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2d Anniversary

THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. XII.

TORONTO, APRIL, 1856.

No. 6.

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TRUST IN JESUS.

BY REV. E. H. NEVIN.

Happy, Saviour, would I be,
If I could but trust in thee;
Trust thy wisdom me to guide,
Trust thy goodness to provide;
Trust thy saving love and power,
Trust thee every day and hour;
Trust thee as the only light
In the darkest hour of night;
Trust in sickness, trust in health,
Trust in poverty and wealth;
Trust in joy, and trust in grief,
Trust thy promise for relief;
Trust thy blood to cleanse my soul,
Trust thy grace to make me whole;
Trust thee living, dying too,
Trust thee all my journey through;
Trust thee, till my feet shall be
Planted on the crystal sea;
Trust thee, over blessed Lamb!
Till I wear the victor's palm;
Trust thee, till my soul shall be
Wholly swallowed up in thee.

PRESBYTERY OF TORONTO.

The next meeting of this Presbytery will be held in Toronto, on the last Tuesday of April, at 11 o'clock, a. m.
Tnos. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place at London, on the second Tuesday of May, at 10 o'clock, a. m.
JOHN SCOTT, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery will hold its next ordinary meeting in Cobourg, on the first Tuesday of May, at 11 o'clock, a. m.
J. BOWIE, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The next ordinary meeting of the Presbytery of Kingston is appointed to be held in Picton, on the fourth Tuesday (22nd) of April, at one o'clock, p. m.
WILLIAM GREGG, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next meeting of this Presbytery will be held in Prescott, on the first Tuesday in June, at 7 o'clock, p. m.
Congregational Reports and Session Records are to be called for on the occasion.
S. C. FRASER, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held on the first Wednesday of May.
D. FRASER, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

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

HOME MISSION COMMITTEE.

The Home Mission Committee will meet in the Session Room of Knox's Church, Toronto, on Tuesday evening, 29th April, at seven o'clock, p. m., for the distribution of Preachers and Catechists.
W. REID, *Convenor.*

COLLEGE COMMITTEE.

The College Committee will meet at Knox's College, after the closing Exercises, on Wednesday, 30th April.
M. WILLIS, *Convenor.*

COLLEGE BUILDING COMMITTEE.

The members of this Committee are requested to meet in Knox's Colleg, after the closing exercises on the 30th April.

COMMITTEE ON PUBLICATION AND COLPORTAGE.

The Synodical Committee on Publication and Colportage, will meet in Knox's Church, Toronto, on Wednesday, 30th April, at half-past nine o'clock, a. m.

The following are the Members of this Committee.—Dr. Burns, Messrs. Irvine, John Alexander, Laing, Scott, King, Gregg, Wardrope, and Inglis, Ministers; and Messrs. McLellan, Begg, Mitchell, Shaw, and Cattanach, Elders.
DAVID INGLIS, *Convenor.*

KNOX'S COLLEGE—CLOSING EXERCISES.

The Closing Exercises will take place on Wednesday, 30th April, at 11 o'clock. The attendance of members of Synod and others, is earnestly requested.

COLLECTION FOR WIDOWS' FUND.

According to appointment of Synod, the Collection in aid of the Ministers' Widows' and Orphans' Fund, will be made throughout the Church, on the 3rd Sabbath of this current month.

PRESBYTERY OF MONTREAL.

ORDINATION AT VANKLEEK-HILL.

This Presbytery met at Vankleek-hill, on the 19th February, for the ordination of Mr. Peter Currie, Probationer, to the ministerial office.—Owing to heavy snow storms, many of the members were prevented from being present to take part in the solemn service.

The Rev. John Crombie of Laguerre, presided, and preached from *Hebrews iii. 6.* After the usual questions were put and answered, Mr. Currie was ordained by prayer, and the laying on of the hands of the Presbytery.

The Rev. Duncan Cameron of Lochiel, addressed the new Pastor, and the Rev. John Anderson of Lancaster, closed the services by exhortations to the flock of Vankleek-hill, delivered both in Gaelic and English.

This pastoral settlement is of the most harmonious and pleasing character. May it be attended by an abundant blessing from the Great Shepherd of the sheep!

D. FRASER, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The ordinary quarterly meeting of this Presbytery was held in the City of Ottawa, on the 4th and 5th of March. The attendance was respectable—there having been present eleven ministers and nine elders. The principal items of business transacted were the following.—

It was found that the Synodical Collection for the Foreign Mission scheme had been duly taken up; also, that the appointments made at the last meeting for supply, and missionary meetings, had been regularly implemented.

Mr. Melville gave in a report of his labors in Edwardsburg, and at the same time craved permission to leave the bounds on the opening of the navigation. The Presbytery agreed to the request, and instructed the clerk to give a Presbyterial certificate.

The following contributions to the Presbytery's Home Mission Fund were acknowledged.—
Pembroke, £2 5s.; Beckwith, £2 2s. 1d.; Osgoode, 15s.; Prescott, £8., Wakefield, £1 11s. 10d.; Bristol, £1 8s. 9d.; Goulburn, £1 2s. 2d.; Gloucester, 15s., Brockville, £3 9s.

3d.; McNab and Horton, £3 5s; Perth, £3 15s.; Edwardsburg, £3 17s 8d; Yonge and Lyn, (subscription), £12 5s.; Ramsay, £7; Ottawa, £3 10s.

The balances due for missionary services were ordered to be paid, as were also other accounts. A circular letter from the Presbytery of Hamilton sent Mr. John Irvine, was duly acknowledged.

A petition from parties in Russell, Osgoode, and Winchester, was favorably received, after consultation with Mr. Lochead. Mr. Gray was appointed to visit these townships in the month of March, and in terms of the petition, organize a Church. Mr. T. Wardrop and Mr. Durio were requested to co-operate with Mr. Gray.

Petitions were received from Cumberland, &c., for the services of Mr. John McEwen, and from West Port, for the services of Mr. A. McDonald.

An interesting report from Mr. William Forrest, Catechist in Fort Coulonge and West Meath, was read by the clerk. Mr. Fraser and Mr. Smith were requested to take the oversight of these stations, to organize a Church, and to dispense the Sacrament of the Supper on some convenient day.

Mr. McMurray, having accepted the situation of Principal of Victoria Common School in Brockville, demitted his pastoral charge in Brockville, which was accepted by the Presbytery.

Mr. Gourlay was appointed to preach in Brockville on the 9th of March, and declare the Church vacant; and the following arrangement was made for supplying the pulpit:—March 16, Dr. Boyd; 23, Mr. Lochead; 30, Mr. McDowell. May 4, Mr. T. Wardrop; 11, Mr. Corbett; 18, Mr. Gray; 25, Mr. Duncan. June 1, Mr. Smith.

Mr. McMeekin, at the request of the Commissioners from the congregation, was appointed to officiate during the month of April, and to supply the pulpits of the above named brethren during their absence.

Mr. Smith was appointed to dispense the Sacrament of the Supper on the occasion of his visit to Brockville.

Mr. T. Wardrop and Mr. Gourlay were appointed to visit Wakosfield, and Mr. Duncan and Mr. Smith, Dalhousie, in reference to their financial condition.

The following appointments were made for supplying the destitute congregations and stations: Pembroke—Mr. McKee, till next meeting.

Edwardsburg—Mr. Melville, till opening of navigation.

Cumberland, &c.—Mr. T. Wardrop, a Sabbath in March; and Mr. Corbett, one in April. North Gower—A Sabbath in March, Mr. Lochead; a Sabbath in April, Mr. Gourlay; 1st of June, Mr. D. Wardrop.

Bellamyville, &c.—A Sabbath in March, Dr. Boyd; a Sabbath in April, Mr. McDowell.

West Port—A Sabbath in March, Mr. Duncan; a Sabbath in April, Mr. Duncan; a Sabbath in May, Mr. Geggio.

Yonge and Lyn—To be supplied by the minister in Brockville alternately.

Russell, &c.—A Sabbath in March, Mr. Gray; a Sabbath in April, Mr. Fraser.

Fort Coulonge, &c.—Mr. William Forrest, Catechist; a Sabbath in March, Mr. Smith.

The Clerk was instructed to apply to the Synod's Home Mission Committee for six missionaries, inclusive of those specially mentioned.

S. C. FRASER, Pres. Clerk.

ALLANSVILLE IN PEEL.

To the Editor of the Record.

REV. AND DEAR SIR,—

To some of your readers it will be interesting to know that our church is the first and only place of worship in the growing village of Allansville.

I had the privilege of opening this House of G. D., on Sabbath the 2nd day of March, when I preached twice to deeply interested and I hope profited congregations. The leading religious interest in the village and surrounding districts is Presbyterianism. In erecting the Presbyterian Church which has just been opened, the friends at Allansville have been assisted by the liberal contributions of adherents to our principles resident in Peel, Wellesley, and Maryborough. The Church is 35 feet by 45 feet, a neat frame building—situated on a very elevated and commanding position—overlooking the village. The site was the generous gift of Mr. Sinclair Sutherland, one of our leading members in the village.

Allansville derives its name from its enterprising founder, George Allan, who settled there seven years ago, and built the first house in what is now the village and post town bearing the aforesaid name. Mr. Allan is the post master, and owner of a considerable amount of property in the place.

The village is beautifully situated on the slope of a rising hill which overhangs the Canastota, a branch of the Grand River. The district was a hardwood forest a few years ago, but has been rapidly filling up by old country farmers. The land is fine—and is what people in Canada call rolling land, that is a splendid variety of hill and hollow, resembling County Down in the province of Ulster. The village contains 38 houses, all tenanted.

It is gratifying to the friends of our cause in that locality and elsewhere, to find that our church has been true to herself at least in one instance, and in the spirit of her commission—and I trust of Her Head who gave it, has gone into the villages, and has been the first to occupy this new field.

The station is one of the recently organized posts within the bounds of the Presbytery of Hamilton. It was efficiently worked during the last summer by Mr. Cuthbertson, one of our students now in Knox's College, and I hope and pray that ere long the Lord will raise up a permanent pastor, "a man after his own heart," to break among the people of this village and the adjunct stations the bread of life.

I am, my dear sir,

Yours most faithfully,

R. IRVINE.

Hamilton, C. W. }

3rd March, 1856. }

THE CLAIMS OF THE GOSPEL MINISTRY TO AN ADEQUATE SUPPORT.

No. II.

Let us now endeavour to apply the Scripture rule of giving in proportion to means—even according to the principle of "the tenth holy to the Lord." We will merely give a statement of the general income of several classes in Christian society, and leave the application to themselves:—

The income of a farm-servant, or labourer, ranges from \$200 to \$300 per annum. We have been informed by an excellent and efficient workman in the Lord's vineyard, that he induced the servants in connection with his church, to give the tenth yearly to the Lord, and that servant girls and servant men gave from four to twenty dollars annually. But many individuals of those classes never give anything, and thus cannot test the saying of Jesus, "That it is more blessed to give than to receive." A mechanic's annual income is generally from \$300 to \$600. Both of these classes are free from many of the expenses incident to the ministry, and the industrious and economical among them are soon able to acquire property. Farmers, with common industry and management, can secure an income of from six hundred to two thousand dollars per annum, as may be seen by reckoning the whole produce of the place, (exclusive of wages,) in grain, cattle,

dairy, &c. The value of farmed property is largely increased from year to year, so that many individuals, who began a few years ago with little means, have now property worth from four thousand to twelve thousand dollars. The same principle applies to merchants and other classes.

We would affectionately and earnestly remind those, whose wealth is increasing so rapidly, of the scripture admonition, "Beware of covetousness, which is idolatry." The proper way to subdue this spirit, to which there are so many temptations in Canada, is to give freely and liberally to the service of God, according as He has given to each. If holiness to the Lord be inscribed upon our property, we need not dread its increase or amount. The rapid increase of wealth, when not consecrated to the Lord, has ever proved a curse, and not a blessing.

Let those who could well afford to give a tenth, but who, perhaps, do not give a fiftieth part of their income to God, consider this matter, lest, as Haggai warned the people of Israel, they put their money "into a bag with holes;" or lest their property be "blown upon," and blighted by the Lord, as the appropriate reward of "adding house to house, and field to field;" while the cause of Jesus is hindered in its progress on earth, by their withholding from the Lord what He justly claims as His. "The blessing of the Lord, it maketh rich, and addeth no sorrow." But that blessing cannot be expected to rest on the property of those who withhold the Lord's portion from year to year. Of course we do not mean that the whole that is devoted to the Lord, should be given to the support of the ministry; but that each individual should set apart a definite portion of his or her income, and then divide it amongst the various religious and benevolent objects that should claim our attention.—And first, each should consider what is necessary to uphold, in efficiency, the ordinances of the gospel, in their own denomination and locality, and then, what is most important and most needful, among the many other pressing claims of the church, such as the support of Knox's College, and the general Societies—the Bible, Missionary, and other Societies. And here we would state in passing, that, in our opinion, few Societies have stronger claims upon the Christians of Canada, than the French Canadian Missionary Society. We should place first the cause of Christ among ourselves, for this is the fountain whence flow both the spirit and the power to do good abroad. And if it is our duty to provide for ourselves and our families the bread that perisheth, how much more to provide and to receive the bread that endureth unto eternal life.

We come now to consider what amount is just and adequate to the support of the Gospel ministry. It may be affirmed, as a general principle, that a salary should be proportioned to the time, labour, and expense of preparing for any office, and to the expenses arising from, or connected with, that office. Upon this principle, no class of men are so poorly remunerated as the majority of educated Protestant pastors. If we adopted, as the principle which should regulate the salary of a minister, that which is constantly applied to other professions, and which is just in itself, that the salary should be such as the same education, talent, and labour, would ensure in other professions, then the contrast between the average salaries of the Gospel Ministry and other professions, would appear more distinctly.

But as the Christian ministry is honored with a more glorious work, and a higher reward, they do not set their minds on these pecuniary returns which they might yet claim as their due. All that they generally expect is, to be enabled to meet the necessary expenses of their office, and to enjoy such a competence, that they may be kept free from corroding care respecting their families, so that they may devote their whole powers unimpaired and unembarrassed, to the service of Christ and to the advancement of his kingdom on earth.

The principle which we would set forth, and which, we think, every intelligent Christian will at once admit to be just is, that the salary of a minister should be proportioned to the proper and necessary expenses of his office.

In order to ascertain what amount this principle would indicate, we observe, that the rule of support for the ministry, as set forth by some is, that a minister should receive *three times* as much as the average income of his people. This proportion is considered necessary, because of a minister's public position and peculiar expenses, and because of the duty resting on him, to be an example in every good work, and to embrace opportunities of usefulness as they occur. Now, according to this reasonable principle, most of the Presbyterian pastors would receive annually eight hundred dollars or upwards.

To show that such a salary is necessary, to meet the average expenses of the ministerial office in Canada, when upheld in efficiency, we might reckon the annual expenses of a minister thus:—

Household expenses, for food and clothing, &c., for an average-sized family.....	\$300
Servants' board and wages, not less than.....	100
Horse and cow keeping, and travelling expenses.....	100
House-rent, or its equivalent.....	100
Firewood, &c.....	80
New works for library, to keep up with the progress of the times, (the benefit of which the people receive, without much expense to each of themselves).....	40
Postage, periodicals, and stationery.....	20
Subscriptions to benevolent societies and charitable objects.....	30
Rate to widow's fund.....	8
Taxes and other local matters.....	20
Sundries, for physician and medicine, at least.....	12
	<hr/>
	\$10
Where the people provide a manse, deducted from this.....	100
	<hr/>
	\$70

Yet this calculation provides nothing for the education of children, and surely all will allow that ministers are justly entitled to obtain such an education for their children as becomes their station in life, so that their children need not descend in the social scale. If we allow the moderate sum of \$100 per annum for the education of children, most of this, in the case of some, might be saved for a few years, while four or five times the amount might be required annually, in securing a liberal education for their children. We then conclude that about \$800 is required to provide nothing more than a moderate and justly earned support. Certainly, nothing less than this will do justice to our ministers in towns and villages—and of course more is required in cities.) In a farming community, or country congregation, a less sum will accomplish similar results, especially when the people provide some acres of land as a glebe, and as they often provide fire-wood, and at least part of the fodder for horse and cow, besides occasionally supporting his table with provisions for family use.—But where everything has to be purchased, less than \$800 per annum will not do justice to a minister's family. How then do many in such circumstances subsist on even less than \$600 per annum. Many such have to depend in part on the private assistance of friends, or have to toil at labours which consume their time, strength, and spirit, or also submit to many privations, and do without many of the comforts of life, and perhaps after all, find it impossible to keep out of debt. They are then exposed to great anxiety of mind and difficulty in managing their affairs, and to consequent unfitness for duty. The cause of Christ thus suffers loss and injury, as it is impossible for the human mind to devote its full

powers to any object, while oppressed with the cares which arise from pecuniary embarrassments, that can neither be avoided nor removed.

Ministers are differently situated from those engaged in most kinds of secular business, as the latter can generally adapt their position and outlay to their income. But as the minister of the gospel cannot help his position, which belongs to his office, so he cannot avoid embarrassment, if he has not sufficient salary to maintain that position, unless by engaging in secular business—to the great detriment of his office, and hindrance of his usefulness. A minister's salary should be paid in advance quarterly or half-yearly, in order that he may have the means of meeting his current expenses; and thus be enabled to discharge his duties without constant anxiety about his household affairs. He cannot have money laid up for this end when his salary is barely sufficient to meet his expenses; and he cannot travel on duty, nor obtain many things he requires without cash on hand, and even though he obtain much that he needs "on credit," he pays more, and is thus virtually deprived of a part of his salary. All should remember that there is a close connection between a proper provision for the Gospel Ministry, and the advancement of the Divine glory; and should endeavour cheerfully to do their part as a matter of conscience, and not of necessity. "Honour the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty." "The Lord loveth the cheerful giver." "The liberal soul shall be made fat." "Let him that is taught in the Word communicate to him that teacheth in all good things."

"If we have sown unto you in spiritual things, is it much if we receive your carnal things?"—"Inasmuch as ye did unto the least of these, ye did it unto me." ALMA.

ATTENDANCE OF ELDERS AT CHURCH COURTS.

MR. EDITOR,—

Permit me to call the attention of the Sessions throughout the various Presbyteries of our Synod, to the duty of appointing ruling Elders. It is to be regretted that a duty so plain and important should so frequently be neglected by not a few of our sessions. On referring to the Synod Roll of 1855, it will be found that no fewer than 34 sessions (pastoral charges) appointed no representative Elders. Now if it be granted that our Presbyteries and Synod ought to consist of about an equal number of clerical and lay members, how can this neglect be accounted for, except it be that the principles of Presbyterianism are not valued so highly as they ought to be? Considerable inconvenience indeed is felt, and expense incurred on the part both of Ministers and Elders in attending regularly the meetings of the Church Courts. If, however, the principle of representation, and of Presbyterian parity both as respects our clerical and lay rulers were duly regarded and conscientiously acted on, there would certainly be fewer omissions of the ruling Elders. I am well aware that the choosing of Elders is a small matter compared with their attendance at the Church Courts; and these remarks are made for the purpose of calling attention to the subject, that some remedy may be applied, so as to secure a fuller attendance. In order to facilitate the attendance of Synod Elders it is well known that in 1844, an Act or By-law was passed, permitting Sessions to elect representatives from among the members of any other Session of this Church. But even this expedient has failed to meet the difficulty it was designed to obviate, except to a very limited extent.

Through the Record, congregations have repeatedly been called on to consider it their duty to defray the expenses of both their Ministers and Ruling Elders in attending to the business

of the Church. To what extent this has been attended to, I have no means of knowing, but I presume it has not been at all generally entertained and acted on.

It has been suggested I think, by some of our friends of the U. P. Synod, that each regularly organized congregation might be allowed to elect a representative Elder. This, however, it is presumed, would not be constitutional, and moreover, if it were resorted to for the purpose of increasing the attendance of lay rulers, I am afraid it would not excite a deeper interest in the business and welfare of the Church.

If the writer of these remarks were not going beyond his province, he would suggest, that Presbyteries should deal with those sessions that neglect to appoint representatives, and that the Synod should issue a pastoral letter, or tract on the duties of Elders. Our own Book of Discipline, which will be soon in the hands of our Ministers and Sessions, will no doubt point out the technical duties of Elders; but something more is required to urge and encourage our lay brethren to take part more fully with their pastors in the oversight of their flocks as well as in attending the Church Courts. Dr. King on the Eldership, though an excellent book, seems rather too large for most of our rural Elders to read and digest thoroughly. Something in the form of a Tract, issued by order of Synod, might do good.

MINISTERIAL SUPPORT—THE MANSE

DEAR MR. EDITOR,—It seems to me still requisite to draw the attention of members and adherents of our Church to the claims of the Gospel ministry to an adequate support in this land; and in connection with this subject, instead of entering into any lengthened discussion of the important matter at this time, I would propose merely to draw attention to the very commencement of that new work first in your "Notices of Publications" for February.

"Blest be that spot, where cheerful guests retire,
To pause from toil, and trim the evening fire;
Blest that abode where want and pain repair,
And every stranger finds a ready chair."

—Goldsmith.

"Where peace and calm contentment dwell serene."

—Falconer.

"The Manse!" The Scottish Christian loves the very name. It is familiar to the peer and the peasant; to the cheerful and the sorrowful; and, in the memory of its own children, its sunshine is never eclipsed, even by fame or fortune; by station, beauty, or Indian splendour.

It is presumed that everything is to be found in the manse,—counsel for the perplexed—prayers, and tears, and comfort for the sorrowful, and instruction for the ignorant—wine and jelly, and arrowroot, for the sick—old clothes for the ragged urchin, and the shivering ancient dame; and there the poor student is sure of discovering how he may get to Collego, and the sick man of obtaining a passport to the Infirmary.

Everybody who has nowhere else to go, goes to the manse,—the exile, the missionary, the minister from a foreign land, the scientific lecturer, the man of letters; the philanthropist, full of his schemes of benevolence, somehow or other, doubtful as he may be of his reception elsewhere, about the manse he has no hesitation; an easy hospitality he knows he will find there. Thus its inhabitants, though often intruded upon by the idle and unprofitable, not infrequently find that they have entertained "angels unawares." They see successively every grade of society.

And what I would now ask our people is simply this: If the above be a correct description of a manse, and, although I admit that in every minute particular it may not exactly be of a Ca

nadian, as it is of a Scottish one, yet I can see very little in which it differs from the minister's house in this place, I say, if so, how is a minister to have it in his power to keep up such a "Home" on the scanty allowance most of our pastors have allotted them in this country! Awaiting a satisfactory reply,

I remain yours,

A N ELDER.

UNION.

(To the Editor of the Record.)

REV. AND DEAR SIR,—

I would beg leave to inquire, through the medium of the Record, if we are likely to have a meeting of the Committees on Union between the United Presbyterians and the Presbyterian Church of Canada? It appears to me that the time is fully come when every effort, consistent with principle, should be made to unite and strengthen the cause of truth. If we look at the boldness and audacity of our common enemy, and the unprincipled subserviency of our rulers in granting everything they demand, we will see the importance of using every means in our power to strengthen the cause of truth. I believe if we were to meet, and calmly and prayerfully to examine the difference between the two bodies, we would find very little difficulty in coming to an agreement without sacrifice of principle on either side.

As respects the responsibility of the Civil Magistrate, could we not agree on the following?—That all men to whom the Gospel is made known, are responsible to Christ for what they hear, and how they hear, and how they act in every station or situation in which they may be placed, and the higher the station and the greater the privilege, the heavier or greater the responsibility. In hopes the above may draw the attention of able and more competent friends to the cause, I am, Reverend Sir,

Yours respectfully, W. H.

[We suppose there will be a meeting of the two Committees when the navigation opens, and in that case, we shall be happy to publish the results.—EDITOR.]

SOIREE AT COLDSPRINGS.

Coldsprings is a cheery looking little hamlet on the main road between Cobourg and the Rice Lake, and at a comfortably convenient distance from each. Our Congregation here held a Soiree, on Friday, the 22nd ult., for the purpose of giving some finishing touches to their church and session-house. We feel pleasure in reading of such social gatherings in connexion with other congregations of the church, and presume that some of your readers may find a similar pleasure in perusing a brief notice of ours. To account for the forward condition in which we found matters on arriving at the Soiree, it may be necessary to state, that after a ride of 36 miles, during which we had some interesting evolutions among snow-banks, and serpentine movements on winter roads through fields, we found ourselves necessarily among the "late arrivals." On the same evening there being a Soiree in Cobourg which drained us of public speakers, and a Ball at Rice Lake whose attractive hopping, skipping, and jumping would do us no good, and the roads in some places being almost impassable, we went with anything but bright prospects of a brilliant Soiree. First appearances, however, on our arriving, pleasingly disappointed us. Numerous stragglers were wandering up and down in groups, waiting for the coming of those who should contribute to "the feast of reason and flow of soul." We were informed that things were "terrible inside—it was a crush—a cram—there never was the like of it at Coldsprings," &c.

Parties were still arriving from Cobourg, and the cry was, "still they come." Our grand new Township Hall was the centre of attraction.—The light was streaming from its big-paned, semi-circular arched windows. And when we entered, it became sensibly manifest, that there were hot springs as well as cold springs in this part of the world. The basement floor was crowded with men, women, and children,—all in session, and just beginning the substantial part of the evening's entertainment. The Township Clerk's room and office, with his *apropos* counter, were excellently adapted to refectory purposes.

All this, however, we found to be merely high life below stairs. We ascended the broad staircase to the second story; and what a scene presented itself, of steaming, fuming, smiling, chatting, eating, drinking, sweating humanity!—These aspirants to high life above stairs must have felt less comfortable than their humbler neighbours below. We reached the elevated enclosure where our Township's dignitaries sit on council days, and found the Township's tables all pre-occupied. The material feast, however, soon gave place to the moral and intellectual, when Joseph Phillips, Esq., was appointed to the chair. The Chairman having addressed the assembly in a very suitable manner, called on the Choir of the Church for music. The Choir, ably led by the Precentor, Mr. Peter Sibley, responded by singing in excellent style St. George's, Edinburgh, and enlivened the meeting, at intervals during the evening with some of the choicest pieces of sacred songs. The Pastor addressed the assembly, and expressed the desire that, as there were persons present of different creeds in religion and politics, that nothing would be advanced by speakers on such an occasion that might tend to mar the existing harmony.—The Rev. D. McLeod of Cobourg gave an instructive address on the uses, blessings, and dangers of the snow. Alexander Fraser, Esq., of Cobourg spoke ably on the subject of popular education. Mr. Fraser was not present when the pastor gave certain cautions on the diversity of creeds present; yet such was the prudence and conciliatory manner of Mr. Fraser in discussing this exciting theme that his address reminded one of the poet's *beau ideal* of satire.

"Satire should, like a razor keen,
Wound with a touch that's scarcely felt or seen."

Andrew Jeffrey, Esq. of Cobourg, congratulated the church and inhabitants of Coldsprings on the evident improvement and prosperity they were enjoying, and expressed his pleasure in aiding in so good a cause. Peter McCallum, Esq. of Cobourg, affirmed that Coldsprings could bear a favourable comparison with Cobourg in the matter of Soirees; and called the attention of the audience to certain interesting comparisons between life at Coldsprings and life in Russia. The Rev. Mr. Climie, of Bowmanville, delivered an instructive address on the social principles in man. Allan McIntosh, Esq., of Coldsprings, amongst other things shewed that there were certain happy disparities between life at Coldsprings and life in Russia; (pointing to the Union Jack which adorned the wall) maintained that whilst we lived under that brave old British banner, these cherished disparities would continue to exist. Mr. Jones, who is about to illuminate Cobourg with gas, emitted a short stream of light upon his favourite subject—gas; and his short-lived extemporaneous stream of light, being, we presume, what is technically called, in gas-lighting, a *swallow-tail*, quite naturally terminated the series of speeches.

The whole proceedings ended on Mr. Climie's social principle, which developed itself in votes of thanks, mutual congratulations, and great social harmony. The benediction being pronounced, the company dispersed. The proceeds of the Soiree amounted to between thirty and forty pounds. It is calculated that about five hundred persons were present.

P. S.—During the delivery of the speeches up stairs we sometimes heard like the sounds of oratory below, but not being in the Lower House, we are unable to report its proceedings.

Baltimore, C. W.,
March, 1836.

McK.

ANNIVERSARY OF THE BUXTON SABBATH SCHOOL.

It is pleasing to hear of the extension of Christ's kingdom in any place where darkness formerly lingered; but it is peculiarly pleasing to see the visible signs of religious progress among those who have been long neglected. We enjoyed this pleasure on Wednesday last while attending with several friends the Anniversary of the Buxton Sabbath School. The day was pleasant and the evening good; so that a number of friends from Chatham and the surrounding townships were present. At the appointed time the church was filled to its utmost capacity. The Sabbath School Scholars with their Teachers were seated on each side of the pulpit, forming an interesting and happy group,—the pupils singing, at intervals during the exercises of the day, several pieces very correctly, and apparently with much earnestness and feeling. The meeting was opened with singing, and prayer by the Rev. William King, who has the charge of the mission, and was presided over by Mr. Stringer, one of the intelligent settlers at Buxton. Addresses were delivered by the Rev. William King and Messrs. Campbell, Bain, Scoble, Wilson, Anderson, and McSween. From these we gathered the following facts, connected with the formation and progress of the School.—

In 1850 the School was organized by the Rev. William King, in connexion with the mission; it then numbered only three pupils. In May of the same year it was put under the charge of Mr. John Rennie, who was appointed the first teacher of the day school. The numbers had then increased to ten, and before the end of the year had reached twenty-five. It increased regularly under the successive teachers employed at the mission, till at present, under the superintendence of Mr. McSween, the number on the roll amounts to 120. Two years ago the scholars, at the suggestion of the teachers, formed a Missionary Society, to which they contributed every Sabbath, and at the anniversary in January, 1855, voted the proceeds of their Society to the mission at Old Calabar, in the Western coast of Africa. This year the amount raised was about twenty dollars, which was also sent to the mission at Old Calabar. This mission was originally established by emancipated slaves of Jamaica under the direction of the United Presbyterian Church of Scotland, and has been very successful. During the past year eleven of the scholars received copies of the Sacred Scriptures, for committing to memory the Shorter Catechism. Of the eleven, two, a boy and a girl belonging to the families emancipated by the Rev. William King, repeated the whole of the Catechism without missing one word. The greatest number of words missed by any one scholar was four. In Scriptural knowledge all the scholars appeared to have made considerable progress. We also learned that several boys were studying Latin and Greek at the day school, with the view of futuro usefulness. Is it not to be hoped that when Ethiopia stretches forth her hands to God, that her own sons will be the honored instruments in carrying religion and civilization to their benighted countrymen, and that from Buxton and other places in Canada at no distant day the missionary will go forth as the heralds of Salvation, both to this and other lands.

An ample supply of refreshments was provided for the large company that attended, who separated late in the afternoon, expressing great satisfaction with all that they had seen and heard.—*Con.*

HENRIANA.

It is very desirable that those, who have large gifts of any kind, should have large hearts to use them for the good of others.

If nature excels art, much more does grace. The knowledge God gives by special favor, goes far beyond what man gets by his own labour.

The jewel of wisdom may receive great advantage by being set in gold and glory.

It is good keeping up friendship and communion with families, in which religion is uppermost. Satan does all he can to hinder temple-work, the building of God's spiritual church—when there is no evil occurrent, then let us be vigorous and jealous in that which is good.

True piety is a much more valuable gift of heaven, than the highest degree of ingenuity.

Silence and retirement befriend our communion with God; His kindest visits are often in the night.

That about which we care most, commonly affects us when asleep, so that by our dreams we may often know upon what our hearts are set.

Those who praise godly men, ought to imitate them.

Children should thank God for His mercies to their parents; and an effectual way for getting the entail perpetuated, is to bless God that it has hitherto been preserved.

The more knowing and considerate men are, the better acquainted they are with their own weakness, and the more jealous of themselves.

Those who are employed in public stations ought to be very sensible of these things; the weight and importance of their work, their own insufficiency for it, and their urgent need of divine help and instruction.

An understanding heart is God's gift. That is the best knowledge, which is most serviceable in doing our duty.

Those are accepted of God, who prefer spiritual blessings to temporal, and are more solicitous to be found in the way of duty than of profferment.

Happy are they, who prefer grace to gold. Length of days, that is eternal life, is wisdom's right-hand blessing; but it is in her left hand that riches and honour are.

The true way of obtaining temporal blessings, is to be indifferent to them, and to refer ourselves to God concerning them.

The true way to obtain spiritual blessings is to be importunate for them, to wrestle with God in prayer for them.

Solomon had wisdom given him, because he did ask for it, and wealth, because he did not.

God's passing by our mistakes, should persuade us to amend them.

The age of infancy is the valley of the shadow of death; and the lamp of life, when first lighted, is easily blown out.

It is a wonder of mercy that so few perish in the perils of nursing.

Little stress is to be laid upon extorted evidence.

Parents should show their love to their children, by taking special care of their souls, and with a holy violence, snatching them as brands out of the burning.

Many pride themselves in being the reverse of their good parents.

The ordinary growth of man's powers of reason is owing to God's providence, and their sanctification to His grace.

It is a great comfort to good men, to think that God will never want instruments to do his work; but, when they are gone, others shall be raised up to carry it on.

Discontent is a sin, that is its own punishment, and makes men torment themselves. It makes the spirit sad, the body sick, and all the enjoyments sour. It is the heaviness of the heart, and the rottenness of the bone.

Office of Ecclesiastical and Missionary Record, &c.

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

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

All communications connected with the Record and the Several Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," 105, Yonge Street, Toronto.

TO CORRESPONDENTS.

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

The Record.

TORONTO, APRIL, 1856.

WIDOWS' AND ORPHANS' FUND.

We remind Ministers, Sessions, and Congregations, that the Annual Collection for this Fund, will, according to appointment of Synod, be made on the third Sabbath of this month.

We have, we are sorry to say, found, in many quarters, a great indifference manifested towards this scheme. Not a few, who are laudably forward in supporting all the other schemes of the Church, seem to look coldly on this. We are convinced that this arises entirely from these parties not having maturely considered those circumstances which made such a fund all but essential to the comfort and efficiency of our ministry. We cannot, in one short article, discuss this important subject in all its bearings; nor do we propose to vindicate and support it now on scriptural grounds; but we will endeavour to place a few considerations in connection with it before our readers, so as to make the propriety of such a fund more apparent.

It is presumed that no one will question the propriety, and, in general, the desirableness of a minister being a married man. The reasons on which this opinion is grounded, deduced both from the beneficial effects of domestic life upon the pastor, and the greater liberty experienced in intercourse with his flock, especially among the young, are so apparent, and so generally felt, that most congregations are happy, when their minister is blessed with a suitable helpmeet.

Marriage, however, though desirable, brings a great responsibility on the minister. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." But how shall he provide? With comparatively few exceptions, our Canadian ministry possess little or no personal property. Some have expended all they earned in early life, on their education, and others, during their college course, required all they could earn to meet current expenses. If, then, they marry, what provision can be made by them for their widows and orphans, in case of their

death? Some say, "trust in God. God will provide for them." &c. He will. But will He send ravens to feed them or clothe them as He clothes the grass? No. He will provide,—when hungry and naked. He will feed and warm them, for He will put it into the hearts of some to help them. He will provide by means of the liberality of their fellow men. To that same liberality we appeal to establish a fund, that these widows and orphans may be helped before they feel the pinching of want, and that they may not be subjected to the cold treatment of a heartless world.

But, to answer the question, there are four ways, which occur to us, as likely to make the provision required.—1. By the minister's giving part of his time to something else. 2. By his laying up a little each year. 3. By a Life Assurance. 4. By the fund for widows and orphans. On each of these we say a word—

1. The pastor may make provision for his family, by devoting part of his time to some other occupation. Against this we are happy to think that the feeling of the Church, generally, is very strong. The minister should give himself wholly to this work. That work is so great, that if faithfully prosecuted, it will occupy all his time, employ all his talents, and call forth all his energies, "and who is sufficient" for it even then? In this new country, particularly, the duties are so numerous, and in the discharge of them, call for an expenditure of so much time, travel, and labour, as to render it scarcely within the power of any man to do more than imperfectly fulfil them. Besides, would not congregations soon cry out, and, with justice, complain of the conduct of a minister, who came unprepared into the pulpit on the Sabbath, or excused himself from pastoral visitation, instruction of the young, or attending on the sick, by the plea of having to attend to secular business for the sake of his family?—Would not such a one be chargeable with preferring his own temporal interests to the spiritual interests of his flock, and the welfare of his family to the welfare of their souls? It will then, we suppose, be readily conceded that a minister cannot devote his time to other work in order to provide for his family.

2. Let him, then, lay by a little every year.—A minister must not be mean, nor appear greedy of filthy lucre; he must maintain a respectable appearance, and live in a respectable manner. How this is to be done, and at the same time money laid up, we leave the reader to say, after perusing the following statement. The salary of many of our ministers, is £100, and the average is probably £125. The following expenses are all but necessary:—

Clothing.....	£10 0 0
Travelling Expenses	5 0 0
House Rent	15 0 0
Servant's Wages and Board	20 0 0
Horse, Smith, &c.....	*25 0 0
Fuel.....	10 0 0
Postage and Stationery.....	7 10 0
Periodicals, &c.....	5 0 0
Making	£97 10 0

* In towns a Minister may not need to keep a horse, but in such a case, the increase on house rent, fuel, &c., will more than make up the difference.

Of necessary expenses, and when to these are added, the expenses of keeping a family, educating and clothing them, besides contingent expenses, such as doctor's fees, &c., the small pittance that remains, even out of a salary of £150, is altogether too small to speak of laying past money every year, and forbids the hope of being able to leave a wife and family comfortable at his death, even after a pastorate of ten or fifteen years. The laying up money then, is, as a general thing, out of the question.

3. He may insure his life; but that will require at least £10 per annum; and where is that to come from? We answer, few can save as much, unless his people pay it for him.

4. Then, there is the establishment of a Widows' and Orphans' fund. This is equivalent to an insurance with the double advantage, that the sum paid annually, £2, is small, when compared with premium required in insurance; and that, while unmarried or widowers, as well as others, pay for its support, their heirs receive no benefit from it, and only those who are really in need, widows and orphans, feel the advantage of it.

But it is said ministers should be just as other men,—their families just like other families. We ask no more for them. The lawyer, the doctor, the merchant, the farmer, the mechanic can, with God's blessing on their industry, accumulate property and make money, so as to provide for their families; a minister cannot—and we only ask that what he cannot do be done for him. Is it not enough for a minister to have devoted the strength of his youth, and expended all his earnings in obtaining an education? to have spent his best days in the self-denying work of the ministry, dependent, in a sense, on the liberality of his fellowmen? is it not enough for him to see the companions of his youth, superior to him in nothing, and it may be inferior in sterling worth, attainments, and talents, rising to positions of influence, honor, and independence, and having widows and orphans well provided with every comfort and secured against want, while his unrequited labors scarcely save him and his from pinching poverty? Is it not enough to be asked to do and see this, without further asking him to leave those dearer to him than life to be dependent on public charity, and to struggle against hardship and want?

Let those who speak in this way remember that ministers are men, and have feelings like other men. While they rejoice over their wider lands, which their children are to inherit, or over the accumulated thousands to be divided among them, let them think that ministers love their children as dearly, and desire their comfort as earnestly. Religion refines the feelings of humanity, but does not blunt them; and the tender concern for his wife and children, which may sink the heart of the dying saint, and dim his eye with tears of anxiety, is not inconsistent with the triumphant faith that commends them to that God who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." What should make the minister alone of men, of Christian men, insensible to the

comfort of those he tenderly loves? The object of this fund is to make such a provision that the dying minister may pass away in the assurance that these are not poor and dependent.

But again it is said, no congregation will ever allow the widows and orphans of a beloved pastor to want. We partly believe this,—and we have two instances in which congregations have done nobly. But this cannot always be done. Many congregations have great difficulty in raising the pastor's salary, and could not in any way pay also a widows' annuity. So the money, if procured, would come from a very few more able and benevolent individuals. Besides, in this way, while a few congregations would be burdened, and some, perhaps, very heavily, others would be exempted, though more able to contribute. Now the fund proposes to take what would be contributed for individual cases, and, receiving from all congregations in addition, so to equalize the burden that no congregation or individual will be sensibly affected by it.

Let our readers give these considerations their prayerful attention, and we confidently appeal to their Christian wisdom for support. Reader, your mite may do little, but with those of many others, it may help to soothe the anxious spirit of a dying saint, or wipe the tear off a bewildered mother's anxious eye, or lighten the orphan's misery. Sure we are, you will account it a great privilege to do even this for those, who, foregoing opportunities of enriching themselves and their families, spend, and are spent in the service of Him who, though he was rich, for our sakes became poor, and had not where to lay his head.

A detailed statement of the fund is laid before the Synod each year, and afterwards published in the *Record*. According to the statement laid before last Synod, the fund amounted to £4,298. By next Synod it is to be hoped the amount will not be far from £5,000. But when it is remembered that almost each year some addition is made to the number of annuitants (there are now so on), it will appear that the fund is not yet by any means so large as it should be to ensure the success of the scheme. We earnestly trust that the collections will be liberal, and given with willing hearts, "for the Lord loveth a cheerful giver."

THE FRENCH CANADIAN MISSIONARY SOCIETY.

There never was a time when it was more incumbent upon Protestants in Canada to put forth their energies, in dependence on the effectual blessing of God, for the spiritual enlightenment of their Roman Catholic fellow-subjects in Lower Canada. Popery is doing its utmost to regain its influence, and even to extend it. New chains are being forged for fettering the minds and souls of the people. New dogmas are being propounded and enforced by those who exercise lordship over them. It is surely more than ever our duty to manifest our sympathy towards our brethren, and do what we can to break their bonds, and bring them into that liberty wherewith Christ makes his people free.

The principal means at present employed for promoting the spiritual welfare of the French Canadians are the agencies of the French Canadian Missionary Society. This excellent society has laboured for a number of years, not without manifest tokens of the approval and blessing of God. We have just received the last Report of the Society, and have read it with deep interest. In the work of evangelisation, four distinct classes of agents are employed, viz.: 1st, Ordained ministers; 2nd, Catechists, or Scripture readers; 3rd, Colporteurs; and 4th, Teachers.

Four ordained ministers have laboured under the auspices of the Society, but at present there are only two directly connected with it, one of these being the Superintendent of the Institute at Point aux Trembles, and the other the General Secretary of the Society. It is most desirable that more agents of this class were employed. One young man, with the view of being engaged in this department of the work, is pursuing his studies at Geneva, under the direction of Dr. Merlo D'Aubigne. Seven Catechists have laboured in connection with the Society, being all resident or local missionaries, who co-operate with the ministers in their labors, and, by their active efforts and their consistent lives, bear testimony for the truth. The work of colportage is chiefly carried on by means of the converts who labour for part of the year, the nature of the work rendering it very difficult for agents to continue in it throughout the year. The work of tuition is carried on chiefly at the Institution at Point aux Trembles. The school is conducted by the Rev. Mr. Roux, aided by Messrs. Rivard and Rondeau, and several of the more advanced pupils. The Girls' Institute has been superintended temporarily by Madamo Moret. There are at present 51 pupils at the Boys', and 23 at the Girls' Institute, the highest number at both during the past year having been 111. The ordinary branches are taught, the study of the Bible having great prominence in the system. Missionary operations are carried on at the following places, viz., at Montreal, where the Rev. Mr. Wolff ministers to a small Church—the number of communicants being twenty, of whom nine were admitted during the past year, seven being converts from Popery; Chateaugay;—Buckingham;—Belle Riviere, where there is a congregation of about 70 persons under the care of Rev. Mr. Doudiet—Saint Lin and Mascouche; Saint Elizabeth; Industry Village; Ramsay; and Les Grains. At Quebec, too, a commencement has been made by Mr. Solandt, who, amidst great difficulties, has obtained access to a few families where he can read the Word of God.

During the year the contributions to the Society have amounted to £2644 8s., being £600 17s. 3d. less than the amount contributed last year, the short-coming being from Great Britain and the United States.

The following is the summary, &c., given in the conclusion of the Report:—

To sum up the operations of the Society, it may be stated that this Mission reckons at present seven Stations provided with resident

Missionaries, that it has sustained during the year 4 ministers, 7 catechists, 8 colporteurs, and 10 teachers. It has established 4 Schools in various parts of the country, and supports at Point aux Trembles 2 large Educational Institutes, in which a numerous youth is trained for future usefulness. Over 300 French Canadians attend on Sunday at the several Stations the services held by the Missionaries; while in addition, a considerable number of isolated families that have withdrawn from Rome, worship God in spirit and truth. Such are some of the results already obtained, which, however, are only the first instalment of larger blessings in store, if we are not wanting in faith and perseverance.—While some organs of Romanism affect to treat with contempt our humble instrumentality, the whole Romish clergy are alive—and probably more so than are many of our friends—to the importance of this Mission. They labour hard against it; cease not to warn their people from our missionaries; are foremost in destroying religious books and burning Bibles, and preaching incessantly against those whom they misrepresent as "False prophets"

Let the appreciation in which they hold these efforts be stated by themselves. In the annual report for the Propagation of the Faith in the District of Montreal, an official document emanating from the Romish Hierarchy of this Province, is found the following:—"Heresy now works with an energy truly diabolical to seduce the Catholic population away from their allegiance to the ancient faith of their fathers." It scarcely need be said that this so-called heresy is nothing else than Evangelical and Spiritual Christianity, as proclaimed by our Missionaries; and it must be a source of unfeigned congratulation to all the members of this Society, that the energy displayed in this cause, makes the enemies of the Bible tremble.

We commend the society to the earnest prayers and to the liberal support of our readers and friends, and shall be glad to transmit to the Treasurer at Montreal whatever contributions may be sent to us.

THE SABBATH QUESTION.

In Britain a crisis in the Sabbath question has just passed, and we may add, has passed in a way that may well call forth the grateful acknowledgments of the friends of the Sabbath. Strenuous efforts had been employed for a lengthened period by the opponents of a day of rest.—Hired lecturers had been employed to go through the larger cities and towns, and excite an agitation among the working classes. Petitions to Parliament, praying for the opening of the British Museum and similar places on the Sabbath, were got up. In the meantime, the friends of the Sabbath were also on the alert. Meetings were held in all places of importance, evangelical Ministers and Christians generally rallied on the same platform, petitions were most numerous and respectably signed by all classes, and a deputation headed by the Archbishop of Canterbury, waited upon the Premier. The day of trial at last came. Sir J. Walmsley having moved "that in the opinion of this House it would promote the moral and intellectual improvement of the working classes of this metropolis, if the collections of natural history and art, in the British Museum and the National Gallery were open to the public inspection after morning service on Sundays," it was proposed as an amendment to leave out from the word "House," to the end

of the question in order to add the words "more frequent opportunities should be afforded for week-day inspection of the National Gallery, British Museum, and works of art, also that the British Museum should be open five days of the week."

The amendment was subsequently withdrawn, and the main question put, and the House divided, when there voted for the motion 48; against it 376. It is remarkable that no Scotch member voted for the motion. The victory was most decided, and it is hoped will settle the question for some time to come.

OUR PROVINCIAL PARLIAMENT

Our Parliament has been now several weeks in session, but has scarcely passed a single measure of any importance. Our readers are of course generally aware, that the introduction of a Prohibitory Liquor Law for the whole Province, was lost by a majority of one. It is still possible that such a Bill may be introduced and carried for Upper Canada. But under such circumstances, the experiment would not at all be a fair one, while the difficulties of carrying out such a law would be greatly increased. It is evident, however, from the immense number of numerous signed petitions which are pouring in, that the country is thoroughly alive to the importance of the question.

Mr. Brown is again moving in the matter of the Sabbath. We trust he will be well supported by petitions from every congregation. Let us resist the evil before it assumes such a gigantic magnitude as might defy our efforts.

On the subject of an inquiry with reference to the charge of Judge Duval, who presided at the trial of the murderers of Corrigan, the ministry sustained a defeat, which brought on a crisis.—This crisis the ministry got over, though in a way not very flattering in the opinion of many, to their own honour. While we think that the atmosphere of Canada West will exert a salutary influence on the votes of some members of doubtful soundness, there is reason to fear that on important questions the influence of Popery will still prevail. It is specially needful for Christians to pray that the representatives of the people may be bold and decided in resisting, at all risks, the advancing power of the Man of Sin.

SPECIAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—A special meeting of this Board was recently held at Albany, N. Y. The discussions, which were conducted in a good spirit, involved principally the question as to the most successful and expedient mode of carrying on missionary operations, viz., whether chiefly by preaching, or by the work of education.

Several ministers and missionaries spoke; some in favor of the educational, and others in favor of the evangelistic system.

The resolution adopted was to appoint a Committee to make inquiries as to the matters which had been the subject of discussion, and to report to the annual meeting.

THE ANNUAL CONTRIBUTIONS FOR KNOX'S COLLEGE.—We earnestly and urgently request Congregations to take up and transmit without delay, their annual contributions for the funds of Knox's College. The Congregational contributions are, in general, liberal, but a very large proportion of them have not yet reached us.

THE RECORD.—The present number completes the half-year. Subscribers commencing with next number will receive the remainder of the volume for 1s. 10½d.

WHITBY.—The friends of the Rev. J. Findlay, connected with the Front Station of the Free Church in Whitby presented him last month with £40 7s. 6d as a testimonial of their high esteem for him as their Pastor, during the period of his ministry amongst them.

DARLINGTON.—The Rev. John Smith was recently presented, by the portion of his congregation connected with the Daniskullen Station, with the sum of £25, as a token of their esteem and attachment.

CORRECTION.—The signature "D." at the close of the extract on the "Support of the Ministry" on page 77, in our last number, was erroneously affixed, the article being an extract from James's Church in Earnest, transmitted to us by a correspondent.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

TRANSLATION OF DR. R. BUCHANAN.—At a recent meeting of the Presbytery of Glasgow, the Rev. Dr. Buchanan was translated from the Free Tron Church to the new Church to be erected in the west end in connexion with the new College.

ACCIDENT TO DR. DUFF.—Dr. Duff, while travelling in company with Dr. Wilson from Poona to Sattara, met with an accident which might have proved serious. The bullocks drawing the conveyance in which the passengers were seated got off the road, and the whole fell down a steep bank. The Doctor, although he sustained some injury, was able to pursue his journey. He is not expected in Calcutta before November next.

PEACE NEGOTIATIONS.—There is as yet no decided intelligence as to the result, or even the progress of the negotiations in Paris. Some difficulties have been anticipated, and in the meantime the warlike preparations go on as vigorously as before. It is earnestly to be hoped that the negotiations may issue in a stable and honorable peace.

THE AMERICAN QUESTION.—Public attention has been for some time directed to the difficulties at present existing between Great Britain and America. The causes of the difficulties are the alleged contravention of the American laws in the matter of enlistment for the Foreign Legion, and the Central American question. In the meantime we observe that addresses from various bodies have been transmitted to the United States, referring to the apprehensions of war. Among others, a letter has been sent from the English branch of the Evangelical Alliance to

the Committee of the Alliance in New York and the A. B. C. F. M. in Boston, expressing the hope that the common Christianity in both nations would prevent the possibility of such an outbreak. The answer was, that American Christians would rather cut off their right hand than be parties to a war with the Mother Country.

NEW BISHOP OF CARLISLE.—The new Bishop of Carlisle is the Honorable and Reverend Montague Villiers. A better selection could not have been made. Thoroughly imbued with religious sentiment and conviction, yet free from fanaticism—liberal in his political views—impressive and winning in his public ministrations—Mr. Villiers has, by his devoted and unremitting labors as a parochial clergyman, given earnest of the judicious but indefatigable zeal with which he will discharge the weightier functions of the Episcopate. There are few in any Church who combine in so high a degree the essential qualities of a Christian Bishop. It ought to be generally known that the appointment took Mr. Villiers' family by surprise. Even Lord Clarendon was only told of it after the appointment had been made. Mr. Villiers was not personally known to Lord Palmerston. This is honorable to all parties.—*Daily News*

"RELIGION IN COMMON LIFE."—It is stated that 60,000 copies of Mr. Caird's sermon on "Religion in Common Life," have been sold; that Mr. Caird has received £700 from the publisher; and that it is his intention to apply the whole sum to the endowment of the Errol Female Industrial School.

POLITICAL LIQUOR POWER.—There are about nine hundred spirit-dealers in Edinburgh; and it has been calculated that in the late election about three hundred others voted in the spirit-dealing interest, influenced by the stake which they possess as proprietors of public-house property. A public-house tap-room, in a suitable situation, lets at a higher rent, by from one-third to one-half, than it would bring as a dwelling house. Hence the interest of the proprietors in their standing as public-houses, and, of consequence, their opposition to any measure that would have the effect of either lessening the number of spirit-dealers, or reducing their profits.

ASSYRIAN DISCOVERY.—It is stated that Col. Rawlinson, who is at present engaged in prosecuting the discoveries commenced by Layard and Botta, and is exhuming from the mounds of the long lost rival cities of Nineveh and Babylon, the instructive remains of this once gigantic power, has lately discovered, in a state of preservation, what is believed to be the mummy of Nebuchadnezzar. The face of the rebellious monarch of Babylon, covered by one of those gold masks usually found in Assyrian tombs, is described as very handsome—the forehead high and commanding, the features marked and regular. This interesting relic of remote antiquity is for the present preserved in the museum of the East India Company. Of all the mighty empires which have left a lasting impression on the memory, none has so completely perished as that of Assyria. More than two thousand years have

gone by, since the two "great cities," renowned for their strength, their luxury, and their magnificence, have crumbled into dust, leaving no visible trace of their existence, their every site being forgotten. A chance traveller, Layard, riding through the Mesopotamian valley, discovered "the buried city," and with a success that will immortalize his name, has commenced to unroll the book of Assyrian history and civilization, which, of all the histories of the first period of the world, is most closely connected with the subsequent destinies of the human race. The discoveries already made, furnish ample testimony to refute the sceptic, and unbeliever of Scripture truth.

DISCONTINUANCE OF SUNDAY TRAINS.—The Hudson River Railroad Company have discontinued all their trains on Sunday. If all other Railroads would discontinue their Sunday trains, they would find they would be gainers in a pecuniary point of view, to say nothing of obeying the law of God.

DEATH OF ALLAN MENZIES, ESQ., U.S.—We regret to observe the notice of the death of this excellent and highly esteemed individual. Mr. Menzies was not only well known in Edinburgh, but throughout the north of Scotland, which he had often occasion to visit in the discharge of his duties, in connexion with the Dick Bequest.

NOTICES OF RECENT PUBLICATIONS.

THE GOSPEL IN EZEKIEL, ILLUSTRATED IN A SERIES OF DISCOURSES. By the Rev. Thomas Guthrie, D. D., Author of "Plea for Ragged Schools." New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

The volume before us, which needs no approving notice of ours to ensure its extensive circulation, consists of a series of discourses on the 36th chapter of Ezekiel, from the 16th verse onwards. These discourses exhibit all the peculiar characteristics of the talented and popular author. They are deeply impressive, richly evangelical, often sublimely eloquent. They are rich in illustration, and the illustrations which they contain, are remarkable alike for their simplicity, and their power, not merely to cast light on the point under discussion, but to move the deepest affections of the soul. We would by no means recommend any to imitate Dr. Guthrie or any other master, but still we would recommend this volume of Lectures to the careful perusal and study of ministers. We give, as a specimen, an extract, which we take almost at random:—

Prayer is Confident.—In speaking of Christ Jesus our Lord, Paul says, "In whom we have boldness and access with confidence by the faith of him;" "Jesus, our high Priest, has entered within the vail, and having reconciled us to God, we have boldness to enter into the holiest by the blood of Jesus;" "Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

It is easy to know the knock of a beggar at one's door. Low, timid, hesitating, it seems to say, I have no claim on the kindness of this house; I may be told I come too often; I may be treated as a troublesome and unworthy mendicant; the door may be flung in my face by some surly servant. How different, on his return from school, the loud knocking, the bounding step, the joyous rush of the child into his father's presence, and, as he climbs his knee, and flings his arms around his neck, the bold face and ready tongue with which he reminds his father of some promised favor! Now, why are God's people bold? Glory to God in the highest!—'To a Father in God, to an elder brother in Christ, Faith conducts our steps in prayer; therefore, in an hour of need, Faith, bold of spirit, raises her suppliant hands, and cries up to God, "Oh that thou wouldst rend the heavens, and come down!"

I think that I see the sneer curling on the sceptic's lip as he says, How absurd! What presumption! as if it were not below the dignity of Divinity to come at king's, or peasant's, prince's or pauper's call. Should the lofty purposes of the Eternal be shaped by your petitions? Creature of a day and of the dust! what are you, that the universe should be steered—its helm moved this or that way for your sake! Well, no doubt the languago is bold; yet with God a Father, our Father, my Father in Christ, I feel I can be bold and confident in prayer. I know a father's heart. Have I not seen the quiver of a father's lip, the tear start into his eye, and felt his heart in the grasp of his hand, when I expressed some good hope of a fallen child? Have I not seen a mother, when her infant was tottering in the path of motled coursers, with foam spotting their necks, and fire flying from their feet, dash like a hawk across the path, and pluck him from instant death? Have I not seen a mother, who sat at the coffin-head, pale, dumb, tearless, rigid, terrible in grief, spring from her chair, seize the coffin which we were carrying away, and, with shrieks fit to pierce a heart of stone, struggle to retain her dead?

If we, that are but worms of the earth, will peril life for our children, and, when they are mouldered into dust, can not think of our dead, nor visit their cold and lonesome grave, but our breasts are wrung, and our wounds bleed forth afresh, can we adequately conceive or measure, far less exaggerate—even with our fancy at its highest strain, the paternal love of God? Talk not of what you suppose to be the dignity of Divinity. Talk not of the calm, lofty, dignified demeanor which becomes a king, who sees his child borne off on the stream that sweeps his palace wall. The king is at once sunk in the father. Divesting himself of his rappings—casting away sceptre, robe of gold, and jewelled crown, he at once rushes forth to leap into the boiling flood. Lives there a father with a heart so dead that he would not, at the sight of a child fallen overboard, and struggling with death, back every sail, and whatever might be the mission on which his ship was bound, or whatever risk he ran, would not put up her helm, and pale with dread, steer for the waves where his boy was sinking!

Child of God! pray on. God's people are more dear to him than our children can be to us. He regards them with more complacency than all the shining orbs of that starry firmament.—They were bought at a price higher than would purchase the dead matter of ten thousand worlds. He cares more for his humblest, weakest child, than for all the crowned heads and great ones of earth, and takes a deeper interest in the daily fortunes of a pious cottage than in the fall and rise of kingdoms.

Child of God! pray on. By prayer thy hand can touch the stars, thy arm stretch up to heaven. Nor let thy holy boldness be dashed by the thought that prayer has no power to bend these skies, and bring down thy God. When I pull

on the rope that fastens my frail and little boat to a distant and mighty ship, if my strength cannot draw its vast bulk to me, I draw myself to it—to ride in safety under the protection of its guns; to enjoy in want the fulness of its stores. And it equally serves my purpose, and supplies my needs, that prayer, although it were powerless to move God to me, moves me to God. If he does not descend to earth, I, as it were, ascend to heaven.

Child of God! pray on. Were it indispensable for thy safety that God should rend these heavens, it should be done. I dare believe that; and "I am not mad, most noble Festus." Have not these heavens been already rent? Eighteen hundred years ago, robed in humanity, God himself came down. The blue skies, where larks sing and eagles sail, were cleft with the wings and filled with the songs of his angel train. Among the ancient orbs of that very firmament, a stranger star appeared, travelling through the heavens, and blazing on the banner borne before the King, as he descended on this dark and distant world.

On Caanan's dowy ground—the lowly bed he had left—the eye of morning shown on the shape and form of the Son of God; and dusty roads, and winter snows, and desert sands, and the shores and vory waves of Galilee, were impressed with the footprints of the Creator. By this manger, where the babe lies cradled—beside this cross, upon whose ignominious arm the glory of the universe is hung—by this silent sepulchro, where, wrapped in bloody shroud, the body is stretched out on its bed of spices, while Roman sentinels walk their moonlit round, and Death—a bound captive—sits within, so soon as the sleeper wakes, to be disarmed, uncrowned, and in himself have death put to death—faith can believe all that God has revealed, and hope for all that God has promised. She reads on that manger, on that cross, deeply lettered on that rocky sepulchre, these glorious words—"Ho that spared not his own Son, but delivered him up for us all! how shall he not with him also freely give us things?" And there, lifting an eagle eye to heaven, she rises to the boldest flights, and soars aloft on the broad wings of prayer—

Faith, bold faith, the promise sees,
And trusts to that alone,
Laughs at impossibilities,
And says, it shall be done.

COMMENTARY ON THE GREEK TEXT OF THE EPISTLE TO THE COLOSSIANS. By John Eadie, D.D., L.L.D. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

Dr. Eadie, the learned and accomplished Professor of Biblical Literature to the United Presbyterian Church, is already favourably known as a Commentator, by his work on the Ephesians, published some time ago. The commentary on Colossians is on the same general plan. The author gives proof, in every page, of extensive and accurate scholarship, great originality, as well as of a thoroughly evangelical spirit. This volume is a most valuable addition to our Biblical Literature, and is worthy of a place, and a high place, in the library of every minister.

THE PROPHETS OF THE RESTORATION, OR HAGGAI, ZECHARIAH, AND MALACHI: a new translation with notes. By the Rev. T. V. Moore, D. D., Pastor of First Presbyterian Church, Richmond, Virginia. New York: R. Carter & Brothers. D. McLellan, Hamilton.

This work contains a new translation of the prophets, together with explanatory notes, followed by practical inferences. The translation appears to be on the whole good. After the example of Newcome and others, it is given in

metrical form, according to the parallelisms. The common translation is given as well as the new rendering. The author appears to have availed himself of the labors of other commentators, while, at the same time, he presents the fruits of his research in a plain and popular style. There is a valuable introduction, in which he treats of the nature of the prophetic gift and of the prophetic office,—the historic features of the restoration, and the literature of Haggai, Zechariah, and Malachi. For some of the matter, or at least the thoughts, he acknowledges his obligations to the venerated Dr. Alexander.

EMBLEMS FROM EDEN. By James Hamilton, D.D., F.L.S. New York: Carter & Brothers.

In this interesting little volume we find collected together a number of illustrations, some of which had appeared in other forms. Coming from the pen of Dr. Hamilton, and enriched by the vigor of his thoughts and the warmth of his heart, they cannot but be deeply interesting to all who take delight in the symbolical teachings of Scripture. The following are the emblems which are illustrated.—"The Tree of Life;"—"The Vine;"—"The Cedar;"—"The Palm;"—"The Garden Enclosed;"—"Harvest Home;"—"The Amaranth, or Immortality."

The following is a short extract from "The Tree of Life":—

Nor is it only to the individual believer that these leaves bring healing. At this moment numbers of them are blown about the world, and although drifted to and fro, soiled, withered, and far distant from the Tree, even in their promiscuous flight they have helped to heal the nations. They banished the gladiatorial games of old Rome, and cured the abominations of classic Paganism. In modern Europe they have extinguished slavery, and around person and property they have thrown a sanction, and securities formerly unknown. Even now they mitigate the enormities of war, and with the Sabbath and many softening influences coming in betwixt Mammon and the toiling million, they win an occasional respite for the bleared eyes and blistered hands of Industry. And even when crushed beneath the careless foot, or dragged in in the way-side mire, they still emit their heavenly fragrance; and although they may be only quoted to adorn an idle speech or tale, no tongue can tell how much the Saviour's holy words are doing to soften the heart of Humanity and purify the air of Time.

But if the leaf of this Tree is for medicine, its fruit is for food to the nations of the saved. The person of Immanuel is the great storehouse of the Church's strength and happiness, and it is by apprehending His character and availing ourselves of His kindness that we are to grow in hope towards God and in personal holiness. For although the Tree of Life is now transplanted to the midst of the Upper Paradise, his branches stretch to "this lower ground:" the blessings which He purchased are brought nigh, even to the hand and mouth of sinners here on earth. And as the fruits of this Tree are yielded in twelfefold succession, there need not be a month in any year, nor a day in any week, in which the soul does not enjoy the tranquillising, invigorating, and sanctifying results of communion with the Saviour.

In Eastern poetry they tell of a wondrous tree, on which grew golden apples and silver bells; and every time the breeze went by and tossed the fragrant branches, a shower of these golden apples fell, and the living bells, they chimed and

tinkled forth their airy ravishment. On the Gospel Tree there grow melodious blossoms; sweeter bells than those which mingled with the pomegranates on Aaron's vest; holy feelings, heaven-taught joys; and when the wind blowing where he listeth, the south-wind waking,—when the Holy Spirit breathes upon that soul, there is the shaking down of mellow fruits, and the flow of healthy odours all around, and the gush of sweetest music, whose gentle tones and joyful echoes are wafted through all recesses of the soul. Not easily explained to others, and too ethereal to define, those joys are on that account but the more delightful. The sweet sense of forgiveness; the conscious exercise of all the devout affections, and grateful and adoring emotions Godward; the lull of sinful passions, itself ecstatic music; an exulting sense of the security of the well-ordered covenant; the gladness of surety-righteousness, and the kind Spirit of adoption encouraging you to say, "Abba, Father;" all the delightful feelings which the Spirit of God increases or creates, and which are summed up in that comprehensive word,—"joy in the Holy Ghost."

Such was the happy case of Dr. Doddridge when he wrote as follows to an absent friend. "My days begin, pass, and end in pleasure, and seem short because they are so delightful. I have more of the presence of God than I ever remember. He enables me to live for Him, and to live with Him. When I awake in the morning I address myself to Him, and converse with Him; and He meets me in my study, in secret and family devotion. It is pleasant to read, pleasant to compose, pleasant to converse with my friends at home, pleasant to visit the sick, the poor; pleasant to write letters of necessary business by which any good can be done, and pleasant to preach the Gospel to poor souls; pleasant in the week to think how near another Sabbath is, and oh! how much more pleasant to think how near eternity is, and that it is but a step from Earth to Heaven."

RELIGION IN COMMON LIFE. A Sermon preached by the Rev. John Caird, M.A., and published by command of Her Majesty.

This sermon has already been widely circulated on both sides of the Atlantic. In Britain 60,000 copies are said to have been sold. This may be regarded as a pretty sure token that the sermon has been favorably received, not only by Her Majesty and Prince Albert, but by the public at large. It is a sermon deserving of general approbation. Without pretence or display, it is full of good sense and sound piety. Let us add, it is a sermon to be practised as well as read. We shall give some extracts in our next.

THE ORGAN QUESTION: Statements by Dr. Ritchie and Dr. Porteous, for and against the use of the Organ in public worship, with proceedings of the Presbytery of Glasgow, 1807-8, with an introductory notice by R. S. Candlish, D.D. Edinburgh: Johnstone & Hunter. London: Groombridge & Sons, J. Nisbet & Co.

This is a publication which we cordially recommend to all who feel an interest in the question of organic or in-organic music in the public worship of God. The volume contains what may be regarded as the ablest documents on both sides of the question on the occasion of the discussion which arose on the subject of the introduction of an organ into St. Andrew's Church in Glasgow in 1807-8. The document in behalf of the Organ is from the pen of Dr. Ritchie himself, and contains all that can be said for the organ. The other paper is chiefly the

work of Dr. Porteous. In this paper Dr. Ritchie's arguments are reviewed, and it is proved, we think, pretty conclusively,—1st, That instrumental music is neither enjoined, nor authorized, nor encouraged by the word of God to be used in the public worship of Churches. 2nd, That from the history of the Church, it appears that the Fathers, the Schoolmen, and the greatest of the Reformers, condemned it. 3rd, That the non-employment of instrumental music in Scotland did not arise, as was alleged by Dr. Ritchie, from the want of leisure on the part of the Scottish Reformers, but was contrary to the genius and constitution of Presbytery in that Kingdom and to the Word of God. 4th, That the Act of Security and Treaty of Union, as well as the Act against Innovations in the Public Worship of God, and the Common Law, both of Church and State, were all opposed to the introduction of instrumental music.

There is an introductory notice by Dr. Candlish, prefixed to the documents to which we have referred, which will also, we are persuaded, carry great weight with all who carefully and impartially peruse it.

THE CHURCH IN NOVA SCOTIA, AND FOREIGN MISSIONS.

We rejoice to observe that our brethren in Nova Scotia, as well as ourselves, have been led to recognize more fully than before, the duty of contributing more direct and efficient aid to the work of Christian missions in heathen lands.—The following extract is from a late number of their *Ecclesiastical and Missionary Record*, and we have read it with great pleasure, chiefly because it gives the assurance of a warm interest in the great subject of missions on the part of the members of the church generally. Such interest we believe exists in a large degree among our congregations, and we are persuaded that, if our mission were only in operation, as we trust it will soon be by the blessing of God, it will be the means of drawing forth a still deeper interest in the advancement of the Redeemer's cause.—Our readers will rejoice to hear that there is every likelihood of missionaries being appointed at our ensuing meeting of Synod.

WHAT ABOUT OUR FOREIGN MISSION?

This is an enquiry which we have to encounter in every congregation we visit. We take it as a token for good that such is the case. There is an earnest desire, on the part of the great majority of our people, to have the privilege of doing something for those who literally sit in *darkness and the shadow of death*,—for those who dwell in the habitations of horrid cruelty—who have never heard of Jesus, or of redemption from sin and perdition through the merits of His death,—and who consequently perish for lack of knowledge of His blessed Name. We rejoice that such a desire exists in the hearts of so many of our people, and we pray God that He may strengthen it, and cause it to take deeper root and spread wider and wider every day. We have little hope of a Church, until it becomes a missionary Church. It is true that our Church has a good deal to struggle with at home,—Sustentation of the Ministry, College Endowment Fund, and Home Mission. No matter. She will succeed with each one of these all the better,

if she heartily and hopefully engage in Foreign Missionary work. If a religious man is conscious of living in the habitual neglect of a sacred duty, he has hardly any *heart* or strength for the ordinary duties in which he daily engages. The same is equally true in the case of a religious society or of a Church. The strength and glory of a Church consist in cheerful obedience to the commands of her Divine Head and Master. Neglect, or disobedience, necessarily causes weakness, dullness, deadness, and eventually brings chastisement. It is, therefore, with deep gratitude to Him who has the hearts of all men in His hands, that we contemplate this awakening to duty in this important matter on the part of so many of our people.

But what have we to say in answer to the inquiry with which we set out? We have first to remind our readers that the presbytery of Pictou have the subject under their earnest consideration. They are the Synod's committee on Foreign Missions. We are persuaded the subject will receive ample justice at their hands. Whatever is possible to be done in our present circumstances as a Church, will be done by this Committee. The matter could not be entrusted to better hands. Two congregations of this Presbytery, viz. New Glasgow and Pictou Town, have done more for Foreign Missions than the Church besides. And neither of these congregations is rich in this world's goods, but they are rich in love to their exalted Redeemer, and to the souls of perishing sinners. The pastors of these congregations, though but slimly supported themselves, were ever most earnest in bringing the claims of the benighted heathen before their people, and urging them to the most enlarged liberality on their behalf. These are the men who are entitled to be heard on the subject, and whose suggestions and determinations in reference to this matter will have weight with our whole people.

But we have further to inform our readers that whilst they are bestirring themselves with all becoming zeal in this matter, God has been graciously pleased to put into the heart of one of the most pious and talented of our young ministers to devote himself to the work of *Foreign Missions*.

We do not feel at liberty to be more explicit on this point, as it was only the other day in a private letter to ourselves, this excellent and devoted servant of Christ disclosed to us his determination, in the strength of God, to give himself to the foreign service,—to risk his life, his all, in the high places of the field for the glory of his divine Master. This we fully believe is in answer to the prayer of faith. And the incense of thanksgiving will ascend from a thousand grateful hearts when they read this announcement. *Did I not say unto thee, that if thou wouldst believe, thou shouldst see the glory of God?* And what is it that gives more glory to God than faith in the living Redeemer? And what but faith in the living Redeemer would induce young, talented, ardent minds to devote themselves—their all, to the training up of a peculiar people for God in dark degraded regions of heathendom?

CONVENTION OF COMMITTEES OF THE THREE PRESBYTERIAN BODIES IN NOVA SCOTIA.

A Convention of Committees of the three Presbyterian Bodies in Nova Scotia, viz.—Established Church, Free Church, and United Presbyterian Church, was lately held for the purpose of considering various matters of common interest.

The first subject which occupied the attention of the Convention, was the matter of a College.

On this point, a deputation was appointed to wait on the Governors of Dalhousie College, but without any satisfactory result. We give the account which is contained in the *Presbyterian Witness*:—

The united Committees finding, as the result of their interview with the Governors of Dalhousie College, that there was little prospect of even an effort being made, at present, to render that institution what it was designed to be, and what the country requires; and that the offers made by the Governors were such as the Committee could not recommend to their respective Synods, resolved unanimously to recommend to the three Presbyterian bodies, to unite in forming a college for themselves which should furnish the required course of collegiate education; the maturing of the means to be referred to the Synods at their next meeting.

The next subject was that of Temperance.—On this question it was found that the diversity of opinion among the members of convention was such that it was expedient to pass it by for the present.

The increase of Sabbath desecration, and the encroachments of Popery, were next considered. Respecting the former, resolutions were passed expressive of the propriety of watching public measures which may infringe upon the rest and sacredness of that holy day; care was recommended, also, lest the Presbyterian Churches should in any degree thwart the efforts of each other in the exercise of discipline for the prevention of this or of other evils.

Respecting the progress and assumptions of the Man of Sin, the Committee thought their best course was to recommend strongly the careful religious education of the young in sound evangelical and Protestant principles, leaving it with the people to deal with the subject in its political aspects. The Committee, however, were united against any attempt to exclude the word of God from common schools, but were not apprehensive of any attempt of that kind for the present.

On Saturday morning, as the last sederunt, several interesting measures of a practical character were taken up briefly. One was to furnish the Protestant workmen engaged on the railway with a regular supply of religious ordinances. The supply for the spring season, and early part of summer, will be provided by the Presbyterian Church of Nova Scotia; and the members of Committee of the other Synods agree to bring the matter before their respective courts, so that there may be no interval of vacancy. This arrangement cannot go into effect till about the beginning of April.

The next topic was co-operation on Foreign Missions. On this subject an excellent spirit prevailed; but as some of the members were under the necessity of retiring, to prepare for the duties of the Sabbath, it was agreed that this and the other topics which had come under consideration should be made matter of a free conversation at a conference to be held during the Synodical meetings of the ensuing summer. In the recommendations of this conference, as well as in nearly every measure adopted, the members of Committee present were unanimous.

Our readers will rejoice in such an auspicious commencement. We trust that prayer, earnest and constant, will be offered, that the Watchmen on Zion's towers may continue to see eye to eye, and to be united, when iniquity comes in like a flood, in raising up a standard against it.

They are most likely to have comfort in their children, who do their duty to them.

Those preserve the name and honour of their place, that mind .. business of it, and make conscience of it.

UNION BETWEEN THE FREE AND ESTABLISHED CHURCHES IN AUSTRALIA.

Negotiations for union between these two churches have been going on for about two years. The following is the proposed basis of union which seems to be generally accepted:—

"I. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formulas of this Church

"II. That, according to the views and principles laid down in the said Confession, on the duty of the civil magistrate in regard to religion, he is bound and required to use his official power and influence for the maintenance, protection, and support of the truth, and the restraining and putting down error and ungodliness; but this to be done only in accordance with the requirements of the Word of God, and within the sphere to which mere civil authority is by that Word restricted; and that, in subscribing to the said Confession, the ministers and elders of this Church are not to be understood as encouraging or countenancing persecuting and intolerant principles, or as professing any views inconsistent with liberty of conscience and the rights of private judgment.

"III. That, according to the views and principles laid down in the said Confession, in regard to the sole headship of Christ over his Church, and the authority with which He has invested her rulers, they have an independent and exclusive jurisdiction over the government of the Church in all spiritual things, and that it belongs to them alone to admit or exclude members and office-bearers, and to license or ordain ministers, to induct and settle them over congregations, and to suspend or depose them; and that with these and the like functions, it is equally presumptuous and unwarrantable in the magistrate to interfere, and faithless and sinful in the Church to permit or submit to such interference; and that from any of the decisions of her judicatories, in reference to such spiritual matters, there can be no appeal to any civil court or ruler whatever.

"IV. That, according to the views and principles laid down in the Confession of Faith and Second Book of Discipline, in regard to the Headship of Christ over the members of the Church individually, they have rights and privileges secured to them which may not be interfered with; and that the rulers are to exercise their authority so as to have respect to these, and take care that no elder or minister be intruded on any congregation contrary to their will; and, in particular, that it shall be a fundamental rule of this Church, that the election of a minister, ruling elders, and deacons, belongs to the members of each separate congregation in full communion, the judicatories of the Church superintending and regulating the same.

"V. That this Synod, while holding itself at liberty to maintain communion and correspondence with all other faithful Presbyterian Churches throughout the world, has yet of right, and is determined to maintain, a separate and independent character and position, and to preserve unimpaired a supreme and independent jurisdiction over its subordinate judicatories, and congregations, and people, irrespective of any other Church or body whatsoever; and that all privileges, whether ecclesiastical or temporal, held by any of the ministers, office-bearers, or other members, in virtue of their office and membership respectively, are and shall be possessed and enjoyed free from the interference or control of any ecclesiastical body foreign to itself.

"VI. That the foregoing principles be summed up in the subjoined formula, and be signed by every licentiate before license, and by every

minister previous to his reception into the Synod, or induction into any of its congregations.

FORMULA TO BE SUBSCRIBED.

"I do hereby declare that I do sincerely own and believe the whole doctrine contained in the Confession of Faith approved by the General Assembly of the Church of Scotland in the year 1647, to be the truths of God, and I do likewise own the purity of worship presently authorized and practised in the Presbyterian Church of Victoria, and also the Presbyterian government and discipline thereof, which doctrine, discipline, and Church government, I am persuaded are founded on the Word of God, and agreeable thereto. I likewise sincerely and heartily hold the principles respecting the supremacy of Christ over his Church, and her subjection to Him as her only Head, and the freedom from secular control in the management of the affairs of Christ's house, belonging to her in virtue of his institution, which are set forth in the articles of union, agreed on and subscribed by the ministers and elders constituting the Synod.

"I approve also of all the other declarations and provisions of the said articles, and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost in my power, shall, in my station, assert, maintain, and defend the same doctrine, worship, discipline, and government of this Church, together with its exclusive and final spiritual jurisdiction, and its independence from all external control and interference. And I promise that I shall follow no divisive courses from the principles and constitution of this Church, renouncing all doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the same.

UNION OF FREE AND U. P. CHURCHES.

U. P. PRESBYTERY OF CANADA EAST.

At a meeting of the Presbytery, held in Montreal 17th October, 1855. It was resolved, *inter alia*, that resolutions on the subject of union with the Presbyterian Church of Canada be drawn up by Rev. W. Taylor, D.D., and the Moderator, and submitted to the Presbytery at its meeting on the following day, which was done accordingly, and unanimously approved of, as expressive of the mind of the Presbytery, of which the following is a copy:—

Whereas, at a meeting of the Synod of the Presbyterian Church of Canada, held at Montreal in June, 1855, the following resolution was passed: "That the Synod having heard the report of the committee on Union with the United Presbyterian Church, and petitions on the same subject, express their deep regret, that owing to a misunderstanding of the deliverance of this Synod last year, the Committees of the two bodies were prevented from meeting, and thus understand more perfectly the position of each; and, being extremely desirous to come to a more thorough understanding of that position, declare it as their conviction that the principal, if not the only hindrance to union, is that this Synod consider it the imperative duty of Nations and Magistrates in their public and representative capacity, to legislate and rule in subjection to the authority, and in accordance with the dictates of revelation, where these are known. Yet appoint a committee to confer with the United Presbyterian Church, if they agree to such conference; and in the meantime tender them their fraternal regards, and recommend friendly intercourse and interchange of good officers between the ministers and members of the two communions." And, whereas the said resolution implies that the United Presbyterian Church does not hold that it is the imperative duty of Magistrates and Nations in their public and representative capacity to legislate and rule in subjection to the authority and in accordance with the dictates of

revelation, where these are known. It is resolved by the Presbytery of Canada East, in connection with the United Presbyterian Church:—

First.—"That the United Presbyterian Church hold the above point as firmly as their brethren of the Presbyterian Church of Canada; that they have always taught and maintained, that all, whether in a public or private capacity, are bound to submit themselves to the authority of God's Word in all the duties and relations of life; that they have never, as far as is known to this Presbytery, in any of their Standards or authoritative declarations given countenance or ground for the opinion, that any class of men are released from such authority; and that this Presbytery is grieved to find their brethren of the Presbyterian Church labouring under such a gross misapprehension."

Second.—"That this Presbytery is nevertheless of opinion that the ground taken by the Presbyterian Church of Canada in the said resolution furnishes a practicable basis for the farther prosecution of the question of union between the two bodies; and, therefore, respectfully recommends it to the consideration of the Committee on Union appointed at the last meeting of the Synod of the United Presbyterian Church."

And third.—"This Presbytery recommends to all the ministers and members connected with it to cultivate and display a conciliatory spirit toward the brethren of the Presbyterian Church; and express the hope that, when misapprehensions are removed on both sides by a closer intercourse, it shall be found that there is no such difference of sentiment between the two bodies on any point of Christian doctrine or duty as to justify their continuance in a state of separation."

Extracted from the minutes of Presbytery by
A. LOWDEX,
Clerk of Presbytery.

MISSIONARY INTELLIGENCE.

From the Home & For. Record of Free Church

We have just received the February number of the Record, from which we make a few extracts. It is stated that the vigorous efforts of the Foreign Missions Committee, to send out additional labours to the stations in India, have tended greatly to encourage the hearts of those who are already in the field:—

MADRAS.

The Rev. Mr. Byth writes, Nov. 13,—

A very important meeting was held a few days ago in a street which forms the centre of Madras bazaar, and from which, many years ago, Rajahgopal was brought by the constraining grace of God, to this Mission. The subject discussed was the re-admission of apostates into caste. Some pundits were brought forward, who quoted passages, (real or pretended) from the Shastras and Pooranas in defence of the position, that they may be received. Resolutions were then passed to the effect that, if the applicant has not been for more than twenty years in another religion, he may be restored. Upon an unconditional surrender to the usages of idolatry, his body is to be besmeared with a nauseous material and then washed. A paste is then to be made of three different kinds of earth, taken from the roots of three different kinds of trees. With this his body is to be daubed, and another washing takes place. The party who have carried this out are the liberals of Madras. They are opposed by a strong phalanx of those who regard themselves as the orthodox; and at the close of this very meeting the latter had printed protests in readiness, which were circulated among the audience as they retired. Whatever course be pursued, we believe that the result will be beneficial. Surely this is one of the "vain things" which the people imagine, and which,

though intended to retard or wholly counteract the work of Christ, will bring confusion of face upon its originators and abettors. This is our hope. God's word will not fail.

DEATH OF A CONVERT—We were called upon lately to carry to the grave one of the converts who had for months been sinking under dropsy. Both as to birth and station, Abraham was humble, but I believe him to have been one of Christ's own people. It is now about a year since he applied to Mr. Anderson for baptism, and being found fit, he received it. Aliko, from his age, (twenty-four) his lowly caste, and his having an employment in the Tract Depository, he was never required to reside in the mission house; but we did not know what we have but lately learned, that he had to endure cruel treatment from his heathen father, because he had become a Christian. When his disease was evidently gaining ground, I told him my apprehensions, and asked him if he was ready to leave this world. He said, that if Christ called him he was willing to go. Thus has been gathered, as we believe, to the rest of the redeemed, one who two years ago was a heathen, but who found life and salvation in the Son of God. We have sorrowed for him, but we have done so as those who have a good hope as to his blessed state now.

Many trials and difficulties beset us. Sometimes we are ready to faint and fail, and yet we are upheld. Though cast down we are not destroyed; but we need days of the power of Christ. Enquirers come, and their cases are not without perplexity to us. We need abundant prayer, and surely when you are gladdening us by sending new men, our Zion will not neglect this.

NELLORE.

BAPTISM OF A CASTE HINDU.—Nellore, as many of our readers know, is the only station near Madras, where we have as yet been able to place ordained missionaries. There it has lately been the privilege of our brethren, the Rev. J. M. Macintosh, and the Rev. S. Ettirajooloo, to receive into the Church of Christ one of the first fruits of their labours. The peculiarity of this case is that of its being the first instance in the history of this mission of a baptism elsewhere than in the Central Institution. It is, therefore, a joyful evidence that the work is going forward. We gratefully recognise it as such, and pray that similar events may rapidly be multiplied in numbers. Venkatarungum, is the youth who has nobly stood the ordeals to which he has been exposed. Grace has enabled him to maintain an unwavering fidelity to Christ, to follow whom, he came out from the native community, broke caste, and left a circle of affectionate relations.

PUNA.

The Rev. J. M. Mitchell writes, November 15th,—

Speaking of the work in Puna, I think I forgot to mention in my last letter a symptom of progress. Most of our pupils have begun to pay fees. We were entreated to open a school in an important part of Puna, and stipulated that fees should be paid. Our other schools are following the example of the new one. We have not yet exacted the fees in the English Institution, solely because in the Government College here most of the pupils pay nothing whatever. You probably remember that, in addition to the attraction of non-payment, the Government College holds out the powerful charm of about eighty scholarships or bursaries, so that, as I have twice or thrice said to you, the mere existence of a Puna Mission Institution seems a marvel. Most thankful are we that Mr. James Mitchell has been able to obtain nearly twelve scholarships. They will help on that progress of the institution by which we have been so much cheered. We shall, I have no doubt, generally have more than 300 pupils in English, and in the mission schools generally, always at least one thousand. In fact, were it not for the deficiency of European superintendence, we could already have raised

our numbers to twelve or thirteen hundred; but we deem it wrong to multiply schools beyond the point to which, by frequent personal inspection, we can render them thoroughly efficient.—Should you station three missionaries permanently in Puna, you may expect a gradual rise in the English Institution to 400 or even 500, and in the schools generally to 2000.—*H. & F. Record*

MISSIONARY WORK IN INDIA.

LETTER FROM REV. J. GLASGOW, D. D.

To the Editor of the Record.

MY DEAR SIR,—

I have this day received the enclosed note, from my friend, Rev. James Glasgow, D. D., of Surat, India. As our Church is at present beginning to feel alive to the interests of the Indian field, it may be profitable and pleasing to many of your readers to see what a missionary has to do in India. Dr. Glasgow has translated the Psalms of David into Gujarati, and has made out a new metrical version in Hindoo poetry. His note enclosed will shew how he is progressing with other portions of the sacred Scriptures.

I am, yours truly,

R. IRVINE.

SURAT, 13th Dec., 1855.

MY DEAR MR. IRVINE,—

I send you by this post, one vol. of a Magazine, published by authority of the Gujarati Tract and Book Society, bound so lightly as not to make much weight. You will see in it one or two things from my pen, in English and Gujarati; but, during the year, my closest attention has been taken up in the way referred to in the Preface to the Psalms, which I enclose. Next fortnight, I hope to send you the volume of the Metrical Gujarati Psalms, now completely printed, with the exception of a vocabulary at the end. For the completion of this, the most laborious of my life, and one of the sweetest, let my gratitude ascend to God. I am just carrying Mark's Gospel (as my portion of a new translation of the gospels—3 Jubilee edition,) through the press. In the Epistles, Ephesians to 2nd Thessalonians, inclusive, were assigned to me. I have these translated; but must closely revise the whole before putting to press. And this too is a work that cannot be speedily run over. I have also 1st and 2nd Corinthians to superintend in the press, and pass through a similar revision or reading, these having been assigned to my brother, and he being now at home. A second edition of my first Gujarati School book has been wanted for years, and voted by the Tract Committee, and I hope now speedily to be able to superintend the printing of it. I have a collection of manuscript Gujarati Hymns, and some formerly published, together with a translation of the Paraphrases, making, in all, about 166 sacred songs. The members of Committee have applied to me for these also, and as fast as I can revise the work, and the press be spared for it, it will proceed. As soon as these works are done, Leviticus and the Poetical Books lie before me as my portion of the Old Testament, up to the end of Song of Solomon. The Prophecies are not yet apportioned. There is a translation of the Bible in Gujarati; but we desire to do our part towards bringing it as near as may be to a standard state. I mention these things, desirous of not doing it in any boastful tone, but of simply giving you some idea of what I am doing in the way of promoting the sacred literature of this land. At Rajkote, at my own immediate station, my practice during the last year, was to preach weekly in the Bazaars, or in one of the great Hindu Temples, which, being an asylum for travellers, is open, except the shrine of the idol. On Sabbath evenings I preached in the Leper Hospital, and every evening in the week, from four o'clock, I was employed addressing companies that come daily to the Mission house.

These, with one English service on the Sabbath, constitute my main occupations.

In October, I travelled to the sea side, at Gogo, preached in about a dozen towns, and sold some few hundreds of books and tracts, in Gujarati and Hindu. Here we held a Presbytery. It was thought right that we should spend a few months aiding the Rev. J. McKee in the immediate management of the press, as his health was suffering, and I had so much correction work to do.

This letter is so filled with facts, that I have not left room for thoughts; but I trust to write you again soon, and to have the privilege of hearing from you by your own hand, as I have indirectly through my brother and Mrs. Glasgow.

Excuse present brevity, and believe me,

Your brother in the Lord,

JAMES GLASGOW.

INDIA—IRISH MISSION.

The following letter from Rev. Mr. Wallace, connected with the mission of the Presbyterian Church of Ireland, will be read with interest, presenting as it does, evidence of the waning influence of Hinduism:—

MY DEAR DR. MORGAN,—A short time ago, I had an opportunity of attending a mela, that is, a religious fair, which was held a few miles out of Gogo. Such melas are common throughout the whole of India. They are always connected with some idolatrous observance, the avowed object of which is the removal of sin, though in reality the majority of those who attend them, appear to be actuated more by the mere desire of finding amusement than by any other motive. The mela which I lately visited was held at a village, near a point on the sea-coast, where there is a stone sacred to Shiva. This stone was the object of reverence. The people are taught that, on a stated day every year, those who bathe in its vicinity thereby acquire a large amount of merit. The Brahmans gave out that, owing to the conjunction of certain planets, the act this year would be particularly meritorious. Hence there was a very large concourse of people—probably twenty-five or thirty thousand. The people bathe in the early dawn, and give a few pice each to the Brahmans; they then assemble on the banks of a river, in the vicinity of the village, where they spend the day in eating sweetmeats, and in dancing, singing, and other amusements. This is the manner in which nearly all such melas are conducted. And in this feast we see one great cause of their popularity. Nine-tenths of the people freely confess that the amusement of the fair is to them its only attraction. I arrived at the village soon after the sun had appeared above the horizon, and found the people returning in crowds from the sea. I was not long seated in my tent till it was filled, and a crowd collected before the door. As some of these gradually passed away, others took their place. I was thus occupied in addressing successive parties almost the entire day. Owing, however, to the incessant din, it was impossible my voice could be heard to any great distance. In my work I received valuable aid from the native assistants connected with this station. Whenever I felt exhausted, they were always ready to take my place.

In my intercourse with the people on this occasion, I was especially struck, as I have been frequently of late, with the great diversity of sentiment prevailing among them. While numerous objections were brought forward against the truth, very few founded their arguments on the same principles. Among the objectors were found the advocates and the opponents of idolatry, Pantheists and Materialists, Deists and Atheists. Some argued that the Deity was verily present in the stone which they worshipped, and appealed in proof of their statement to some

miracle said to have been wrought by its agency. The followers of Kabir—a celebrated ascetic who lived some centuries ago—ridiculed the idea of a living man bowing down to a lifeless stone, and argued that man, when exalted in holiness and knowledge, should be the object of worship to his fellow-man. The Brahmin maintained that idolaters, and anti-idolaters, were equally astray; that the highest knowledge consists in laying hold of the great truth that, besides the supreme Brahman, nothing exists, that man's belief in his separate existence is a delusion, and that the sooner he gets free from this delusion the better. Others argued that there is no need for any concern on the subject of sin and holiness, that man consists merely of a certain number of elementary particles in a state of organization, that at death each element returns to its kindred element, and that, consequently, man having no separate existence after death, need give himself no uneasiness about the punishment of sin. Others maintained that there was no eternal Creator, but that all substances, spiritual and material, are equally eternal, and continually passing through a succession of changes. This brief sketch is very far from exhausting the views entertained by the people. In addition to the opinions I have enumerated, there is an endless variety and mixture of shades of belief. The Hinduism of the present day, so far from being a consistent connected system, includes within its ample embrace an immense number of creeds, many of them directly opposed to one another. Are we not warranted in viewing this unsettled state of the Hindu mind as an evidence that the vast system of error which has held millions in bondage for thousands of years is being shaken to its foundation, preparatory to its final overthrow? And should we not be quickened to increased efforts for the establishment of truth on its ruins? Another circumstance which strikingly shows the unsettled state of the Hindu mind is, that scarcely any one manifests any strength of conviction in the truth of the faith which he professes. It is very rare to find a Hindu who, in defending his views, shows the spirit of a man in earnest; and many freely confess that their mind is full of doubts. It is even no uncommon thing to meet with Brahmans who laugh at the folly of their own observances, and admit that their whole system is one of hypocrisy. To those who are unacquainted with the genius of Hinduism, it may appear a wonder that it has held together so long. It must be borne in mind, however, that through the institution of caste, it still wields immense power as a social system. Hinduism will tolerate any latitude of faith, provided that there may be nothing in practice opposed to the rules for the maintenance of caste. And few have the moral courage to set these rules at defiance. Of the thirty thousand who attended the mela, while comparatively few had a sincere belief in the deity of the stone, yet nearly all went through the ceremony of bathing in its vicinity, and of receiving a red mark on the forehead from their family Brahman, on their coming out of the water, as a badge of their allegiance to the idol, because, without the mark, they could not have dined that day with the members of their caste.

There is one other reflection I would make regarding the present state of the Hindu mind—and it is one which is specially fitted to awaken the sympathy and call forth the prayers of Christians—namely, its great spiritual deadness. The Hindus generally have very little conception of the evil and danger of sin, and the consequent need of a Saviour. It has been remarked generally, that even converts are seldom so keenly alive to these great truths as Christians in Gospel lands. This is the natural result of the gross errors that prevail. The effect of every error, in regard to religious truth, entertained in the soul, is to intensify its spiritual death. And intense indeed is the spiritual death that reigns in

India. But we know our resource. It consists in prayer, continued prayer, believing prayer.

I feel thankful in being able to report favourably of everything connected with this station. The schools are prospering. The converts continue to act satisfactorily. Two of the young men are out at present proclaiming the truth among the villages. The candidate for baptism has been giving me much reason for some time past, to be satisfied with his sincerity, and I hope soon to see him admitted a member of the Church.—In the sincerest Christian love, your fellow-servant in the Gospel,

JAMES WALLACE.

JEWISH MISSION.

The *Missionary Herald* of the Presbyterian Church of Ireland, for March, contains the following account of the conversion of one of the children of Abraham:—

BONNE, Jan. 28, 1856.

MY DEAR BROTHER,—Grace and peace. I deem it right and needful to write somewhat more fully than usual on the subject of our Missionary proceedings in Bonne during the last few weeks. The Lord has been pleased to open the heart of one of the daughters of Israel, as he opened Lydia's in the days of old, making His sovereign grace triumph over weakness, misery, and terrors stronger than the terrors of death itself. Emma Ungor is the daughter of a highly respectable merchant of Bonne, a man of great intellectual powers, an eloquent speaker, and, in 1848, a leader of the insurgent people in their demands for liberty and equality. But though conspicuous as a defender of popular rights, he kept within the bounds of the law, and though arbitrarily imprisoned for a whole year, he was then fully and unanimously acquitted. In the meantime his business had gone to ruin, and he found himself in comparative poverty with a large family. In this family Emma was brought up. Her father taught her nothing, for he was and is a rationalistic Jew, believing that the idea of a God is the only thing necessary, and that all the rest in all religions is priestcraft and imposture. I first met her about four years ago, at the house of * * * a rich rationalistic scolder, who never mentioned the Virgin Mary without uttering against her the most horrid blasphemies. Emma was at that time a girl of sixteen years of age. She was present at our discussions, and was disgusted with her uncle's blasphemies, though her disapprobation was based on no deeper feeling than respect for the presence of a stranger. Years rolled on, and the girl grew up into the woman. She had no faith in man or in God, and the mind, left to itself, staggered and reeled in darkness and confusion. In this state of despair and desperation she was visited by my wife, who brought her and another Jewess to join our circle at the tea-table. The poor girl opened up to me all her heart, and in feeling that she had a friend whom she might trust, and who could guide her, she felt relieved of half her sorrows.—That meeting, as she always says, brought her to herself again, and gave her confidence in the goodness and mercy of God. The weight that oppressed her was not indeed removed, but she had new strength to support it. She had now found friends, and in case of absolute necessity, a home; and she was able to bear all her trials, which were many, but of which we will not speak particularly, with somewhat of serenity of mind.—

Yours truly,
W. GRAHAM.

Inordinate desires expose men to continued vexations; and they that are disposed to fret, be they ever so happy, will always find something or other to fret at.

ROMAN CATHOLIC MISSIONS.

BIRR.

From the following extracts it will be seen that the gospel leaven is still working effectually in some of the most Popish parts of Ireland.—The extracts are from letters addressed by a Scripture reader to the Rev. Mr. Kimmut, who has charge of the Assembly's Missions at Birr:—

On last Sabbath—being the first of your labours amongst us as our pastor—one of our members, who had been in early life a Romanist, was, we have every reason to believe, brought into the upper sanctuary, the first ripe ear of the harvest of ancient Israel.

Philip Gorman was one of those who separated from the Church of Rome, during the disruption, which ultimately led to the formation of this congregation. This event admitted the circulation of the Holy Scriptures among those who had been taught to look upon the sacred volume as a dangerous book, and some rays of celestial light found an entrance into his mind. But it was under the ministry of the late Dr. Carillo that his views of Divine truth became enlarged, and the firmness of his attachment to our congregation evinced its sincerity by the consistency of a holy life. A gentleman of another section of the Church, who had given occasional employment, has stated, "This convert has carried his Scriptural principles into everything which he did." But it was during the period of his last illness that his faith in Christ received its brightest confirmation.

On hearing of his being confined to his bed, I called on him. I can but give a few extracts from the conversations which myself and other of the people of God had with him. While I explained the nature and sufficiency of the substitutionary work of the Lord Jesus, the necessity of making this work ours by faith—he said, "My trust is in Christ and His work. I know that I am a great sinner, but I feel great comfort when I think of such texts as—'Let us reason together, saith the Lord,' though your sins be as scarlet, &c." He added, "I am more convinced now than ever of the folly of putting off our seeking the Lord till a sick-bed. I suffer a great deal of pain, and cannot fix my thoughts long at once on anything." He was asked on another occasion by Mr. Robertson, one of our teachers—had he any refuge to which he could look for safety? He replied, "I have one refuge, and only one, but it is a sure one; and that is Jesus." Not a cloud seemed to rest upon his soul as regarded his acceptance with God, through the obedience even unto death of Jesus Christ. The Rev. Mr. Gibson, a licentiate, who supplied our pulpit with much ability for several Sabbaths, and who witnessed the closing scene of this child of God, asked him on one occasion, if he had Christ in his heart, the hope of glory? He replied as before, pointing with an affectionate glance to his Bible.

On Sabbath, 4th November, he fell asleep in Jesus.

One other fact I would add for your encouragement. A family, consisting of three adults, has emigrated to Australia about two months ago. The husband and wife were in communion with our Church. They also had been Romanists. The brother of the husband came fifteen miles to induce them to get the priest's blessing before they would venture to cross the sea. The reply was—"We have no trust in the blessing of any priest but Jesus; and the Bible tells us that He has power over the sea as well as the land." They have sailed for that distant continent, requesting to be always remembered in our prayers.

These facts connected with our Mission, prove that your accepting our call is not attempting the accomplishment of impossibilities. The truth

of God must triumph over all opposition. The helmet of Goliath was unable to resist the pebble from the sling of David. I trust that it shall be your experience that "the Lord's hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear."

The people are more disposed to enter into discussion on religious topics than heretofore.—In one of my districts, in which the reader who preceded me had access only to *eight or nine* Romanist families, I am now welcomed to *thirty*. In these families the Scriptures are read, or conversations held on religious subjects. Out of this district Romanists have been induced to attend our Sabbath-schools, and occasionally to come to public worship. I have been encouraged by receiving letters from two young men, once pupils in my adult class, referring in gratifying terms to the spiritual good they have received while waiting on its instructions. One of these, who was brought up a Papist, attributed his conversion to God to my instrumentality. On Sabbath, 13th instant, a young man, whose parents had been Romanists, called at my house, saying, that he now saw it to be his duty to hold out no longer against his conscience and my invitations to attend my adult class and our public worship; that he and his father were convinced that our form of worship was most Scriptural, and that, by God's grace, they would henceforth attach themselves to our congregation. He has since bought two "Shorter Catechisms," and a Bible, with the Scottish version of the Psalms. The family is in comfortable circumstances; the change, therefore, cannot be attributed to any pecuniary motive. I have to mention, also, that some Romanists have accepted invitations to my house to discuss the doctrines of the Church of Rome. In discussing the doctrine of the "Infallibility of the Church," I have found the following argument convincing to many intelligent Romanists:—It would have been unnecessary for Jesus to appear in person to His exiled apostle in Patmos to direct him to write letters to the seven Churches of Asia, for their correction and guidance, if He had established a Church at Rome, presided over by Peter or his successors, as the infallible expounder of His will in all matters of faith and controversy. For Jesus to have made known His mind to these Churches, through the Apostle John, demonstrates that no Church existed at Rome invested with infallibility. In all these things we would humbly ascribe the glory to God, in the full confidence that He will not permit His own Word to return to Him void.—*Missionary Herald*.

TWO ROYAL METHODS OF DEALING WITH SCANDAL.

It is said of Queen Mary (1689), that she had a great dislike to scandal. Macaulay says (vol. iii. p. 52)—"The stainless purity of her private life, and the strict attention which she paid to her religious duties, were the more respectable, because she was singularly free from censoriousness, and discouraged scandal as much as vice. In dislike of backbiting, indeed, she and her husband cordially agreed; but they showed their dislike in different, and in very characteristic ways. William preserved profound silence, and gave the talebearer a look, which, as was said by a person who had once encountered it, and who took good care never to encounter it again, made your story go back down your throat. Mary had a way of interrupting tattle about cloppments, duels, play-debts, by asking the tattlers, very quietly, yet significantly, whether they had ever read her favourite sermon, Dr. Tillotson's, on Evil Speaking.

In the Jacobin lampoons of that time—lampoons which, in virulence and malignity, far exceed anything which our age has produced—

she was not mentioned with severity. Indeed, she sometimes expressed her surprise in finding that libellers, who respected nothing else, respected her name. God, she said, knew where her weakness lay. She was too sensitive to abuse and calumny; He had mercifully spared her a trial which was beyond her strength, and the best return which she could make to Him, was to discountenance all malicious reflections on the characters of others."

My friend, do you follow the example of these royal personages, and "discountenance all malicious reflections on the characters of others?" Were you to give all tale-bearers William's "look," or ask them Mary's significant question, with regard to a certain sermon of Dr. Tillotson's, you would soon put down the detestable practice of "evil-speaking," which is as mean and disreputable as it is contrary to both the spirit and letter of the Word of God. What says the Scripture? It says plainly, *thou*; we are to lay aside "all evil speakings." "Speak evil of no man," but "let all evil speaking be put away from you with all malice, and be ye kind one to another, tender-hearted, and walk in love."—*Exchange Paper*.

HONOR THE LORD WITH THY SUBSTANCE.

Such is the injunction of infinite wisdom. The best of reasons urge it upon us, as an obvious duty.

1. Our substance, or property, belongs to God, and we are bound to use it for him. "The earth is the Lord's, and the fulness thereof." "The cattle upon a thousand hills are his also." Man is only the steward of the Lord, placed over this world's goods, and under fearful responsibility to use it for the promotion of his glory. He can pervert his property to a selfish end, only with the sad alternative of condemnation to his own soul.

2. The use of our property furnishes one of the most striking developments of the heart. We are bound, therefore, to make use of it to show our love to God—our attachment to his cause. It is the most efficient method within our reach of declaring the glory of God to a world of sinners. It shows the subjection of our selfishness, and the triumph of the spirit of grace in the heart, and over the life.—It brings to view, as nothing else can, the heaven-born principle of benevolence in its control of human conduct. It shows the transforming power, and the unspeakable beauty and loveliness of the religion of the cross, and appeals strongly to the hearts and consciences of men to turn unto God and bring forth fruits meet for repentance.

3. The progress of God's kingdom in the earth demands the use of money. It costs money to print Bibles, to build Churches; to feed and clothe Pastors, to send forth and support Missionaries, and to sustain the organization upon which they depend. A religion that costs nothing is good for nothing. It brings no blessing either on the Church or the world. Here, then, is a wide sphere in which to honor the Lord with our substance—in which to send our affections gushing forth into practical life, to embody themselves in works of mercy for the redemption of men. In this work, every dollar that is sent forth has a tongue to declare the justice and power of God, and to join in those songs of praise which redound to his glorious name.

4. The discharge of this duty is inseparable from the exercise of faith. A genuine faith commits all into the hands of God—not only the heart, but all its treasures. Nothing is withheld. Christ becomes in the heart of the believer, the Alpha and Omega—All and in All: as the branch to the vine, producing a oneness of interest, a zealous devotion, which lays self and all its treasures upon the altar of sacrifice.

The same is true of the prayer of faith in behalf of others. We pray for the conversion of our neighbors. God commands us to labor to bring them to repentance. We pray for the heathen world. God commands to send the Gospel. And the prayer of faith is out of the question until we do. Here, again, in connection with the exercise of faith, is the duty of honoring God with our substance.

The following conclusions are evident:—

1. When the Church learns to honor the Lord with its substance, the rich will give vastly more; the poor none the less than they now do. There will then be no inklings of covetousness to choke down the uprisings of Christian sympathy, but men will act as they ought to—in the fear of God, and with an eye single to his glory.

2. When this duty is fully discharged, the benevolent institutions of the land will abound in means to prosecute their great work. The wealth is not wanting, but the heart, to heed the divine injunction. Only let the wealth of the Church come into the work, and the day of redemption will soon draw near.

3. The covetous man is not a Christian, and ought not to be tolerated in the Church. Paul said he was an idolater, and why should he not be treated as such?—*American Paper*.

MUNIFICENT BEQUESTS.

The late John Ferguson, Esq., of Cairnbrock, who died at Irvine on the 8th day of January last, had amassed a fortune estimated at about a million and a quarter, vested in British, Continental, and American securities, with small landed estates in Ayrshire and Wigtonshire.—Besides recently distributing among certain of his relations sums and properties varying from £1000 to £30,000, and contributing largely to charitable and educational institutions, he has left legacies amounting to £681,000 to and amongst his known relations by the father and mother's side—the degree of relationship varying from cousins-german to cousins in the third degree once removed—the legacies being from £500 to £500,000, and the legatees upwards of 100 in number. There are also bequests to the amount of £20,000 among 24 personal friends. He has also left the following bequests for charitable, educational, and religious purposes and objects, viz.:—To be distributed by his trustees amongst the poor of Irvine, time and mode at discretion of trustees, £1000; to the poor in Halfway of Irvine, £1000; for the instruction of the youth of Irvine, £1000; to each of the six churches in Irvine, £50—£300; also in connection with the town of Irvine, his trustees to set apart the sum of £5000, the interest of which to be paid to deserving males above forty years of age in reduced circumstances, who have never got parish assistance; for charitable, educational, and benevolent societies and institutions in Scotland, £20,000; for ragged or industrial schools in Scotland, £10,000, or, in the option of Mr. Ferguson's trustees, the annual income of these sums to be applied for these purposes. And the reversion of his estate, which will be very large, he has directed to be set apart and invested in real or personal securities as a permanent fund, to be called "The Ferguson Bequest Fund," the interest or produce thereof to be paid and applied towards the maintenance and promotion of religious ordinances and education and missionary operations, and for public libraries, in the first instance, in the six western counties of Scotland, viz.—county of Ayr, Stewartry of Kirkcudbright, and counties of Wigton, Lanark, Renfrew, and Dumbarton, by payment for the erection or support of churches and schools in connection with the *quoad sacra* churches of the Establishment, the Free Church, the United Presbyterian Church, the Reformed Presbyterian Church, and the Independent Church. For the management of this fund, the body of trustees named by the deceased

is to be increased to thirteen, viz.—three of the Established Church, four of the Free Church, four of the United Presbyterian Church, one of the Reformed Presbyterian Church, and one of the Independent Church. The ex-cutors under the will are eleven in number, chiefly resident in Glasgow and Irvine.

GERMAN PREACHING.

The German correspondent of the *North Western Christian Advocate* gives the following account of the preaching of the German clergy:

"The text is usually a passage of Scripture of considerable length, and not a mere sentence, or verse, as with us. The sermon consists, very often, of an elaborate exposition of this—always practical—or of a hortatory address, based upon it. The sermons, of course, vary much, with different preachers, but usually they are not as elaborate as ours; in fact, they are homilies rather than sermons. They are directed more to the feelings, and less to the intellect, and ordinarily seem to suppose the hearers quite unacquainted with Scripture, and totally unused to thinking about it. They are never read, though they are generally committed to memory and declaimed. The preachers use a good deal of action, and are very devout and earnest in their manner.

"By far the best preachers I have heard are Professor Rotho of Heidelberg, and Professor Tholuck of Halle, so well and so familiarly known among us. I give the preference to Professor Rotho, though, of course, I have not heard Professor Tholuck in his best days. Both are earnest and energetic. Professor Rotho shows more prominently energy of thought; Professor Tholuck manifests more earnestness of feeling: Professor Tholuck has more poetry in his nature, and will delight you with his beautiful figures and illustrations; but a sentence of Professor Rotho will often startle you by its admirable presentation of a peculiar view, or the depth of meaning which it reveals to you in a familiar passage of Scripture. I have heard, however, but few remarkably good preachers in Germany. The standard of pulpit excellence is not so high as with us. A friend once remarked to me, "these Germans publish sermons which we should scarcely venture to preach." And it is so.

"The reason for this is two-fold. In the first place, their people, generally, do not think near so much upon religion as they do with us, and would not listen with patience to a sermon which taxed their powers of thought. Then, again, with us the pulpit is the great centre of religious instruction. The preacher brings all his study to bear upon his sermon. Exegesis, linguistics, church history—all play their part in the Sunday's discourse. But here many of these things are confined to the Professor's chair. You never hear a question as to the authenticity of a text, or anything of a like nature ever mentioned in the pulpit. It is not thought wise to suggest doubts or difficulties, before they have occurred to the people, and those interested in such questions, much prefer to hear them in the lecture room, where they can be treated in a strictly scientific manner. Professor Tholuck even once said to me, "I don't want to hear arguments in church—I could make better myself! I want to have my feelings touched—I can read criticisms at home." Thus both classes, the learned and the common people, contribute their influence to keep the pulpit in its present condition."—*Exchange Paper.*

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