a muleteer. When I last saw him he was about to start on a journey to Antioch, where the disciples were first called Christians.

I have longed to communicate something more encouraging than I have yet done regarding the Jews, but it is not yet my privilege to do so.

I was not a little cheered and encouraged by a letter which I lately received from a friend of mine, who has had frequent opportunities of visiting Solomon Dan during his protracted illness. After giving me some particulars regarding him, he concludes by saying, "He, at

least, is first fruit, and an earnest of the golden harvest that is yet to be reaped of believing laboring Christians, among the stiff-necked sons of Israel." Solomon himself, evidently with a faltering hand, and in the immediate prospect of his departure, writes me a few lines, bidding me an affectionate farewell, rejoicing in the hope of meeting me in another and a better world. Surely we have evidence that God hath not cast away His people, and amid all our discouragements, we have reason to say with the Apostle, "Even so then at this present time also there is a remnant according to the election of grace."

#### MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

—The January number of the English Presbyterian Messenger contains a long letter from the Rev. Mr. Douglas, Missionary at Amoy. It mentions that several of those who had professed attachment to Jesus, had gone back and walked no more with him. This should lead to humiliation and prayer, but not to despair.

The following brief note from the Rev. W. C. Burns may give our readers an idea of his labours and perils.

SEPT. 29th, 1858.

MY DEAR SIR,—I pen this note to relieve you from any anxiety you and other friends might feel, should you see, as is likely from the newspapers, any notices of the devastation caused here by a fearful storm of wind—a tornado—which occurred in the night between Tuesday and Wednesday, the 21st and 22nd of this month. The storm, which lasted in its fury only from three to four o'clock in the morning, has swept away a great many houses in this island, and completely cleared the harbour of every vestige of shipping, eight or nine vessels, including the opium store ships, being driven out here, and one opium clipper, the "Gazelle" having sunk at her anchors with mate and crew on board! Around this house almost all are in ruins, and several of the highest are completely levelled with the storm. In the great mercy of God, this house is but little injured, and we are preserved in peace, although one of the German missionaries now here had a hairbreadth escape from being crushed under a partition wall, which unexpectedly fell into a room as he left it. Our house is not so high as some others, and the roof was last year made double, and this accounts in some measure for our suffering so little compared with others; yet still the mercy of God in preserving us amid surrounding ruin has been very conspicuous. At Swatow, (proper) a large part of the new houses have fallen or been unroofed. Our house, which is in the old part of the town remains uninjured with loss only of a mat-covering to protect from the sun. The destruction of Chinese ships and boats you may imagine is almost complete, even foreign vessels being unable to withstand the fury of the hurricane. On the morning of the 21st I came down here from Swatow, intending to go to Tat-Han-Po, and then was in company with the German brethren during the storm. On Sabbath morning I preached to a few of our countrymen in the dilapidated house of Tait & Co. (text, Luke xiii. 1—9); and in the afternoon accompanied the German brethren to a stranded German vessel, where one of them preached to the seamen. This visitation I regard as a Divine judgement on this place for its iniquities, and let us pray and hope that it may be followed by as signal a display of God's mercy in saving souls. I should have added above, that very many lives—some hundreds at least—have been lost by this visitation. At this Island alone, in boats and on land, about a

hundred persons have perished, without reckoning the crew of the opium clipper sunk in the harbour.

Yours in haste,  
Wm. C. Burns.

P.S.—The partition wall in this house fell, in consequence of some beams from the roof of a house behind us falling, struck against and broken to pieces the shutters of a window. The wind and rain then beat it with full force, and in a moment throw down the solid wall, crushing to atoms table, chairs, &c. Two minutes before both the German missionaries were standing beside this wall, having gone in to get some article of clothing; they had not come out, and one of them was shutting the door when the crash came, and the half of the door he was closing was crushed to pieces against the wall. Shortly before this time—in the middle part of the house, where we felt safest—we had been uniting in prayer to our God and Father in Christ, praise His name.

### Miscellaneous Articles

#### THANKFULNESS.

BY ADELAIDE ANNE PROCTOR.

I thank Thee, oh my God, who made  
The earth so bright,  
So full of splendour and of joy,  
Beauty and light.  
So many glorious things are here  
Noble and right

I thank Thee, too, that thou hast made  
Joy to abound;  
So many gentle thoughts and deeds  
Circling us round,  
That in the darkest spot on earth  
Some love is found.

I thank Thee more, that all our joy  
Is touched with pain;  
That shadows fall on brightest hours;  
That thorns remain;  
So that earth's bliss may be our guide,  
and not our chain.

For Thou, who knowest Lord, how soon  
Our weak hearts cling,  
Hast given us joys, tender and true,  
Yet all with wings,  
So that we see gleaming on high,  
Diviner things.

I thank Thee Lord, that Thou hast kept  
The best in store;  
We have enough, yet not too much  
To long for more;  
A yearning for a deeper peace  
not known before.

I thank Thee, Lord, that here our souls,  
Though amply blest,  
Can never find, how'er they seek,  
A perfect rest—  
Nor ever shall until they lean  
On Jesus' breast.

#### MINISTERS' SONS AND DAUGHTERS.

The salaries of the clergy of the United States do not average five hundred dollars a year, and yet, as a class, they are the best educated, the most influential, the most active, refined, and elevated of the nation. With less culture, with less character, with less mental power, there are men, all over the land, who earn from one to twenty five thousand dollars a year. But look at the sons and daughters as they come, the biographies of a hundred clergymen who had families show that, of

their sons, one hundred and ten became ministers; and of the remainder of the sons, by far the larger number rose to eminence as professional men, merchants, and scholars.

As to the daughters, their names are merged into others; but there is a significant fact, which we do not remember to have seen noticed in that connection, that not only here, but in England, where titles are so highly prized, and the possession of "gentle blood" is a passport to high places, it is very often referred to, as a matter of note, as indicating safety and respectability—"His mother was the daughter of a clergyman." We will venture the opinion, that three-fourths of the great men of this nation are not over two degrees removed from clergymen's families, or from families strictly religious. When it can be said of a man or woman, that the father, or grandfather, was a clergyman, there is a feeling within us of certain elevation of character, a kind of guaranty of respectability of blood, of purity, and integrity.

We need not ask if the history of any other hundred families, taken as they come, of renowned generals, of great statesmen of successful merchants, of splendid orators, or eminent physicians and lawyers, can give another hundred and ten sons to occupy positions as respectable as their own—never more is there any approach to it.

Half of our "successful" merchants die in poverty eventually, while their sons grow up in habits of idleness and early dissipation, (as is also the case, more or less, with most of the children of prominent men); disease wastes their bodies, the disease which originates from demoralizing indulgences; while the mind itself, from the want of sufficient stimulus to energy, dwindles to a point below mediocrity. As to the daughters of the worldly eminent, what becomes of them? They devote themselves to fashion, and dress, and revelry, and a vain show; to be wooed and won by men who grew up without occupation, looking to their fathers' fortunes; or by adventurers, who live by their wits—the end being, that most incongruous of all combinations, poverty and pride, with that most bootless of all ambitions, to keep up appearances—than which a more hideous, painful, and unsatisfying struggle, no human being could ever encounter.

Thus it is that we regard the privation and the poverty of the clergy as means of perpetuating the mental vigour, the real thrift and position of our nation. They are literally the salt of the earth; not only its preserving principles of to-day, but for future time. Great reason, then, have clergymen, and clergymen's wives, to bear their present burdens of daily labour and daily stinting. Plain dwellings, plain clothing, plain food—and even that not over abundant—may be their portion here below; but beside the reward above, they will be honoured and affectionately remembered, when they are dead and gone, by the very people for whom they laboured, and who allowed them to live on scanty salaries. But there is another and higher reward than human appreciation—their influences for good are perpetuated in their children, bodily, mental, and moral, and this is the pith of this article. The straitened circumstances of ministers' families give that kind of practical teaching, that suitability and preparation for practical life, in after years, which is so necessary to success.

Having nothing to look for but the results of their own exertions, they early learn to be self-reliant and thoughtful, impressing the whole character with a manly dignity, which everywhere commands respect. In addition, knowing that they must depend on themselves, they at once begin those activities which insure health, while by stern necessity of extremely plain

fare and homely accommodations, with the impossibility of means to secure luxurious indulgences, or the opportunities of frivolous amusements and trifling recreations, their bodies grow up to a vigour and a healthfulness which give that power to mind which commands success in every department of human life. In addition to all these, there are those moral teachings, which fall, as ceaselessly as the dew of the sky, and as gently, from the earliest infancy, moulding the character, and fixing those principles of action, which so well sustain their possessors in life's conflicts, and which elevate all with whom they come in contact.

Take courage, then, ye "ministers of the word." You may feel straitened, and at times greatly discouraged, "because of the way" through which you are called to pass; but look at the reward! The affectionate and respectful remembrance of those you once preached to, long after you are dead and gone, and forgotten it may be, by the great world, but never by them—just as you now think with reverential gratitude of the men who were your early ministers, and will continue to think thus, until life's latest hour! And then what solid satisfaction is there in leaving sons and daughters behind you who shall perpetuate your influences, and live out your principles for generations to come! That compulsory activity and that compulsory plainness of living, and that dearth of amusement, and recreation, and "enjoyment," falsely so called, which your limited means entails on your children, these are the things that will make them what you would really have them be—true men and women. They do not, it is true, inherit from you millions of money but you entail on them that necessity of industrious activity, and that rational temperance, which are at once the foundation of human happiness and human success.—*Hall's Journal of Health.*

#### OF THE RULING ELDER.

BY REV. J. McNAUGHTAN, BELFAST.

concluded.

But the most decisive passage on the subject is 1 Tim. v. 17, "Let the elders who rule well be counted worthy of double honour, especially they who labour in the word and doctrine." It is not of very great moment how we interpret the word "honour," whether as signifying respect, or as implying a pecuniary remuneration for the fulfilment of duty; in that latter sense it would merely testify that the labourer is worthy of his hire, and that there is no rule in Scripture that absolutely limits the gifts and liberality of a congregation to the minister or preacher. The point in the passage turns on the word *especially*, which surely limits the clause to which it refers to a special portion of the class generally described as elders—"the elders that rule well"—especially those elders who, in addition to ruling well—labour in word and doctrine. The use of the word "especially," in other portions of the Scripture, will confirm this interpretation. "We trust in the living God, who is the Saviour of all men, *especially* of those that believe." the "all men" including the believer, but the believer describing a limited and specified class of the "all men," just as the elders include all that teach and rule, while the "especially" marks out those who may govern. "There are many unruly and vain talkers, especially they of the circumcision." "Do good to all men, but *especially* to those who are of the household of faith." "If any man provide not for his own, and *especially* for those of his own house, he hath denied the faith, and is worse than an infidel:" where the comprehensive designation, "his own" is restricted by the "especially" to a part of that own—"his own household." "On no

other principle," says Dr. Wardlaw, "can the adverb 'especially' have its legitimate signification—the signification which the idiomatic use of it in the original language has fixed as its appropriate import, except on the principle that 'the elders who rule well' in the beginning of the verse are the same order of office-bearers of which those in the end 'who labour in word and doctrine' are a still more select description, adding to the distinguishing excellence of the former a further distinguishing excellence of their own—those elders, viz., who to eminence in ruling joined laboriousness in teaching." The entire position contended for is here conceded, we have Teaching and Ruling Elders as recognised office-bearers in the Church of God.

It would be out of place in this digest of evidence to refer at any length to the practice of the primitive Church, or to the opinions of the early Fathers; these have been collected at great length by all the ecclesiastical writers on this theme, from Gillespie to King, and a sentence or two as the result of their labours will be sufficient for our purpose. St. Ambrose, in his comment on 1 Tim. v. 1, saith "Wherefore both the Jewish synagogue, and the Church afterwards, had seniors or elders, without whose counsel nothing was done in the Church, which, by what negligence it fell out of use I know not, except, perhaps, by the sloth or rather by the pride of the teachers, whilst they alone will seem to be something." Tertullian describing the form of ecclesiastical procedure in his day, saith, "With us (the ministers) do sit all the approved seniors or elders, having obtained this honour not by price, but by a good testimony." Eusebius, quoting Dem. Alexandrinus, writes, "When I was at Arsenaita I called together the elders and teachers inhabiting their villages, their being present, also, as many of the brethren as were willing to come." Augustine, addressing the Church at Hippo, inscribes his letter, "To the brethren, the clergy, the elders, and the whole people." The consent of early Protestant writers in all but universal. Calvin, Beza, Bucer, Ames, Martyr, Gualther, Pareus, Musculus, Zanchius, Fulke, Whittaker, Willet, form some of the stars in this galaxy of evidence, while the confessions of the French, Belgic, and Helvetic churches, and the practice of the Bohemian and Waldensian churches accord with the doctrines of the Westminster Divines—that those Churches in which there are no ruling elders lack one feature of Apostolical character, and must want the order and edification that are associated with exact conformity to the laws and institutions of Christ.

To all this it has sometimes been objected, that if the office were really an Apostolical one, it would have had greater prominence in the New Testament, and the duties of it would have been more fully and exactly specified. We demur to this conclusion, and to the position on which it is based. What notice have we of the precise duties of an Evangelist or of an Apostle, and yet unquestionably they were officers in the New Testament Church. But the truth is, that the duties of the Elders are referred to when we are told that it was not their province to labour in word and doctrine, but to exercise rule in fear and with diligence. It has also been objected, that according to this theory all Ruling Elders are Bishops. This does not follow, because these terms do not always apply to the same person; Elder is the name of the *exous*, Bishop of the *species*. An Apostle is an Elder, a teacher is an Elder, a bishop or overseer is an Elder. The expression "ruling," limits the office and describes it, and hence, while a preaching Elder, or pastor, or presbyter is synonymous with bishop or overseer, a Ruling Elder and Bishop are not convertible terms, nor is there any part of Scripture in which the title of bishop or overseer is

given to any one who filled no higher office in the Church than that of Ruling Elder.

#### DUTIES OF THE OFFICE.

An Elder, as an office under Christ, set apart and ordained to His service, has various duties to perform—some more public, and others of a more private character. In general, his public functions are those connected with the exercise of discipline and government in the regularly-constituted courts of the Church. It devolves on him to promote pure and undefiled religion around him, to foster and encourage the missionary spirit, and generally to seek the prosperity of Zion, and the advancement of the Redeemer's cause. More especially is it the duty of the Elder to be very exemplary and conscientious in waiting on the public services of the sanctuary, and in attending, as often as possible, all the more private meetings of the congregation for prayer, &c. These duties come under the general heading of promoting the pastor's influence, and the spiritual prosperity of the flock. Where it is consistent with the position and ordinary pursuits of the elder, it is very desirable that he maintain religious fellowship with the people over whom he is placed, by keeping up prayer-meetings among them; but where that is not practicable, he ought to countenance by his presence those occasional services conducted by the pastor, that tend to cherish a devotional spirit, and thus help to keep the great realities of religion before the minds of men.

It is a sad encouragement to carelessness and indifference on the part of the people, when such meetings are habitually deserted by the elders, and much more when it is found that time can be found easily for meetings or enjoyments of a literary or secular kind, that cannot be spared to pray that God would revive His work in the land.

Let brethren in the eldership remember that the Lord says emphatically—"If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven:" that it was when the brethren were met for prayer that the Spirit of God stirred their souls, and prepared for those Pentecostal triumphs that honoured the early Church. In fact, such meetings are the indications of life, and their decay is usually the barometer by which we may, with tolerable accuracy, calculate the fervour or the deadness of the religious element in office-bearers and people.

It is the duty of Ruling Elders to take a special interest in the Sabbath-schools and other measures for the ready unbringing of the young of the flock. The young are the hope of the Church. If it is to exist at all, they must become its guardians and support. It is, therefore, a duty of primary importance to watch for their souls; and Elders in particular must not devolve on the minister, nor roll over on the Sabbath-school teacher, the exclusive training of the young in the knowledge of God. The very smallest measure of duty on this point, that can be regarded as duty at all, must be the regular visitation of the Sabbath-school, the encouragement of the teachers, and the exercise of a kind and paternal care over the young of the Church with whom they are brought into contact.

It is the duty of the Ruling Elder to be acquainted with all the communicants, and, indeed, with all the families in his district, to be ready to give them such counsel and admonition as circumstances may require, to see and sympathize with them in times of difficulty, or trial, or bereavement—and this in his individual capacity as the Elder, apart from any visitation in company with the pastor, but especially must the Elders be ready to visit the sick, to pray with them and for them, reading or recalling to their memories such portions

of the Word of God as seem reasonable and likely to be profitable. In this way they greatly assist their minister, and enjoy most precious opportunities of carrying the message of mercy and peace to hearts and homes which God's providences have rendered peculiarly susceptible of religious impressions. It is by this and similar exercises of Christian love that the Elder endears himself to his charge, and exemplifies the actings of that pure and undefiled religion which visits the widow and the fatherless in their affliction, and keeps the soul unspotted from the world.

It is the duty of the Ruling Elder, as a member of the Session or company of Elders, to admit to sealing ordinances and to exercise the discipline of the Church on those who have fallen away from the truth, or brought discredit on their profession by sinful practices. Indiscriminate admission to Baptism and the Lord's Supper is a practice to which the Presbyterian Church is, by her principles, opposed. Convinced that the tendency of it is to engender formalism and superstition, she requires that in all her congregations means shall be adopted to test the knowledge and sincerity of all who seek her privileges, and that delicate but necessary duty she hath assigned to her office-bearers. Of course, no body of fallible men can, in that or in anything else, absolutely discriminate between the wheat and chaff, or distinguish between the genuine and the spurious; but the effort must be made in a spirit of Christian fidelity, and it is the Elder's duty to make this effort, lest the ignorant or the profane should be encouraged to seek the children's bread.

It is the duty of the Elder to foster all the religious institutions connected with the Church, to promote the missionary spirit, to encourage young men to study for the ministry whom the Lord seems to have endowed with gifts and grace, to watch over and determine all the arrangements connected with public worship, and when called to the duty of representing the congregation in Presbytery or Assembly, to make conscience of waiting faithfully on their meetings, that so taking heed to themselves and to the flock, they may approve themselves faithful stewards in the sight of God.

#### QUALIFICATIONS OF ELDERS.

Every Christian man is not fitted for the office of Ruling Elder. The office is highly honourable—its end and objects are especially glorious—and the promises associated with the right discharge of its duties far, far more than counterbalance the difficulties and perplexities that are inseparable from the faithful service of the Lord in this world. But the honour and the promises are for those who are duly called, and do really possess the qualifications which the Master of Assemblies demands. An Elder should be chosen to his office by the call of the Christian people, and set apart by the consent and authority of the courts of the Church. In the selection and call great care should be taken to choose out men who have, or who appear to have, the following among other qualifications:—

The Elder should be a man of sincere piety. True godliness and unquestionable spirituality will not of themselves fit any man for sustaining the duties of the eldership, but personal piety is indispensable, and an Elder who is not a man of prayer, who does not cultivate in his soul and in his family the graces that are cherished by close and intimate communion with God, is a curse and not a blessing to a Christian Church, and never will realize the responsibility of his office, nor maintain that conversation before men that tells of a mind that values heavenly things and lives for them.

An Elder should be free from any just cause of offence or suspicion by the world, that is

to say, his general conduct and character should command respect, and his integrity as a man of business be unimpeachable. Those pitiful frauds in trade by which unfair advantage is taken either of the buyer or of the honest trader,—those bankruptcies that indicate either culpable misconduct or what approaches to intentional dishonesty,—are inconsistent with the position of an Elder. Christian integrity in the fulfilment of business obligations and promises, with a generosity of spirit that is opposed to sordid avarice and meanness, should mark the man who is an Elder of the Church of God. Nor may it be out of place to add, that an Elder should be grave without being morose; decided in principle but not consequential; not easily provoked; large-hearted and cheerful, that the world may through him be led to glorify his father in heaven.

It is quite necessary that an Elder be not only a prudent man but an intelligent Christian. Not that he must be a learned man, but that he must have studied his Bible and the standards of the Church. An exact and prescribed education is not requisite; skill and power in controversy are not essential; but he should know what his principles are, and on what foundation they rest. Called as he is to deal with candidates for admission to the Lord's table—to judge, it may be, in the Session or Presbytery, of doctrinal errors—to take part in the examination of students when under trial with a view to the ministry—to speak to persons under soul concern—to declare the promises of the Gospel to anxious or dying sinners—he ought to have a clear knowledge of the grand truths of the Gospel, and be not only sound in the faith himself, but able to "prove all things and to hold fast that which is good.

And, in addition to all this, every Elder, especially in these times, should make himself acquainted with the history and the principles of the Presbyterian Church, and the faithful contentings of our fathers for the privileges we now enjoy, with the sacrifices they made for keeping pure the order of Christ's house, and especially with those distinctions and peculiarities in form and worship, in testimony and discipline, that demonstrate the Presbyterian Church to be nearer the Apostolic model than any other branch of the Church of Christ is. It is this combination of piety with prudence, of Christian zeal with intelligence, that will make the Eldership the glory and the strength of the Presbyterian Zion, and effectually ward off from her that tendency to verge towards Popery, and to merge into it, that is so characteristic of the Prelacy of this age.

## Proceedings of Presbyteries, &c.

### PRESBYTERY OF COBOURG.

The ordinary meeting of this Presbytery was held at Cobourg on the 11th of January.

There were present, 8 ministers and 4 elders.

There was presented, a memorial from the congregation at Hastings, praying to have the services of the Rev. James Bowie, every Sabbath. Messrs. Rogor, Bowie, J. Hamilton, and G. Harper, were appointed a committee to consider the matter, and confer with the parties that the desired change would more immediately affect.

Financial reports of a satisfactory nature were received from Percy and Colborne.

Mr. J. Smith gave a report regarding the effort now making, for increasing the ordinary fund of Knox's College. Where practicable it was recommended that the collections taken up this year at the Missionary meeting be divided between Knox's College and the Home Mission.

JAMES BOWIE, *Pres. Clerk.*

### PRESBYTERY OF TORONTO.

At a special meeting of this Presbytery held in Whitby, on the second of November last, Mr. R. C. Swinton was released from the charge of Markham Congregation, he having accepted a call from the congregation of Picton.

The regular meeting of Presbytery was held in Toronto on the 11th, January. The following among other items of business were transacted.

Mr. John Gray of Orillia was appointed Moderator for the ensuing year in the room of Mr. Swinton.

A letter was read from Mr. James Cameron declining the call from West (Wellumbury).

It was reported that the Committee on day of humiliation and thanksgiving had applied to the Governor General who declined to make the appointment, and that the delay in receiving the governor's answer had prevented the Clerk from corresponding with other Presbyteries in sufficient time. On enquiry it was found that a day of humiliation and thanksgiving had been generally observed throughout the Presbytery.

Mr. Laing reported that he had moderated in a call, in the congregation of Markham, and that the call was unananimously given to Mr. Alexander Young of St. Thomas.

The Presbytery again took up the case of Mr. Kirkland, and being satisfied with his character and acquirements unananimously agreed to ask leave of the Synod to receive him as a probationer of this church, and instructed the clerk to write the usual circular letters to Presbyteries, and in the mean time agree to employ Mr. Kirkland as a missionary within the bounds of this Presbytery.

Mr. Nisbet, convener of the Presbytery's Home Mission Committee read the annual report, giving an account of the state of the Home Mission field, and the arrangements made for holding missionary meetings. The report was received and adopted, and the thanks of the Presbytery, to the convener recorded.

A committee was appointed to consider the best mode of carrying out the objects of the Home Mission, and obtaining funds for its support; the committee to consist of Messrs. Topp (convener) Gregg, Nisbet, Laing, Reid, C. S. Patterson, J. McMurich, Barclay and Wallace.

Mr. McTavish, in compliance with a memorial from Oro, was appointed to moderate in a call in the Gaelic congregation there.

Mr. Gray gave in a report on the subject of Sermons to be preached in connection with the regular meetings of Presbytery. The report was received and generally approved. In accordance with its suggestions Dr. Burns was appointed to preach on the nature and necessity of a spiritual awakening on the evening of the first Tuesday of April at 7 o'clock.

Enquiries were made of the different members of Presbytery, respecting the steps taken or proposed for raising contributions for Knox's College.

The next meeting was appointed to be held in Knox's Church Toronto, on the first Tuesday of April.

WILLIAM GREGG, *Clerk.*

### PRESBYTERY OF OTTAWA.

The Presbytery of Ottawa, held a special meeting at Osgoode on the 23th November, at 10 a. m. for the ordination of Mr. James Whyte (Mr. Whyte's trial discourses having been heard and his examinations on Hebrew, church History and Divinity having been found very satisfactory and sustained by the presbytery at a previous meeting,) who was solemnly ordained to the work of the Holy Ministry by "the laying on of the hands of the Presbytery." The order of the services was as follows:—Rev. J. L. Gourlay preached and presided, Rev.

T. Wardrope addressed the minister and the Rev. J. Corbett the people. The congregation was very large and a most cordial welcome greeted the young minister at the door of the church.

The Presbytery of Ottawa, held a special meeting at Ramsay, for the ordination of Mr. W. McKenzie, on the 8th December at 10 a.m. Mr. McKenzie's trial discourses having been very satisfactory and his examinations sustained. The Rev. Mr. Whyte preached and presided. Mr. McKinnon gave a narrative of the steps taken in reference to the call and put the usual questions, after which Mr. McKenzie was solemnly set apart by prayer and the laying on of the hands of the Presbytery, to the work of the Holy Ministry, Mr. McKinnon addressing the minister, and Mr. Duncan the people. The attendance was good and the minister received a cordial welcome in the usual manner, after which the Presbytery with a number of the influential members of the congregation dined at Mr. Toshack's.

Good hopes are entertained respecting these two settlements. Osgoode which was formerly somewhat divided in sentiment is now united, and under the influences of their young minister, with the divine blessing may be expected to flourish. Ramsay, an important charge, like Osgoode, has been very unanimous and hearty in calling Mr. McKenzie, and under the influences of the Holy Spirit good results may be looked for in its settlement.

Next ordinary meeting of the Presbytery of Ottawa, takes place on the second Tuesday of January, at 7 p.m., in Ottawa City.

J. L. GOURLAY, *Pres. Clerk.*

### PRESBYTERY OF LONDON.

The last Quarterly Meeting of this Presbytery was held at London, on the 4th, 5th, and 6th of January, the Rev. David Walker, Moderator. There were twenty-four ministers and seven elders present. The following is an abstract of the more important items of business that occupied the attention of the court.

The Rev. John Stewart, late of Earlston, Nova Scotia, made an application to be received as an ordained missionary, and presented his credentials. The Presbytery agreed that they should lie on the table until next ordinary meeting, and that he should receive missionary appointments in the meantime.

The call from Thamesford was accepted by the Rev. John Fraser, and his induction appointed for the 4th of April, Mr. McKenzie to preach and preside—Mr. Allan to address the minister, and Mr. Meldrum the people; the edict to be served by one of the Elders on the 13th of March. Mr. McDonald having accepted the call from Clinton, and Mr. McDiarmid the call from Wallace town and Currie Road, their ordination trials were appointed to be heard at the next ordinary meeting.

The call from Kincairdine and also the one from Bruce to the Rev. John Stewart were ordered to lie on the table of the Presbytery until the meeting in April, as Mr. Stewart is not yet received as a minister of this Church.

A petition was received from Belmont and Yarnmouth, and also from Mandawmin and Enniskillen, praying for the moderating in of a call for a minister. The Presbytery agreed to grant the prayer of these petitioners, and appointed Mr. Alexander Young to moderate in a call at Belmont on the 19th of June, Mr. Meldrum to serve the edict on the 9th January, and Mr. Walker and Mr. Troup to moderate in a call at Mandawmin on the 2nd of February next, the edict to be served by Mr. Chestnut on the 16th January. Mr. Wallace applied for six months leave of absence from his congregation, on account of indisposition, and that the Presbytery should supply his pulpit during that



time. The Presbytery granted him leave of absence for six months, and appointed Mr. Rennie, moderator of the Kirk Session during Mr. Wallace's absence, and also to correspond with the members of Presbytery, and to make arrangements for the supply of preaching to the congregation.

A letter was received from Mr. Doak, tendering his resignation of the Congregation at Port Stanley. The Presbytery agreed that this letter should lie on the table until next ordinary meeting.

No person having appeared to represent the Congregation of Saugeen, and it having been ascertained that the Edict had not been served, the Presbytery postponed this case until the meeting in April, and agreed to cite parties to appear then for their interests.

Mr. King and Mr. Sutherland, ministers, and Mr. Murdo McLennan, elder, were appointed Assessors for the election and ordination of Elders at Huron—Mr. King, moderator.

The application from Manchester for the formation of a Kirk Session there, was postponed until the next ordinary meeting, in consequence of the many appointments given to members of Presbytery at this meeting.

The subject of the contributions to the College Fund was taken up, and the Presbytery agreed to call the special attention of Kirk Sessions and Deacons Courts, or managers of the respective congregations to the circular published last year by the Synod's Finance Committee, and to the importance of sustaining more efficiently, the funds of this institution.

The Annual Missionary Meetings were appointed, the Presbytery having been divided in four sections, and deputations arranged for each of these sections.

It having been ascertained, that after deducting the sums expected from the mission stations, there would be a debt upon the Presbytery's Home Mission Fund of \$1013; and that a number of congregations had failed to make an annual collection for this fund in addition to that made at the missionary meeting, it was agreed that the Home Mission Fund should be brought more prominently before their congregations.

Mr. Rennie gave notice that he would, at the next ordinary meeting, move the transmission of an overture to the Synod, for a division of the Presbytery.

The following appointments were made, viz: Messrs. Sutherland and King for three weeks, to Ashfield, Huron, Kincardine and Bruce.

Messrs. John McMillan and Tolmie for three weeks, to Wawanosh, Kinloss, Culrose, Carrick, Gray, and Wallace; to preach at these stations on Sabbaths, and to hold missionary meetings on week days.

Mr. McMillan's pulpit to be supplied by Messrs. Young, and A. McDiarmid, each giving one Sabbath.

Mr. Tolmie's pulpit to be supplied by Messrs. Allan and McMullen, each giving one Sabbath.

Mr. King's pulpit to be supplied by Messrs. Straith and Forrest, each giving one Sabbath.

Mr. Sutherland's pulpit to be supplied by Messrs. D. McMillan and Ferguson, each giving one Sabbath.

Knox's Church, Woodstock, to be supplied by Mr. Rennie, on the 30th Jan'y, Mr. Walker on the 6th February; Mr. McDiarmid on the 13th February; Mr. Doak on the 20th February; Mr. McMullen on the 27th February; Mr. Thomas McPherson on the 13th March; and by Mr. Chambers, two Sabbaths.

Vienna and Port Burwell, Mr. Doak two Sabbaths.

Westminster and Frampton, Mr. Blount, Jan. 30th; Mr. Troup, Feb. 27th, giving the forenoon to Westminster, and the afternoon to Frampton.

Wallacetown and Currie Road, Mr. Young,

February 27th, and Mr. L. McPherson to give one Sabbath to Currie Road, and the following Monday to Wallacetown, before the next meeting of Presbytery.

Mandawmin and Enniskillen, Mr. Gauld, one Sabbath when Mr. Chesnut is at Amherstburgh. Elma, Mr. Findlay to dispense the ordinance of the Lord's Supper, on the 27th February, assisted by Mr. McMullen on the week days, and Mr. Chambers to supply Mr. Findlay's pulpit on the Sabbath.

Mr. Chesnut, to West Plympton and Enniskillen for six weeks, and for six weeks to Amherstburgh, on condition that the Congregation there pay two thirds of his salary, and one-half his travelling expense.

Mr. B. McKenzie to Molesworth, 4th Concession of Wallace and Gamble Settlement, supplying all these stations during the months of January and February, and only the first two stations in March.

Mr. Chambers, after supplying Knox Church, Woodstock, for two weeks, to Moore and Buchanan Settlements, for four weeks, and to the Gamble Settlement until the next meeting of Presbytery.

Mr. Archibald Stewart to Blyth and Manchester, until April.

Mr. John Stewart, to Chalmers' Church, Dunwich, one month, and two months to Kincardine and Bruce.

Mr. McDonald, to Paisley and Tara, six weeks, and the rest of the time to Clinton.

Mr. Archibald McDiarmid, to Downie, until April.

The following Kirk Sessions are required to send in their Session Records and Communion Rolls to the next meeting, namely.—London, St. Thomas, Pingal, St. Mary's, Stratford, North Easthope, Brucefield, Knox's Church, and Chalmers' Church, Woodstock and Mornington.

Presbyterial visitations were appointed to be held at St. Mary's, February 14th, at one o'clock, p. m.—Mr. Findlay to preach. Stratford, February 15th, at 11 o'clock, A. M.—Mr. Scott to preach. Mitchell, February 16th, at 11 o'clock, A. M.—Mr. Doak to preach. Egmondville, February 17th, at 11 o'clock, A. M.—Mr. J. McPherson to preach. Brucefield, February 18th, at 11 o'clock, A. M.—Mr. Beattie to preach.

The Presbytery adjourned to meet for ordinary business, within St. Andrews' Church, London, on the first Tuesday in April.

WILLIAM DOAK, *Pres. Clerk.*

#### TRANSLATION OF REV. D. FRASER, A.M.

*From the Montreal Gazette.*

*Omitted in last Number.*

On Thursday, 9th inst, the Presbytery of Montreal (of the Presbyterian Church of Canada) met in the Lecture Room of the Free Church, Cote Street, to determine on the proposal to transfer the pastor of that church to the Free High Church of Inverness, Scotland. Along with the members of the Presbytery were associated the Rev. Thomas Wardrope, of Ottawa (Moderator of the Synod), and the Rev. William Reid, of Toronto, General Agent for the schemes of the Church. The place of meeting was crowded by the members of the congregation, and other friends.

The Rev. Daniel Gordon, of Indian Lands, presided as Moderator, and opened the meeting with praise, prayer, and reading of the Scriptures. Thereafter it was reported that the usual steps in all such cases had been taken, and the Presbytery proceeded to hear parties.

The Rev. Alex. Topp, of Toronto, appeared as Commissioner for the Free Presbytery, and Congregation of Inverness. He apologized for

the embarrassing position which he felt himself to occupy, declined to institute any comparison between the claims of Montreal and those of Inverness, but urged that if on any ground Mr. Fraser felt himself warranted to leave this City, his native City has a peculiar demand upon him, and he a peculiar fitness to take charge of the Free High Church there.

The Rev. Archibald Crawford, of Westport, second commissioner, followed in the same strain as Mr. Topp.

John Redpath, Esq., F. W. Torrance, Esq., and Joseph Mackay, Esq., then severally addressed the Presbytery, as commissioners from the Cote Street congregation. They expressed the strongest attachment to their minister, the liveliest appreciation of his services, and their persuasion that nothing but a consideration of health would justify his removal from the midst of this community.

The Rev. Mr. Fraser being requested to make any statement he thought fit, rose and said that he felt it his duty to form a decided opinion, and not to shrink from stating it plainly. He had done nothing rashly, but had waited till he should obtain all the elements that ought to enter into the formation of his judgment. He could not but feel strongly attached to this large and influential congregation, over whose interests he had watched for many years, and among whom he had not lacked marks of the Lord's presence and favor. On the other hand, he found himself recalled to occupy a Church, the interior of which he had never seen, but which stands on his father's old garden, with the house behind it in which his mother died. In considering what he ought to do, he was not subjected to temptations which are by some persons supposed to have great weight. He knew that Inverness presented a smaller sphere of influence, and offered a smaller income to its Minister, than Montreal. He was not unconsciously influenced by fickleness of disposition, having a great aversion to change, and to the rupture of pastoral ties. He had no dislike to this country, but was deeply interested in its moral and religious welfare. But, he must add, his health had been secretly giving way for the last three years, and he was now often subject to a total and wretched prostration of strength. As his duties multiplied, he found his physical force abate. This charge was one which required not merely mental endowments, but unusual powers of bodily activity and endurance. Unfortunately the Elders, being busy, occupied men, could not give much assistance in the supervision of the flock. He saw nothing for himself but to embrace the opportunity of change and relief now presented, and nothing for the congregation but to endeavour to get a Minister of more strength. Therefore, with undiminished regard for this flock and this community, he was prepared, with the consent of the Presbytery, to accept the call to Inverness.

Parties were then removed, and, at the call of the Moderator, a solemn and touching prayer was offered up by the Rev. Thos. Wardrope.

The Rev. John Crombie moved the deliverance of the Presbytery in the case. In doing so, he took occasion to express his sense of the loss which not Montreal only, but all the Protestant interests of Canada East, would incur by the departure of Mr. Fraser. He moved as follows:—

"That, considering the distinctly expressed decision of Mr. Fraser to accept the call addressed to him from Inverness; considering also that the congregation of Cote St. Free Church, while deeply regretting that the tie between them and their esteemed pastor should be dissolved, yet as it is believed that this change will be conducive to the health of



Mr. Fraser and to the continuance of his services in the vineyard of the Lord, do not feel it to be their duty to oppose the translation, —in view of these circumstances, the Presbytery agree to the translation of Mr. Donald Fraser, of Cote St. Free Church, Montreal, to the Free High Church, Inverness, and the Presbytery hereby do translate him to the said church, in the Presbytery of Inverness, declaring at the same time that his pastoral relation to the Free Church, Cote Street, shall subsist until the last Sabbath of February, 1859, and they enjoin him to wait for and obey the orders of the Free Presbytery of Inverness, aforesaid, as to the time of his admission to the Free High Church there. The Presbytery cannot contemplate the removal of Mr. Fraser from amongst them, without expressing their cordial affection and esteem for their brother. Having for upwards of seven years been a Minister in the city of Montreal, he has labored most assiduously and faithfully for the promotion of Christ's kingdom, both publicly and privately. They testify that his services as a member of this court have been most abundant and efficient. They deeply sympathize with the congregation of Cote Street Free Church at the loss of his valued ministrations, and finally pray that the Lord Jesus Christ will greatly bless his future labors, and bear him and his family in good time to their new home in safety and comfort."

The Rev. Duncann Cameron seconded the motion, and begged to add that not the Presbytery or this congregation only, but the Superior Court, the Synod, would greatly miss the acuteness and sagacity which Mr. Fraser evinced in all difficult affairs,

The Rev. A. F. Kemp followed warmly in the same strain, and spoke of the perfect harmony and affection with which he had always been able to co-operate with Mr. Fraser in this city.

The Rev. William Reid, of Toronto, begged to add, as one from the West, that the decision of this case would cause much regret in Upper Canada, where they had been proud of Mr. Fraser, and were always delighted to see and hear him.

The Moderator could not refrain from adding his tribute to that of all the brethren. If Mr. Fraser had not made the clear statement which they had heard, he would have opposed this translation to the last drop of his Highland blood.

The motion of Mr. Crombie was unanimously agree to, and formally intimated to the parties, who acquiesced, and craved extracts.

A call in favour of Mr. Milloy, from the congregation of Lingwick was sustained and processed.

The meeting was then dismissed, with the Apostolic benediction.

### SERIOUS THOUGHTS FOR MINISTERS OF THE GOSPEL.

The grand scope of the Christian Ministry, is to bring men home to Christ.—R. HALL.

I see that spirituality of mind is the main qualification for the work of the Ministry.—UNQUANT.

Your work is to save souls.—GEMS FOR CHRISTIAN MINISTERS.

Wherever you are remember you are a Minister.—GEMS FOR CHRISTIAN MINISTERS.

The readiest way of finding access to a man's heart, is to go into his house.—CHALMERS.

In preaching, study not to draw applauses but groans from the hearers.—JEROME.

A minister who is a "man-pleaser" is a soul destroyer.—GEMS &c.

Let every minister while he is preaching, remember that God makes one of his hearers.—WORLD.

Let Jesus Christ be all in all. Study Christ, preach Christ, live Christ.—M. HENRY.

Preach no sermon without lifting up your heart to God both before and after its delivery that it may be blessed to the people.—GEMS.

One soul converted to God is better than thousands merely moralized and still sleeping in their sins.—BRIDGES.

Melancthon says of Luther, "I have often found him in tears praying for the Church.—FUNERAL SERMON. 1546.

Frequently visit your sunday schools if it is only to walk through them.—GEMS, &c.

Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers.—Acts 20. 28.

### Corner for the Young.

#### A WOMAN WHO WOULD NOT CHANGE WITH THE QUEEN.

Perhaps, some of you, my young readers, have often thought, how happy I would be, if I were only a Queen, Alas! great power or a high position does not exempt from trouble; and often uneasy is the head that bears a crown. But who was this happy woman? Have you ever heard of Manchester the great manufacturing city of England? Let us speed across the Atlantic, on that swiftest of all steamers, the telegraph of thought. Enter that dark cellar, and see your miserable bed in the corner. By the dim light you observe the wall reeking with the damp and marked with the slimy track of the snail, and in that wretched couch, you see stretched a poor bedridden woman. Thus confined for many years, and deprived of the use of her limbs by a paralytic stroke, she lies helpless, and often suffers severe pain. There she is, busily reading a portion of the New Testament, which she had borrowed from a neighbour. But a kind friend presented her with a Bible, and she began to read it very diligently. The Holy Spirit took of the things of Christ, and shewed them to their soul.

Now what has this poor bedridden inmate of a cellar to boast of and what sorrows of joy can she have borne to her bedside, and listen to her own statements. "What a mercy it was, that when God struck me down it was not for death, for I should have been lost forever. I knew nothing of the Lord Jesus, and my life was very wicked. Now, however, I can say: "It is good for me, that I have been afflicted." And though my affliction has lasted years, it has all been for my good. The word of God has taught me this; and I would not part with the peace I now enjoy and with all the promises in the Book, no, not to be England's Queen." Though dwelling in a low, damp cellar, she felt herself to be a "King's daughter," and rejoiced in hope of the glory of God.

Let us learn whatever our state is, therewith to be content; and let us strive to be Kings and priests unto God.

#### ANSWERS TO QUESTIONS OF LAST MONTH.

No. 1. Eli.—See I Samuel. Aaron—See Leviticus Chapter 10. Hezekiah—See Isaiah Chapter 39.—

2. Adam 1 Cor. 15. 45; Almighty Rev. 1. 8; Amen. Rev. 3. 14; Alpha Rev. 22. 13; Advocate. 1. John 2. 1; Angel of his presence Isaiah 63. 9; Apostle Hebrews 3. 1; Arm of the Lord. Isaiah 51. 9; Author. Hebrews 12. 2; Angel Genesis 48. 16.

3. He was to be of the seed of the woman, of the family of Abraham & of the tribe of Judah Genesis 3. 15.—Genesis 18. 18. Genesis 49. 8. Numbers 24. 17.

4. 1. Thessalonians 2. 13. "When ye receive

ed the word of God which ye heard of us, ye received it, not as the word of men, but (as it is in truth,) the word of God."

#### QUESTIONS FOR OUR YOUNG FRIENDS.

1. What noted female lived in the Colledge at Jerusalem; who was her husband, and how was she honored?

2. Give 12 titles of Christ, beginning with the letters B and C.—

3. Repeat the prophecy that Christ should be born of a Virgin, and shew from the New Testament that that prediction was fulfilled in the birth of Jesus.—

4. Shew that the Bible is the only rule of faith and duty.—

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J. Morton, McGillivray, donation..	\$ 0 50
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From Mr. Laidlaw, per Rev. T. Alexander—An Old Coin found at Turner's Mills, Seymour.  
From T. F.—Life-size Portrait, in Oil, of Knox.

For the Library, from Rev. W. J. McKenzie, Baltimore—an Old Gaelic Volume.

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BOOKS RECEIVED FOR NOTICE.

The Children of the Church, and Sealing Ordinances.  
Annandale, a Story of the Times of the Covenanters.  
The Widow's Sixpence, or go thou and do likewise.  
Published by the Presbyterian Board of Publication, Philadelphia.

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

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

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

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

The Applications for New Life Assurances during the year were.....£247 for £666,483 stg. Of which the Directors accepted.....1006 for £550,244 stg. The Annual Premiums being.....£9487 7s. stg.

Annuities on 24 lives were purchased for.....£875 19s. stg. per annum, at the price of.....£2487 7s. stg.

The Policies that became claims on the Association by deaths during the year amounted to 85 for £43,065 stg.

The Total Assurance since the commencement of the business amount to nearly FIVE MILLION POUNDS Sterling.

The Annual Income is now ONE HUNDRED AND THIRTY-EIGHT THOUSAND POUNDS Sterling.

The Policy Holders entitled to participate in the Profits, who completed their fifth year before the date of balance, will be entitled to a Reduction of 35 per cent. (7s. per £) from their next Annual Premiums.

From the increasing wealth and importance of British North America, as well as the example of other Assurance Offices, the Directors have for some time entertained the idea of establishing Branches there. They have been enabled since last meeting to accomplish this. A deputation from the Directors visited the chief towns, and secured the co-operation of influential gentlemen in each Province. Although the Branches have been in operation only for a few months, the transactions have already been considerable, as well as of a most satisfactory description. Special thanks are due to the gentlemen acting as Directors, Medical Officers, and agents there, who have already interested themselves much in the Association's affairs, and through whose exertions there is every prospect of permanent success.

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

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