

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

*M. D. Kennedy*

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. XVI. TORONTO, APRIL, 1860. No. 6.

**CONTENTS.**

*Editorial:—*  
 Progress of Revival..... 83  
 Proceedings in Parliament..... 84  
 The Season of Prayer at Red River.... 84  
 Episcopal Church of Scotland—Trial of Bishop of Brechin..... 85  
 Ordination at Blythe..... 85  
 Ordination at Bethesda Church..... 86  
 Items of Intelligence..... 86

*Communications, &c.—*  
 Suggestion of Prayer in connexion with Opening Season..... 87  
 Stumbling Blocks to Revival. No. 2.. 87  
 New York Correspondence—Rev. Mr. Guinness..... 88  
 Obituary—Mr. F. Barclay, Innisfil..... 89

*Missionary Intelligence—*  
 Free Church of Scotland—India..... 89  
 India Mission of Irish Presbyterian Ch. 89  
 Jewish Mission of Irish Presbyterian Ch. 90  
 Mission among Greeks..... 90

*Miscellaneous Articles—*  
 Poetry—Joys to Come..... 91  
 Presbyterianism Founded on Scripture. 91  
 Latest Discoveries in Africa..... 92  
 Infidelity of the Westminster Review.. 92  
 An American's Account of the City of Jeddo..... 93  
 God's Providence in Little Things..... 94

*Corner for the Young—*  
 How to be Happy..... 94  
 Hymn of the Useful Little Girl..... 94  
 Answers to Questions of last Month... 91  
 Questions for next Month..... 94

**CLOSE OF FINANCIAL YEAR.**

Ministers and Congregations are reminded that the Financial year terminates on 30th April next. All moneys for the schemes of the Church for the year 1859 60, should be remitted on or before that day.

**KNOX COLLEGE.—CLOSE OF SESSION.**

The Session will terminate, as usual, on the first Wednesday of April. The closing address, by Principal Willis, will be delivered in the College Hall, on that day at half past 11 a.m. The oral examinations will take place as follows:  
 Monday, 2nd April, 2-3 p. m.—Logic and Philosophy.  
 Monday, 2nd April, 3-4 p. m.—Evidences of Religion.  
 Tuesday, 3rd April, 9-10 a. m. Exegetical Theology.  
 Tuesday, 3rd, April, 10-11—Biblical Criticism.  
 Tuesday, " 2-3 p.m. Church Histy.  
 " " 3-4 " Systematic Theology and Pastoral Theology.

**COLLEGE BOARD.**

The Board of Management will meet on the first Wednesday of April immediately after the closing exercises.  
 W. GREGG,  
*Chairman.*

**HOME MISSION COMMITTEE.**

The Home Mission Committee will meet in Knox College on the first Wednesday of April, at half past 4 o'clock, p.m. Presbytery Clerks, or where there are Presbyterial Home Mission Committees, the Conveners of such Committees, are requested to send on or before the 21st March, either to the Convener of the Synod's Committee, or to the Rev. W. Reid, Toronto, the names of Missionaries at present employed, and the number required for the summer months.  
 R. URE, *Convener.*

**THE RECORD.—NOTICE TO SUBSCRIBERS.**

Subscribers who have not remitted are urgently requested to do so. The price is so low that punctual payment is essential.

**THE HOME AND FOREIGN RECORD OF THE AMERICAN PRESBY'N CHURCH.**

Those ministers who have not remitted the postage for this periodical are requested to do so. The postage, (American) is seven cents. This may be remitted to Rev. W. Reid, in postage stamps.

**Digest of Synod Minutes.**

THIS Volume is in course of preparation, and will be published by the next meeting of Synod, if not sooner.  
 Ministers and others will please note that this is not an *abridgement* of the Synod's proceedings, but a systematic arrangement of its whole legislation, by which its decision on any topic may at once be ascertained.  
 The Volume will contain a Historical Introduction and an Appendix of useful forms.  
 The price will be *One Dollar*, and the profits, if any, after the payment of necessary costs, will be devoted to the Aged and Infirm Ministers' Fund.  
 Presbytery Clerks are especially invited to take an interest in the circulation of this Digest. Not more than 120 subscribers have yet been received. The Editor, the Rev. Alex. F. Kemp, Montreal, will be glad to receive further names.

**WILL SHORTLY BE PUBLISHED,**

**A MANUAL OF THE CONSTITUTION** And Procedure of the Presbyterian Church, by the Rev. Alex. F. Kemp.

**Notices of Recent Publications.**

**THE CHRISTIAN HOME: OR RELIGION IN THE FAMILY.**—By the Rev. Joseph Collier, Kingston, N. Y.: Philadelphia: Board of Publication. Sold by Rev. A. Kennedy, London, and D. McLellan, Hamilton.

We have already noticed a Prize Essay by Professor Smith, on the subject of Family Religion. The volume before us contains another essay on the same subject, by Mr. Collier, which was judged, by the Board of Publication, worthy of being published. It discusses the various topics embraced in the general subject in a lively popular style. Some exception might be taken to the views expressed in both essays on the relation of master and servant, but they are on the whole well fitted to advance the cause of family religion.

**ESTHER AND HER TIMES**—in a series of Lectures on the Book of Esther. By John M. Lowrie, Fort Wayne, Indiana. Philadelphia. Presbyterian Board of Publication.

Lecturing on consecutive parts of scripture has peculiar advantages as a mode of religious instruction, and hence we find that it has generally engaged the attention of the most popular and successful pastors. The lecture may not suit the intellectual taste of some, but it will be relished by all, who seek not mere excitement, but substantial religious instruction.

**PRESBYTERY OF HAMILTON.**

The next ordinary meeting will be held at Hamilton, on the first Tuesday of April, not the second as usual, at 10 o'clock, A. M.  
 JAMES MIDDLEMISS, *Pres. Clerk.*

**PRESBYTERY OF TORONTO.**

The next ordinary meeting of this Presbytery will be held at Toronto on the first Tuesday of April, at 11 A.M.  
 W. GARGO, *Pres. Clerk.*

**PRESBYTERY OF MONTREAL.**

The next ordinary meeting of this Presbytery will be held at Montreal, on the second Wednesday of May.  
 A. F. KEMP, *Pres. Clerk.*

**PRESBYTERY OF COBOURG.**

The next ordinary meeting will be held at Cobourg, on the first Tuesday of May, at 11 o'clock, A. M.  
 JAMES BOWIE, *Pres. Clerk.*

**COMMITTEE ON TEMPERANCE.**

The Synod's Committee on Temperance will meet on first Wednesday of April, in Knox College, 7 o'clock, P. M.  
 JOHN SMITH, *Convener.*

The writer of these lectures on Esther has succeeded well in the work he has undertaken. His lectures are instructive and evangelical. The illustrations are striking, and the style perspicuous and vigorous. He acknowledges his obligations to Dr. McCrie, whose lectures on the same portions of scripture are well known. The volume is an interesting and attractive one. We trust it will not be the last from the pen of Mr. Lowrie.

**THE HIGHER CHRISTIAN LIFE.** By W. S. Boardman. Boston: Hoyt, and sold at Tract Depository, Toronto.

This is a volume much needed, and calculated to be highly useful. Its object is to lead Christians to live according to their privileges, and to enjoy in its fulness the free salvation of the Gospel. In these busy and exciting times there is a danger even of Christians allowing their zeal about the external relations of religion to engross their minds, to the exclusion of earnest desires after personal holiness. Various sketches of Christian character are interspersed and altogether the work is well calculated to promote the great object of the writer.

We may add, that the Publisher, Mr. Hoyt of Boston, publishes a number of interesting and attractive religious works, several of which may be found at the Tract Depository, Yonge Street, Toronto.

**SUNDAY LAWF, OR, SHALL THE SABBATH BE PROTECTED? THE LORD'S DAY AND THE LABOURERS' RIGHT TO ITS REST.**—By the Rev. W. M. Blackburn, Erie, Pa. Philadelphia. Presbyterian Board of Publication. Sold by Rev. A. Kennedy, London.

These are two admirable tracts on the Sabbath question which should be widely circulated. The first is the re-publication of an able article which appeared lately in the *Princeton Review*. The other views the subject in a different aspect, but is also a sound and able defence of the Sabbath. These two small publications, which may be got for a few cents, should be exclusively read.

## COMMISSION BUSINESS

The undersigned continues to offer his services, as heretofore, for the sale of Wheat, Flour, Ashes, Pork, Butter and other produce; as also Raw Furs, Leather and Domestic Manufacturers. He aims to obtain the highest market price—to keep charges low, and to remit promptly. Drafts against Bills of Lading may be authorized by special arrangement.

JOHN DOUGALL,  
COMMISSION MERCHANT,  
270 St. Paul St. Montreal.

March, 1860.

## NOTICE—WIDOWS' FUND.

Notice is hereby given that at a meeting of Committee on the Widows Fund, held at Toronto on the 26th ult., it was agreed to propose the following alterations in the existing regulations, with reference to the admission of ministers to the privileges of the scheme.

### PRESENT REGULATIONS.

The Regulations, as adopted by the Synod, are as follows, viz:

1. Ministers shall forward their annual rate of £2 to the Treasurer, on or before the first of November. Ministers falling into arrears, shall pay in addition to the regular rate, 10s. for the first year, 20s. for the second year, and 30s. for the third year; but failing for four years, they shall be cut off from the Fund. Notice of failure to pay in every case, to be previously given.

2. Entrants into the ministry, shall pay their first rate on the first November next, following their ordination or induction.

3. In the event of any minister ceasing to labor as such in the capacity of Pastor, Professor, or Missionary of this Church, he shall no longer (except in the case of infirmity or old age,) have any interest in, or right to, the benefits of the Fund; always providing, that the amount paid by him into the Fund, shall be returned with legal interest.

### PROPOSED REGULATIONS.

1. Ministers shall be admitted to an interest in the fund on the following terms, viz:—those under the age of 35, shall pay annually \$8; those who are 35, and under 40, \$10, 40, and under 50, \$12; 50, and under 60, \$24.

No minister whose age is 60 or over shall be admitted.

Ministers falling into arrears shall pay in addition to the regular rate \$2 for the first year, \$4 for the second year, and \$6 for the third year, but failing for four years, they shall forfeit all claims in connexion with the fund.

2. The 1st November in each year shall be the period for the payment of the annual rate. In the case of entrants into the ministry, who may desire to secure an interest in the fund previous to the 1st November, immediately following their ordination and induction, they may be admitted on the following terms, viz: if their ordination or induction has been within six months of the 1st of November, they shall pay a full rate for that year. In no case shall any have an interest in the Fund until payment has been made. Ministers, who shall not avail themselves of the benefits of the scheme within four years of their ordination, cannot be admitted afterwards.

3. In the event of any minister ceasing to labor as such in the capacity of Pastor, Professor, or Missionary of this Church, he shall no longer, (except in the case of infirmity or old age,) have an interest in or right to the benefits of the fund; always providing that one-half of the amount paid by him into the fund, shall be returned.

4. Any minister, who may have according to the provision of the foregoing regulation, ceased to have an interest in the fund, and have received back one-half of the amount paid by him into the fund, and who may again, on resuming his connexion with the Church as a Pastor, Professor, or Missionary, desire to have an interest in the fund, may be admitted on repayment of the amount withdrawn, together with the amount of rates from the time he ceased to have an interest in the fund until again connected with it; or he may re-admitted at an advanced rate, on payment of the sum withdrawn only.

The sixth of the existing regulations, it is proposed to cancel as being now embodied in the second of the proposed Regulations.

Of course it will be understood that the graduated scale of rates will only apply to those who shall hereafter become connected with the fund, and not to those already connected with it.

## YONGE STREET SEED STORE AND FLOWER GARDEN,

Established 1856.

Fresh Garden, Field and Flower Seeds,  
for Spring sowing.

THE Subscriber begs to inform his friends and the public, that his stock of Fresh Seeds is now complete, and very extensive, embracing almost every sort of Seed that is adapted to the country.

The stock of Agricultural Seeds is large and well selected, and the vitality of each sort being fully tested, the genuineness of the seeds may be fully relied upon.

It comprises a large stock of:—Spring Wheat, Spring Tares, Tartar and Poland Oats of the most approved kinds; Field Peas, including Golden Vine, and other approved sorts, White and Black Eyed Marrow, Fats; Barley, two and four-rowed; Imported Purple and Green Top Swedish Turnip, Imported White Globe do., Imported Yellow Aberdeen do., Imported Six-weeks do., Stubble do., Imported Red Round, Red Globe and several other sorts of Turnips; Long Red and Yellow Globe Mangle Wurzel; Sugar Beet, and Field Parsnip, Large White Belgian Carrot, and Spring Rape; Long Orange, Red, Surrey, and Altringham Carrot; Timothy, Orchard, and English Rye Grasses; Red and White Dutch Clover; French Lucerne, Cow, and Hungarian Grasses, Alsike or Perennial Clover; Yellow and White Millet; Early Potatoes of the most approved sorts; Corn, 8 rowed, Early Canada, King Phillip, Yellow Dutton, and several other sorts.

*Horticultural Books, and Garden Tools, Draining Tools, One Horse Ploughs, and Cultivators of all kinds.*

The Subscriber has also a full and general assortment of all kinds of Garden Seeds suitable for the country, a catalogue of which, with directions for sowing seeds, can be had gratis.

Merchants and Agricultural Societies ordering seeds in bulk will be supplied at wholesale prices.

Complete assortment of Garden Seeds neatly put up in small papers, with directions for sowing, and sold by the box, containing 150 papers at very moderate prices.

Twenty packages of Flower Seeds, choice sorts, will be sent free by post to any part of the province, to the address of any party remitting \$1, free of postage, or 25 packages, postage unpaid.

JAMES FLEMING,  
Seedsman to the Ag'l Ass. of U. C.  
Toronto, February, 1860.

## YONGE STREET SEED STORE.

CHOICE VEGETABLE AND FLOWER  
SEEDS FREE BY MAIL.

THIRTY SIX VARIETIES FOR TWO DOLLARS.

THE Subscriber, wishing to give parties who reside at a distance an opportunity to test the quality of his Seeds, will, on receipt of \$2, free of postage, send free to any Post Office in Canada, 24 Full Sized Papers of VEGETABLE SEEDS, many of them containing half an ounce of seed, and 12 Papers of Choice FLOWER SEEDS, with Descriptive Catalogue and Box included—the seeds to be of my own selection. None but the most useful and desirable varieties will be sent.

JAMES FLEMING,  
Seedsman to the  
Agricultural Association of U. C.  
Toronto, Jan., 1860.

## The Record.

TORONTO APRIL 1890.

## PROGRESS OF REVIVAL.

Accounts from various quarters show that the work of Revival is still advancing. In many places in Ireland, the movement, it more quiet and undemonstrative, is still advancing, and producing its appropriate fruits. It was stated lately by Dr. Morgan at a union prayer meeting, that he had received an interesting letter, giving an account of an extensive revival in a distant part of the country, of which nothing had been published in the newspapers.

In Wales the work has been for a considerable time advancing. A correspondence of the London *Record* says :

"Revivals in Wales have been as remarkable as in any other part of the world. The awakening has not been confined to one communion of Christians ; it has pervaded all, and has been as powerfully felt among the congregations of the Establishment as among Dissenters. It has travelled through nearly the whole of the Principality, and the Churches are everywhere rejoicing. I was last autumn in the midst of the revival in Glamorganshire. It was different to any witnessed in my native place before. I was present upwards of sixty years ago at perhaps the first revival in that country. The effects were very powerful then on the people. Great rejoicings and remarkable outward emotions appeared. The effects lately were more calm and sober; the congregations in public worship were as quiet and grave as any in England ; but a great work was at the same time carried on during the services on the minds of many ; the Spirit was blessing the Word for the enlightening and converting of souls, and leading them to Christ. It was at the end of the services the effects appeared ; it was as people went out of places of worship. The persons affected could not leave the walls of God's house; some remained in, and others returned back with weeping and lamentation, as it is said in Jeremiah xxxi. 9. They were of course received by ministers with great pleasure, and treated with much tenderness and propriety, and directed to the all-wise and merciful Saviour for help and comfort. They were consequently greatly edified and consoled. More than two hundred had joined the Church of God in my native parish before I left. It contains about two thousand souls altogether. This remarkable revival is not peculiar to one parish, or one denomination of Christians. It was witnessed, I am happy to say, in several neighbouring villages and towns throughout the vale of Glamorganshire among all Christians. We have united prayer-meetings in the adjoining villages as well as at Leicester, which seems to be under the Divine blessing. Party spirit is on the decline ; Christians of different denominations meet each other with smile and affection.

In various parts of Scotland the good work, which first commenced in Ireland, goes on with most decided results. Recently a very

marked work of revival has taken place in certain parts of Banffshire on the North East coast of Scotland. In a letter to the Editor of the *Witness*, the Rev. Mr. Williamson, Minister of the Free Church at Huntly says :

"As I have lately had an opportunity of examining extensively and minutely the present religious awakening in the villages along the seaboard of this district,—in special, Findochty, Portessie, Buckie, and Portgordon,—perhaps you will give me space in your columns to lay before your numerous readers the result of my observations. That it is a genuine religious awakening,—that is, a special awakening of the hearts and consciences of men, by the Holy Spirit, through the truth,—I entertain no doubt. The awakening in the villages I have named seems very extensive. In some of them there is scarcely a house in which at least some members of the family are not deeply moved. I visited many of the houses, and in them I found persons of all ages deeply impressed. The sturdy fishermen, blunt and frank, seemed bowed down under a sense of sin, or rejoicing in hope. The women, likewise, and also the young, were similarly affected. In some cases they seemed greatly confused, as regards their feelings, like one suddenly awakened out of sleep, stunned and amazed. In most cases they were able to give a very intelligent account of their state and feelings, of their fears and hopes. I found many powerfully awakened to a sense of sin and guilt, and in a state of great mental suffering ; others had emerged out of it, and professed to be rejoicing in Christ Jesus, and certainly their beaming faces seemed to say it was so. In all these cases I have alluded to, they were able to give a very plain and Scriptural account of the cause of their anguish, or of their joy. The work seems quite as extensive and as deep as it was in Ireland, when I had an opportunity of visiting it last summer. I am confident of the most blessed results, as regards the moral and spiritual elevation of those villages. Many of those seemingly improved will doubtless fall away, but I feel very hopeful that very many will abide the trial. Already, in some of the villages, there is a great change in the drinking habits of the people. Nothing that has yet occurred is any argument against the work being of God ; any one who knows what human nature is, how it is ready to act at such a time, and what the nature of that work of God is, which He works upon the hearts of men, when He is bringing them to repentance and faith in Jesus Christ, is prepared to expect excitement and outbursts of folly and inconsistency on the part of some. Any one who is familiar with the history of the Church of God in the past must be prepared to expect such things. The excesses at the time of the Reformation, in all lands,—and in some cases they were frightful,—are no argument, at least with Protestants, against that most glorious work of God. If Christianity is to cover the earth, if men are to be blessed in Christ, we must be prepared to expect greater revivals than have ever yet occurred,—on a much grander scale, and shaking humanity much more mightily. The work in these villages, there can be no Scriptural ground to doubt, is a glorious work of God. The follies of men mingle with all they touch,

or that touches them. Some, I doubt not, will fall away, and their last state become worse than the first ;—Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity."

In connexion with the revival we cannot refrain from adverting to the great work going on in London for the moral and spiritual good of the most degraded. Never perhaps in the history of the Church has the peculiar character of the gospel dispensation been so fully realized,—“the poor have the gospel preached unto them.” Recently meetings have been held at midnight for the purpose of assembling as many as possible of the poor degraded outcasts of the female sex, for whose souls few have hitherto cared. At some of these meetings hundreds have assembled, and, after receiving comfortable refreshments, have been addressed by such men as the Hon. and Rev. Baptist Noel, Rev. Messrs. Brock, Arthur and others. Deep emotion was exhibited on the part of many, and the movement has already resulted in the restoration to their homes and friends, of not a few of those who had long been wandering far from virtue and happiness.

Another effort lately made in the same direction has been the opening of several of the cheap theatres for public worship. This matter having been referred to in the House of Lords by Lord Dunsannon, Lord Shaftesbury, one of the principal movers in the matter, defended the course adopted, and made a most powerful and telling speech. The number of theatres open is now seven, and on a recent Sabbath evening the gross attendance was found to be 20,700, giving nearly 3000 to each. Of these only a small proportion would have any opportunity of hearing the gospel in any other way. Although in some cases the buildings were crowded with audiences of the very lowest character, the meetings have been orderly, and often a feeling of the deepest solemnity has prevailed. In the course of his speech Lord Shaftesbury said :

He had been at the Victoria Theatre services three times. On one occasion 3200 persons attended, and the place was so crammed that it was impossible to place a straw between, and from the beginning to the end nothing could be more attentive and devout than the demeanour of the auditory, and at the close of the preacher's discourse some of the wildest and most ferocious-looking were visibly affected, and left so quietly that you could scarcely hear a footfall. A solemn conviction was made upon their minds, and they only required space and repetition to make a vivid and lasting impression. The number of men at one of the services, as compared with women, was nine to one ; at another seven to three ; and he minutely inquired of a person well acquainted with the neighbourhood into the

character of the 3200 present, and he was assured that nearly 2000 of them were what were called "roughs," consisting of the most violent, disorderly, and dangerous men in London. His informant himself was perfectly astonished; and lifted up his hands in astonishment when he saw the orderly and devout manner in which they conducted themselves: adding, that when he first saw them enter he thought the meeting would have ended in disturbance and riot. The letters from clergymen were nothing but one continuous stream of congratulation and of thanks to Almighty God, that they had had such an opportunity of making known religious truths to thousands and tens of thousands of their fellow-creatures, who, without the instrumentality of these services, would have gone to their graves without any knowledge of their Saviour.

Let us pray that the same earnestness of heart, and love for Christ and the souls of men, in which such movements have originated, may be felt by us all, that we may be all found working for the Saviour and not only saying, "Thy kingdom come," but doing what in us lies to promote its advancement.

#### PROCEEDINGS IN PARLIAMENT.

We have no intention of referring to the proceedings of Parliament in any of their political aspects or relations. Our object simply is to direct attention to some points intimately connected with our moral and religious interests, and to suggest the desirableness of aiding, by petition the members who have given their attention to the matters we are referring to. Petitions are already being presented. But it is highly desirable that, from every locality, petitions, signed as numerous and respectfully as possible, should be sent forward.

One of these matters is the **SABBATH LABOUR QUESTION** in the Post Office, and other public departments. We rejoice to see that the Post Master General has already issued an order of department, according to which Post Masters are not henceforth required to open their Offices on the Sabbath, a privilege of which we feel assured most of them will most gladly avail themselves. But it is most desirable that the exemption from Sabbath labour should be extended, and placed on a more secure basis, for, according to the present regulations, it appears to be optional with the Post Masters to open their offices or not. The matter should not be left on this footing, and provision should be made for a total cessation of labour in connexion with the department, as well as on the Provincial Canals. Mr. Brown has again introduced his Bill, which we trust he will succeed in getting passed into law.

The subject of the **LIQUOR TRAFFIC** has also been brought before the House by the Hon. M. Cameron, who has introduced a Bill for restricting, and virtually prohibiting

the retail traffic. There is no question whatever that by licensing Saloons and Taverns and other places where intoxicating drinks are dealt out by the glass, intemperance is vastly increased, for every such place becomes a centre of tippling and drunkenness, and does its part in scattering abroad wretchedness, ruin, and death. Let any one impartially read the statistics of crime, which are accessible, or even look around and observe the course of those within the circle of his own acquaintance, and he cannot but admit that drunkenness is one of the most fruitful sources of vice and crime, and that drunkenness itself is extended and perpetuated by the present License system. We most sincerely wish Mr. Cameron all success in his present effort. Let his hands be strengthened by the friends of temperance throughout the community.

The **UNIVERSITY QUESTION** is another matter of public interest which is occupying the attention of the Legislature. We observe that many petitions are being presented, from the Wesleyans throughout the province, having for their object an inquiry into the management of the University endowment, and an increase of public aid to Victoria College, and others similarly situated. Such an inquiry may be useful, and will no doubt be granted. We trust however that there will be no breaking down of the endowment of the Provincial Institution. Let the institution rather be made more complete and more thoroughly equipped. We have read with care the resolutions adopted at some of the district meetings of the Wesleyans, and we must say that the framers of them draw conclusions which are not warranted by actual facts. For instance, it is assumed, and stated without any qualification that the Episcopalians, the members of the Church of Scotland, and Wesleyans are in favour of denominational Colleges, because Trinity College, Queen's College, and Victoria College have been instituted by these Churches respectively. Now the facts of the case do not warrant this conclusion. So far as Queen's College is concerned, it was instituted while King's College was still under the old regime; and it is probable that if it had been liberalized as it now is, Queen's College would never have been instituted, or at any rate would have been simply a theological College. Victoria College too was instituted before King's College was liberalized. Again the Wesleyans assume, that only Free Church Presbyterians, and Congregationalists, and a few others, the whole forming, according to our friends' estimate, only a very small proportion of the population of the province, really derive any benefit from University College. Now we have taken some pains to find out the religious denominations to which the

Students at University College belong, and judging by what we find to be the case here it certainly does not appear that Free Church Presbyterians and Congregationalists are the only parties who avail themselves of this institution.

The following is a statement of the several religious denominations to which the matriculated students belong. The number of matriculated students is 80. Of these there are of Free Church (Presbyterian Church of Canada) 20; Methodists 15; Church of England 14; United Presbyterian Church 13; Church of Scotland 7; Baptists 4; Congregationalists 2; Reformed Presbyterians 2; while Church of Rome, Plymouth Brethren, and Quakers have 1 each. These come from various quarters of the country, east and west, four being from Canada East. It is less easy to obtain full information as to the religious denominations of the occasional students, who number 97. According to the statement received by us which is correct so far as it goes, though incomplete, there are of Free Church 28; Church of England 15; Congregationalists 12; United Presbyterians 9; Methodists 5; Presbyterians (not farther specified) 5; Church of Rome 3; Baptists 1.

If the Episcopalians, and the Presbyterians connected with the Church of Scotland prefer denominational Colleges, and are anxious for the changes in regard to University College which are sought by the Wesleyans, it is certainly somewhat strange that they are not petitioning the Legislature. We do not believe that they are willing to make common cause in the work of spoliation, or division of the endowment of University College. We firmly believe that were the Province polled, an overwhelming majority would be found in favour of keeping University College, our only national Institution, in its integrity.

#### THE SEASON OF PRAYER AT RED RIVER.

Since our last issue we have received from our esteemed friend at the Red River, the Rev. John Black, an interesting account of the week of prayer in these distant settlements. He says: "The Bishop (Dr. Anderson,) moved for a series of meetings, and invited me to take part, which I did most gladly. There were meetings at all the Protestant Churches in the settlement. I was present and took part at four, and found them delightful. Three of the Episcopal clergy were with me here, the Venerable Archdeacon Hunter, Rev. A. Cowley, and Rev. John Chapman. The Church was well filled, and the people seemed to be deeply interested in the addresses. The meetings seemed to increase in interest as the week advanced." It thus appears that

while we sometimes think of the Red River territory as a cold frozen region, there is really more warmth and genial christian feeling, than in localities nearer ourselves. It is truly refreshing to find such a spirit prevailing at Red River. How much more christian-like is the course of Bishop Anderson, than that of the Bishop of Cork, who has been gaining notoriety by administering reproofs and remonstrances to the clergy and laity of his Church, who had united with the members of other denominations in prayer meetings. In referring to this matter we observe that the Rev. William McGill, Presbyterian Minister in Cork, has published a temperate reply to the attack of the Bishop of Cork. He meets the Bishop with ability, and at the same time with christian spirit, on the various points referred to, and sums up his letter in the following terms:—

“The Church of England boasts of the liberty of opinion enjoyed within her pale. Her writers inform us that she tolerates every shade of religious opinion from Jowett to Maurice, from Pusey to MacNeil; and they place her in what they consider favourable contrast to the Church of Scotland, whose discipline prevents any departure from the old Calvinistic theology of the Reformation. May a minister or member of the Church of England enjoy every liberty but that of free prayer? May he reason away one and another of her doctrinal articles without rebuke, so long as he refuses to join with a minister or member of the Church of Scotland on neutral ground in devotional services?” “This is no time, my Lord, to aliarate the Presbyterians of Ireland from their brethren of the Established Church. I am neither politician nor prophet, and yet there is something portentous in the shadows of coming events which it would be criminal to overlook. It is the dictate of sound sense as well as of pure religion, that instead of occupying a position of hostile defiance, one half against the modes of worship of the other half, the Protestants of this country should draw together as brothers, co-operate as far as possible, and cherish the truth in love, in the hope that sooner or later the day may dawn, when even their watchmen shall see eye to eye. As a sincere well-wisher of the Church of England, I regret that one occupying the high rank and office of your Lordship should have employed your *dialectic* skill to bring into disrepute and contempt a mode of worship, characterizing the Church of my fathers—a Church whose history, running up through the Waldenses of the middle and early ages, connects the present with Apostolic times. In my opinion, and you may just take it for what it is worth, the course you have pursued, I doubt not from conscientious motives, inflicts a deadly blow on evangelical religion in connection with your Church in this province. I am not the apologist of the prayer-meetings at the Athenæum. They need no defence from me. I come forward in defence of the truth and liberties of the Church of which I am a minister, in reference to the mode of worship she has adopted as most conformable

to the Word of God; and though one of those that ‘are peaceable in Israel,’ when the Church is bluntly assailed, I shall never shrink from my duty bluntly to defend.”

#### EPISCOPAL CHURCH OF SCOTLAND — TRIAL OF THE BISHOP OF BRECHIN.

For some time past there has been trouble in the Episcopal Church of Scotland. There have been several trials for heresy, the heresy being an approximation to, or an actual adoption of some of the doctrines of Popery. At present there is a trial going on, having reference to the views held and promulgated by the Bishop of Brechin, on the subject of Christ’s sacrifice. From the accusation formally brought against the Bishop, and from his defence, it appears that he really holds what is slightly, if at all, different from the Popish doctrine of the mass. In truth his views are on this point thoroughly popish. He holds that the Eucharist is a true propitiatory sacrifice for sin,—that the body and blood, soul and divinity of Christ are contained *in, with or under* the bread and wine, and that the eucharist is a continuation of the sacrifice of Christ, that in Christ is still giving his life for the sheep, pouring out his blood for our redemption.

Some of the arguments by which he supports his views are somewhat singular. The Editor of the *Edinburgh Witness* says:

One holding such an opinion would have kept as far as possible, one would have thought, from the Epistle to the Hebrews. This book appears to have been written with the special view of proving that Christ’s sacrifice was *past, and finished, and offered once for all*. It is on this point that the contrast, which is most elaborately drawn all throughout the epistle, between the priesthood of Christ and the priesthood of Aaron, is made to turn. The sacrifices of the Levitical priesthood were repeated because they were inefficient, but Christ’s was offered *once* because it put away sin. To demonstrate this is the great object of the book. We might cite many passages,—let us take but one:—“Nor yet that He should *offer himself often*, as the high priest entereth into the holy place every year with the blood of others (for then must He often have suffered since the foundation of the world); but now *once* in the end of the world hath He appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was *once offered* to bear the sins of many.”

It is to this book, we say, that the Bishop of Brechin has gone for a proof of his doctrine that Christ’s sacrifice is not *past*, but *present*—is not *finished*, but is still *being offered*; and the proof selected, besides evincing the Bishop’s boldness, shows what an important part a *comma* may play in a great controversy. The proof advanced by the Bishop is the following:—“This man after he had offered one sacrifice for sins for ever, sat down on the right hand of God.” We

beg the reader to mark the position of the last *comma* in the verse now cited. The *comma* is so placed as to join the words “for ever” to Christ’s sacrifice, and not to his session on the right hand of God. The Bishop reads the verse so as to make it express this sense,—“This man sat down on the right hand of God after He had offered one sacrifice for sins for ever.” A very curious revelation, as regards this *comma*, is given by the Rev. William Henderson, the presenter, which we here give:—

“So is it pointed,” he says, “in Dr. Burton’s Oxford Greek Testament. In the Oxford Bibles and Christian Knowledge Edition, the *comma* is after *etern*. The position of this *comma* is a curious subject for investigation. In the authenticated copy of the authorized Bible of King James, which has been published, the *comma* stands *after* ‘for ever’; and yet, in no copy of the Bible published in this country (and I have examined numerous editions of consecutive dates) have I been able to discover the same punctuation till about the year 1813 when it began to appear in the Bibles of the Christian Knowledge Society. Since then it has gradually found its way into the various editions of the Scriptures issued by that Society, as well as into several published by other parties. On the other hand, the authorized Prayer Book, as witnessed by the authenticated copy of it which has been published by Stephens, has the passage in the Epistle for Good Friday with the *comma before* ‘for ever,’ from which punctuation I can discover no departure in any edition of the Book of Common Prayer, till the Christian Knowledge Society, having commenced the transposition in their Bibles, have extended it to their Prayer Books, at least partially.”

What would it make for the Bishop though he could establish that the position he assigns of the *comma* is the right one, and that the words, “for ever” were used in reference to the sacrifice of Christ, and not to His sitting down on the right hand of God? Taken in connection with the fact, that the point the writer seeks to establish throughout the whole epistle, is that Christ’s sacrifice was offered *once*, and not *oftentimes*, that his oblation was *finished*, whereas the Levitical oblations were *never finished*, and that in this Christ’s priesthood stands gloriously contrasted with the Aaronic,—taken, we say, in connection with this fact, what could the phrase, having offered one sacrifice for sins for ever” possibly mean, but that the sacrifice was of everlasting efficacy? The session had begun, and was not that the token that the *offering* was over; and why was the offering over? Because its virtue would last for ever. We would ask further, What is it that completes a sacrifice? It is the act of dying. But if Christ’s sacrifice is not yet completed, he has not yet died; and if his life is not yet laid down, the great ransom is not yet paid.

#### ORDINATION AT BLYTHE.

According to appointment, the Presbytery of London met at Blythe, on February the 7th, for the purpose of ordaining and inducting the Rev. Archibald Currie, into the pastoral charge of the United Congregations of Blythe, Hullett, and Mgn.

ches'er. Sederunt Rev. A. D. McDonald, Rev. John Ross, and Wm Murray, Elder from Clinton. After sermon by the Rev. A. D. McDonald, from the latter clause of the 5th verse of Psalm 93rd. the edict of ordination being returned, bearing that it had been duly served, a brief narrative of the whole proceedings in the congregation with reference to the settlement of a Pastor over these congregations, and of the steps taken by the Presbytery up to the present time was given.

The congregation was then asked if they still adhered to the call given to the Rev. A. Currie, in reply to which the congregation was requested to stand up, and they did thereby signify their unanimous adherence to the call. The questions appointed by the Synod were then put to the Pastor elect, and a satisfactory answer being given, when the Presbytery did by solemn prayer, offered up by the Rev. J. Ross, and the imposition of hands, ordain the Rev. A. Currie as Pastor over the United Congregations of Blythe, Hullett, and Manchester.

The ordination prayer being finished, the Moderator formally received and admitted him in the name of the London Presbytery, and by the authority of the Divine Head of the Church to the Pastoral charge of these congregations, in token whereof, he received the right hand of fellowship from the Presbytery.

The Rev. J. Ross then addressed the Minister in an able, pointed, and suitable address. And Mr. McDonald addressed the people.

A collection was then taken up in behalf of the Presbytery's home Mission Fund, which amounted to \$3. The benediction was then pronounced, and the congregation welcomed their Pastor as they left the church.

We trust the Great Head of the Church will himself sanction the union thus formed between the Rev. A. Currie and his United Congregation, and that he may be long spared to see large and devoted congregations gather about him. *Com.*

#### ORDINATION AT BETHESDA CHURCH.

On the 6th of March, the Presbytery of Cobourg met in Bethesda Church for the purpose of ordaining Mr. Peter McDiarmid as pastor over the united congregation of Bethesda Church and Alnwick. The roads were in a very unfavourable state, but the day was fine. At the appointed hour, a large number of people had assembled, indeed the comfortable little church was more than filled with a highly respectable, and intelligent looking audience. We felt at home before them, and felt happy at the thought of the future which seemed to be opening up before

both pastor and people. The fine weather also and the beauty of the situation had their own effect in helping to enhance the pleasure to which the interesting occasion gave rise.

The sermon was preached by Mr. Lang, of Cobourg, from Ezek. 33. 30 to end. Mr. Alexander, of Percy, presided at the ordination, put the questions, offered the ordination prayer, and addressed the minister. Mr. McKenzie addressed the people. At the close the congregation gave their pastor a hearty welcome among them.

From the interest manifested by the people, and the promising character of the young pastor, we have every reason, with God's blessing, to expect good results from this settlement.

In the evening a congregational Soiree was held in the Church, which was well attended, when interesting and suitable addresses were delivered by members of the Presbytery and others.

While we congratulate the congregation on the great privilege thus in the goodness of the Lord afforded them, we cannot refrain from observing the very interesting fact, that the charges of the six ministers present on that occasion, viz: Grafton, Colborne, Cobourg, Baltimore, Bethesda, and Percy, were at one time more or less directly under the supervision of Mr. Alexander, who is now in God's good providence thus spared to see these, not scanty fruits, of his indefatigable labours at an earlier date.—*Com.*

RED RIVER.—We are just in receipt of letters from Red River, and also of several numbers of the *North-West*, of which J. Ross, Esq., M. A. formerly resident in Toronto, is now joint Proprietor and Editor. This paper contains much interesting matter relating to the Colony. We observe some strictures on Mr. McTavish's observations with reference to the mission of the Church of England in the North-West. It is denied that these missions have been so unsuccessful as represented.

KNOX COLLEGE.—It is most desirable that the contributions for Knox College should be remitted without delay. It will be borne in mind that the financial year ends on 30th April.

MANUAL OF PRESBYTERIAN CHURCH.—We have already noticed a small but comprehensive work lately published, from the pen of the Rev. Dr. McCrie. In our present issue we give a lengthened extract. It is an excellent tract, which, with few alterations, might suit the wants of our church.

MARKHAM.—The Rev. Julius Straus has accepted a call from the congregation at at Brown's Corners, and Melville Church, Markham.

OVERTURES TO BE REPORTED ON TO SYNOD.—Presbyteries are required to report on following Overtures, viz:—

1. On mode of ordaining Elders and Deacons.
2. On Licensing of Students.
3. On calling and ordaining of Ministers.
4. Also on Regulations for Government of Knox College.

#### ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

MISSIONARY ZEAL AT OXFORD AND CAMBRIDGE.—The London correspondent of the *Presbyterian Banner* says:

The two Universities of Oxford and Cambridge, are now fairly roused to missionary zeal and exertion in behalf of Central Africa. Dr. Livingstone's discoveries have prepared the way. The Church and London Missionary Societies will occupy part of the field. But the High Church party are themselves very zealous in the matter, and it is thence has sprung the movement of the two Universities. Being in the West End, yesterday, on the Deputation to the Premier, I afterwards had an opportunity of attending a great meeting at Willis' Rooms, St. James. Three Bishops—London, Oxford, and Brisbane—were present, with numbers of clergymen, and a great army of the aristocracy, male and female, filling the great room to the doors. The Bishop of Oxford was the orator of the day. He kept his priestism in the back-ground, and spoke of the "everlasting Gospel" for Africa, more than of "the Church." His speech was very able and telling, and if he was as transparent and honest as he is clever, he would be one of the greatest of living men. He seems to be in frequent correspondence with Dr. Livingstone, of whom he spoke most respectfully. Commerce and Christianity going hand in hand, it is hoped that the African slave trade may be greatly abated at its source. Archdeacon Mackenzie and a staff of missionaries are ready to go forth. They only wait for the funds necessary—£22,000 as a capital, and £2,000

ANOTHER ECCLESIASTICAL CASE.—It is stated by the English correspondent of the United Presbyterian, that the *dicta* of the Lords of Session in the Cardross case have sown the seeds of litigation in another religious community. A case involving the right of discipline in a Congregational Church, has just been brought before the Sheriff of Caithness. The prosecutor claims damages for being put out of a meeting of the members of the Congregational Church in Thurso, and insists on his legal right to remain at said meeting. He brings his action against three of the principal members.

CHINA.—Lord Elgin is again proceeding on a special mission to China. It is hoped that hostilities may be averted.

JAPAN.—Recent intelligence has been received to the effect that trade has been suspended by the native authorities, but with the approval of the British Consul General, on account of the improper conduct of British residents and other foreigners.

FREE CHURCH HOME MISSION.—The Rev. Dr. Boxburgh, Convener of the Home Mission Committee, has been addressing large meetings in various localities in behalf of this important scheme.

**AMERICAN COLLEGE AT ROME.**—A College for the education of American youths designed for the priesthood, has lately been inaugurated in Rome. In the course of an address on the occasion of the inauguration, the Pope referred in unambiguous terms to Victor Emmanuel and Cavour.

**COTE STREET MONTEAL.**—It is announced in the March number of the Home and Foreign Record, that the Rev. George Lewis of Ormiston had agreed to supply Cote Street Congregation for a few months.

**NEW YORK—THE SABBATH QUESTION.**—There is still a conflict going on between the friends and enemies of Sabbath Observance. A bill for the incorporation of a Zoological and Botanical Garden Company is making its way through the Legislature. And it is gratifying that it contains a clause prohibiting Sabbath exhibitions.

**REVIVALS IN UNITED STATES.**—We observe that Religious Newspapers speak of revivals at various places in different States, including Stewart College, Tennessee.

**CONFERENCE ON MISSIONS.**—Arrangements are in progress for holding a conference of the most experienced friends of Missions, to review the past, and consult as to future operations. Liverpool is spoken of as the place of meeting.

**DR. GUTHRIE AND THE PHILADELPHIA PRESBYTERIAN.**—Dr. Guthrie has published a letter in the Edinburgh *Witness* in reply to some remarks in the *Presbyterian* with reference to Dr. Guthrie's sentiments on slavery, as expressed at a meeting for expressing sympathy with Dr. Cheever. Dr. Guthrie proves that several of the expressions attributed to him were never used, and makes a most telling reply.

Communications, &c.

SUGGESTION OF PRAYER IN CONNECTION WITH THE OPENING OF THE SEASON.

MR. EDITOR,

Though I believe that the 21st of April would be, as really as the 21st of March, in advance of sowing time in this country, yet I thus early venture to call attention to the duty of prayer for a blessing on the coming spring. There is surely reason to think, that the abundant prayer offered throughout the churches last season was not in vain. A bountiful harvest rejoiced many hearts, and disappointed many fears. I know not if the goodness of God has in any great degree led to repentance. Gratitude was at least on many lips; and the country was not backward with its social thanksgivings. Should we not take encouragement to renew our supplications? and let it be with contrite acknowledgments of public and private sins. The interests of the province still depend mainly on the returns from the field. "Another good harvest" people are heard saying, "would be the thing to put all right?" Whether it be so or not, it is becoming that the churches evince sympathy with the temporal as well as spiritual necessities of the community, though the latter are to be our chief concern, or first. It is a judicious remark of Hooker, when apotogising for the minute references in the English Book of Prayer, to the ordinary affairs and outward or bodily safety of

men; that religion, in manifesting due sympathy with the common and pressing cares of life, only the more surely concentrates attention to its highest counsels. Among the few petitions in the a famous prayer which our Lord himself taught his disciples, (and there are but three in all for our personal interests, after the Kingdom of God,) one is for our daily bread. I will not say that this rules that exactly in the proportion of one-third, prayer for a blessing on outward things should be joined with prayer for spiritual and heavenly blessings. But the fact may well suggest whether there should not be more reference to the providence of God, and to the common cares of men, than is for the most part made in the public services. May not the prayer for daily bread expand into prayer for direction in the business of life to Him who can teach the husbandman, and so too the merchant, and the mariner, discretion? Should it not suggest petitions for safety, guidance, blessing in the choice and prosecution of lawful callings; for direction in the personal or social undertakings, the every day affairs, of each coming week; for contentment, submission, wisdom to carry ourselves suitably under all the changes of our earthly condition?

I shall only further allude to the great encouragement contained in scripture to wait on God in prayer respecting seed time or harvest; the positive command to ask of the Lord the former and the latter rains, (Zech. 10;) and the impressive illustrations of the divine power, sovereignty, and goodness taken by the sacred writers from the generation of the dew, the ascent of the vapors from the earth, the spreading and balancing of the clouds, the disposal of the small rain and "the great rain of his strength," the causing of the tender herb to spring. Yet the ends of correction as well as mercy are served by the divine disposal of the elements. And prayer is not the only antecedent either to prosperous seasons in nature, or to showers of grace on men's souls. It is with the command to repent as well as pray, that the promise is associated—"Prove me now," &c. The opening and shutting of heaven, the blessing and the curse are connected in many places in holy writ, with social reformation and declension.—See 1 Kings 18. and Mat. 3.

Perhaps before another issue of your Record, some day of joint prayer may be thought of. Meanwhile ministers and private christians need not wait for that.

I am, respectfully, yours,  
M. WILLIS.

STUMBLING BLOCKS TO REVIVAL.

No. II. Worldly Conformity.

"O for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road,  
That leads us to the lamb."

"Return, O Holy Dove, return,  
Sweet messenger of rest;  
I hate the sins that made thee mourn,  
And drove thee from my breast."

"The dearest idol I have known,  
What'er that idol be,  
Helps me to tear it from thy throne,  
And worship only thee."

The light streaming from the sun in straight lines would be liable to constant obscuration, were it not that objects around us become so many reflectors, sending off obliquely from their surface its borrowed rays. These have no light in themselves, but become luminous through the flood of light poured within and around them from the grand central orb. Thus in this dark world are christians expected to shine, the sun of righteousness having risen upon them, and radiating through them. "Ye are the light of the world." To each one of them it is said "Arise, shine! for thy light is come, and the glory of the Lord has risen upon thee." If the light that is in them prove darkness, how great is that darkness. Nothing prevents you, as a whole, from arising and shining, so effectually as when the children of Zion are found under perpetual eclipse—hiding their light under a bushel, instead of letting it so shine before men, that they might see their good works, or causing it to be dimmed by the vapors of this earth, to which they too closely cleave, instead of walking in the light of God, "and shining with holy beauties."

When, by those who have named the name of Christ, the temper of the worldly is cherished,—when the company of the worldly is with ill-disguised satisfaction kept; when the ways of the world are greedily run after, when the practices of the world are without scruple indulged in, when the pleasures of the worldly are too plainly the heart's delight, then is the Holy Spirit grieved, and from a church composed of such compromisers, his reviving, refreshing influence will be withheld. Such gross inconsistency will be an intimation the most unmistakable, that His presence is not sought. Travellers tell us that over and around the Dead Sea birds cannot live. Whether this be so or no, at all events, in such an atmosphere of death as we have described—where christian professors having a name to live are dead,—lovers of pleasure rather than lovers of God, the bird of paradise, the Heavenly Dove, cannot exist. From such an unwholesome region, expanding his wings he flies away.

When the spirit of worldly conformity is in the ascendant within the church, how can we expect these without to be brought in. "Better remain as we are," they will say, "than join a company entertaining such sentiments and feelings, engaging in such a style of conversation, exhibiting an example so bad; What have we to gain by connecting ourselves with a cause of whose influence these are the fairest specimens: of whose interests these are the acknowledged advocates."

Alas! that so often christian professors should fail in having a good report of those who are without, and lay themselves open to the inquiry, "What do ye do more than others?"

The piety of the primitive converts was magnetic. They drew disciples after them. Men took knowledge of them that they had been with Jesus. "Fear came upon every soul," a solemn awe which true holiness inspires amongst the most godless. And in these last days, when in so many lands Pentecost has been restored, the same feeling has revived. "Many shall see it, and fear, and shall trust in the Lord." Christians living earnest,—saying to those around them, by their lips and lives, "come with us for we



will do you good, for the Lord hath spoken good concerning Israel," have been met with the ready response, "we will go with you for we have heard that God is with you." But have not many of us exerted a repelling rather than an attractive force? Seeing our inconsistencies have not many sneered instead of feared, and rejected instead of trusted in the Lord? Men have taken knowledge of us, not that we have been with Jesus, but that we have been with the world,—not that we have walked with God, like two walking together in sweet fellowship because they are agreed, but that we have walked in the counsel of the worldly, and stood in the way of sinners, and the shy memento, the scathing carcase, the flippant joke, or the chuckling taunt.—"Art these also become one of us?" evince that, with all its faults, the world admires consistency, and that however much such worldly-minded professors may sneer at vital piety as a being pharisaical and fanatical, straightlaced, or religious overmuch, the world itself realizes in some measure the awkwardness and unseemliness of such an unnatural alliance, and the accuracy and propriety of the divine verdict, "What concord hath light with darkness, or the temple of God with idols? And what concord hath Christ with Belial, or he that believeth with an infidel?"

Thus not merely do inconsistent professors amongst us prove obstacles in the way of the descent of the Holy Ghost, but obstacles in the way of them that are without, saying one to another "Come and let us join ourselves to the Lord." "They are obstacles also, in the way of the the genuine people of God. They are a grieve to them. Their contact is chilling. The warm gushing sympathies of such finding no responsive chord struck in their souls, no congeniality in their intercourse, no sympathy on their part with their ardent emotions, no support in their evangelistic aims and aspirations, they are thrown on themselves: they miss the benefit of cordial reciprocity, till even they themselves begin to wax cold, and to forget their first love. Inconsistent professors are as icebergs, resting motionless on the bosom of a calm, cold sea, against which some dash only to be drowned in perdition, while with others the thermometer sinks, because of the freezing influence exerted all around.

A few words with those Christian professors who are conforming to the world, whether it is the ambitious aiming at worldly honors, or too eager grasping after worldly possessions, addictedness to worldly pleasures, or any of the other diversified forms which such conformity assumes.

Consider the nature of your profession. Having named the name of Christ, you have in the most solemn manner promised to "depart from all iniquity," to "deny ungodliness, and every worldly lust, and to live soberly, righteously, and godly in the world," to avoid the very appearance of evil, "hating even the garment spotted by the flesh;" to "abhor that which is evil, and to cleave to that which is good."

You have professed yourselves essentially to differ (1 Cor. iv. 7.) from the world around, to be "children of God by faith in Christ Jesus" to be heirs with God, and joint heirs with Christ Jesus;" to be "new creatures in Christ Jesus;" to be "witnesses" for God, to be "lights in the world amid a crooked and perverse generation;" to be living

temples of the Holy Ghost."

Consider your "high vocation. You have been called out of darkness into marvelous light, to show forth the praises of Him who hath called you. You have been called, not unto uncleanness but unto holiness; and as He who hath called you is holy, so are you exhorted to be holy in all manner of conversation." You have been "called" in such terms as those—"Come out from among them, and be ye separate, and touch not the unclean thing." "Depart ye! Depart ye! Go ye out from thence, touch no unclean thing. Go ye out of the midst of them (11 Cor. vi. 17.—Is. 52. 11.) Ye see your calling brethren. Decern not then conformity to the world a being "righteous overmuch" for "even hereunto were ye called."

Consider the nature of that religion you profess. Among other things, all tending to what is holy and heavenly, it is emphatically this, that a man "keep himself unspotted from the world," and they are its true professors who have rank among "the few names that have not defiled their garments," who appear not as "spots in our feasts of charity." The very essence of pure religion and undefiled before God, is embodied in such unmistakable formulas as these:—

No man can serve two Masters, for either he will hate the one and love the other, or else, he will hold to the one and despise the other. Ye cannot serve God and Mammon.

Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Mat. vi. 24; James iv. 4. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eye, and the pride of life is not of the Father, but is of the world." John 15. 16. Consider the character of that world out of which you profess to have "come," and which it is one special province of "your faith" to "overcome."

It is designated, "this present evil world," and the "whole" of it is said to "be in wickedness." Your Master "testifies" of it "that the works thereof are evil," and draws this striking picture of those worldlings with whom you are so fond of com-mingling. "Ye are from beneath, I am from above; ye are of this world, I am not of this world. John 3. 23. "Consider Him." Think of the character he bore, and the course he pursued here with reference to the world. Everywhere did he denounce it, and declare that it was one grand design of His Advent to "deliver us from this present evil world." He gave Himself for us, that he might redeem us from all iniquity, and purify us to Himself a peculiar people, zealous of good works.

With this grand purpose of His death, link his spotless life, and remember, that in that he has left us an example, that we should follow his steps. "He was holy, harmless, undefiled, and separate from sinners." When did he ever allow of a truce in that keen war, the first "declaration" of which is wrapt up in the bosom of the primeval promise. "I will put enmity between the and the woman, and between thy seed and her seed." In this uncompromising hostility, he expects his followers to resemble Him. "He that saith he abideth in Him, ought himself also so to walk even as He walked. He desires them to be

separate from the world in the manner and measure that he was himself. "Ye are not of the world, even as I am not of the world.

He takes for granted that they will stand out against the world's maxims and manners as He did, and tells them plainly that they must lay their account with, in doing so.—"Ye shall be hated of all men for my name sake. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

And what is the burden of His Prayer in their behalf? "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

"Now consider this" ye who feel disposed to come to a parley with the Enemy, and to overleap the great dividing line between the opposing hosts. The mind of the Captain of salvation is manifest, even though the points at issue, in which you are inclined to compromise, were of "doubtful dispute," (which can be proven otherwise,) it would still be your duty never to surrender.

You cannot over estimate the importance of your having a good report of them that are without, and "giving no offence in any thing" that your profession "be not blamed." "Lest you should hinder the Gospel of Christ," in all things let "your conversation be as becometh" that Gospel. For the "offence of the cross," you are not responsible, but if through any inconsistency of yours, any be "offended,"—should any thing in your demeanour form a stumbling block, over which some poor brother may fall headlong into perdition; (although it must needs be that such offences come,) yet oh! remember! "Woe be to him by whom the offence cometh."

R. F. B.

#### NEW YORK CORRESPONDENCE— REV. MR. GUINNESS.

Mr. Guinness has at length visited New York. His stay at Philadelphia was much protracted, on account of the long sustained, and still increasing interest in his labours. He delivered 130 sermons in that city, and conversed personally with more than a thousand individuals on the state of their souls. About two months ago he left Philadelphia in order to come to New York, but having stopped at the intermediate cities to preach by the way, was followed by friends from Philadelphia, who induced him to return and resume his labors there. I am told that the Hicksite Quakers of that city who are, it is well known, Unitarian in their sentiments, have been much moved by his ministrations. Many of them have been awakened, many, we trust, have found peace in confessing Jesus their Lord and Master.

The interest excited by Mr. Guinness' labours in New York is already very great. On last Sabbath evening, I went to the church at the corner of 14th Street, and 2nd Avenue, more than an hour before the time appointed for the service. The people were assembling, and half an hour before the service began the house was as full as it could be; all the aisles, the pulpit stairs, and the platform were crowded. Mr. Guinness' voice is rich, musical and impressive. His manner is unstudied and natural. His

gestures are at times very graceful, reminding one of the celebrated Gough. His features frequently beam with love and holy rapture. His enunciation is remarkably distinct, though it is sometimes hurried, when his ideas appear to come too rapidly and to struggle for utterance. The great characteristic of all, however, is his overwhelming earnestness. He seems resolved to waste no energy or thought on any thing but the great object of winning souls to Christ. I have heard many speakers with voice more musical, with eloquence more enrapturing, with general delivery more finished; but since the days of Chalmers, I have never heard any man more earnest. Guinness will probably never approach Chalmers, or many others that might be named, in eloquence, but in fervid appeals to the conscience, in soul-searching addresses to the sinner, I have never heard this young evangelist surpassed, if indeed ever equalled.

In the afternoon of last Sabbath I went to hear Dr. Hoge, the colleague of Dr. Spring in the Brick Church on 37th Street. He is a man of about 35 years of age; and he is now the most rising pastor in the city as a preacher. He too is very earnest and impressive. His sermon however evidently shows more elaborate and studied preparation. It wanted the feeling of spontaneity which Guinness' discourses suggest. Dr. Hoge spoke most of his sermon without referring to his manuscript, but towards the close he seemed more inclined to use it. Mr. Guinness never uses any notes, but his sermons are generally well arranged and digested. I observed that both of these preachers are accustomed to continue the same general theme through a series of discourses. Dr. Hoge's serial subject was Faith. Mr. Guinness's the Priesthood of Jesus.

Mr. Guinness is now 35 years of age. He has been four years in the ministry. His theological studies were pursued among the English Independents; but he is a native of Dublin, and is of true Milesian or Irish origin. The fervid utterance and unhesitating fluency of his delivery are characteristic of his lineage; but they have received a baptism of holy influence.

I went yesterday to see the model of Solomon's Temple. It is represented on a scale of one foot to 21. The lady by whom it was designed was present. Her lecturer was sick and absent, so that she herself explained the plan and arrangements. The audience are supposed to stand in the Court of the Gentiles. The court of the women is opposite the main entrance to the inner court, and is surrounded with chambers and piazzas. One half of the model can be drawn away on castors, so as to allow the spectators to stand in the interval. We were thus enabled to look into the interior of the Temple, properly so called, and see the Ark of the Covenant, the Golden Candlestick, and all the other arrangements. There is of course much about the model which is merely fanciful; and I observed one thing which seemed to disagree with the description of Solomon's Temple as given in the Bible. In the model the porch before the Holy Place spreads out with wings beyond the main building, whereas, in the Temple of Solomon, the porch corresponded in length with the breadth of the building, before which it was erected; besides the chambers for the priests were erected against the wall

"both of the temple and the oracle," but not against the wall of the porch, so that the porch must have been narrower than the building behind it, resembling in this respect the square towers, which are often built as bellries in front of Episcopal Churches.

There were a few other minor details which might not bear critical inspection; but the whole work is excellent, and its exhibition from city to city, must tend to awaken an interest in the study of Bible History. I was glad to see a large number of children from one of the public schools come in, and manifest much pleasure in looking at the model.

I am, &c.,  
NEMO.

OBITUARY—MR. F. BARCLAY, INNISFILL.

In the Township of Innisfill there have been several sudden deaths during the fall and winter, forcibly reminding us that we cannot tell what a day may bring forth.

One of the most striking cases was that of Mr. Francis Barclay, one of the Deacons of Innisfill Congregation. On the morning of the 13th February, he took breakfast with his family as usual. Between nine and ten o'clock, A. M. he was seized with apoplexy, and continued speechless until he died between three and four o'clock the same afternoon.

Verily our breath is in our nostrils, and there may be only a step between us and death.

Mr. Barclay was a native of Canonbie, in Dumfriesshire Scotland.

After the disruption he cast in his lot with the Free Church, and was ordained a Deacon several years becoming to Canada. Between nine and ten years ago, he removed with his family to this country, where he has been deservedly respected for his integrity, general intelligence, and kindness of disposition. During the last twelve months, he was a member of the Deacons' Court, and also treasurer in this Congregation, and discharged the duties thus devolving on him much to the satisfaction of all concerned.

The sudden removal from amongst us will be felt not a little by the Congregation and neighbourhood.

He leaves a widow and a numerous family to mourn his loss.

Missionary Intelligence.

FREE CHURCH OF SCOTLAND—INDIA.—We regret to learn that Dr. Duff had recently a severe attack of fever. By latest accounts his health was in its usual state. The annual examination of the Calcutta Institution, and its subordinate seminaries had lately taken place. Many interesting particulars are contained in the last number of the *Home and Foreign Record*. It is stated that during the annual session, five adults, and about the same number of children had been baptized. Of the adults admitted, one of the most promising had gone to visit his mother, who was said to be very ill, and since then all access to him is refused, and the Missionaries are entirely in the dark as to his state. How strong are the nets which heathenism seeks to throw around its victims.

The following is a table of the number of pupils at the various seminaries in Calcutta and neighbourhood:

MALES UNDER INSTRUCTION.	
At Calcutta.....	995
“ Chinsurah.....	578
“ Bansbaria.....	298
“ Culna.....	311
“ Mahanad about.....	100
	<hr/> 2282

FEMALES UNDER INSTRUCTION.	
At Calcutta.	
Mrs Ewart's School.....	97
Dr. Duff's School.....	70
Orphanage.....	33
	<hr/> 200

At Chinsurah.....	25
“ Bansbaria.....	50
“ Culna.....	96
“ Mahanad, about.....	50
	<hr/> 421

There are also about 50 boys in a small School, superintended by Bihari Lal Singh, who is now in Europe, making of males 2332 and a total of all pupils of 2753.

At Madras the work is proceeding in an encouraging manner. Thirteen vernacular services are kept up weekly, exclusive of the daily services at Dr. Paterson's dispensary. There are also weekly vernacular services at the stations in the country. A native Church has been formed, with the Rev. P. Rajahgopal as Pastor, and a membership of eighty seven, the Church has been on the system of raising funds for the support of ordinances amongst themselves. The number of pupils has increased during the year, there being about 4000 boys, and 761 females. The medical department has been successful. About 6000 new patients have visited the dispensary during the year.

INDIA MISSION OF IRISH PRESBYTERIAN CHURCH.—The March number of the Missionary Herald says:

The Revival in the Church at home finds its parallel in the Church in India. Read the brief narrative of the following cases by our brother, Mr. Dunlop Moore.

In a former communication (says Mr. Moore) I informed you of a very unusual religious interest manifested by some converts and inquirers. Some most gratifying indications of the same feeling have since occurred. Let me mention one or two examples. There is a blind boy in Gogo who is without father or mother. He was in the habit of coming to the Mission-house for charity, when I sometimes talked with him. Feeling an interest in the boy, I got my house-keeper to take care of him. He is possessed of much quickness of perception, and has a singularly retentive memory. I was pleased with the progress he was making in acquiring Christian knowledge, but had no reason to believe that it had deeply affected his heart. However when I was in Surat the Catechist Chagan wrote to me, stating that, while on the Lord's-day he was conducting public worship, David, the blind boy's cries had interrupted the service. He was afterwards asked what had made him manifest such emotion. He replied that he felt himself to be a great and proud sinner, and that Christ had endured infinite suffer-

ings on his account. This was the cause of his crying. The Catechist had, at the time of this occurrence, been reading and expounding the fifty-third chapter of Isaiah and the twenty-sixth chap. of Matthew. I hope that after a little this blind boy may be useful among the people of his estate, as he is very intelligent, and can readily commit to memory portions of Scripture and religious books, which he can recite to those that will listen to him. I might give you several other instances of persons who seemed deeply affected while hearing the Word preached.

On a certain Sabbath, the ninth chapter of Daniel was read, after which I made some remarks upon it. A sermon on a different subject followed. Towards the close, a woman who has long been a member of the Church, though not a very satisfactory or lively Christian, commenced to cry violently. It was a considerable time before she was restored to composure. She then stated that she had been thinking how earnestly Daniel had prayed, and made confession, and sought mercy. Throughout the sermon her mind was absorbed with these reflections. She became painfully conscious of her own defects in the exercise of prayer. While thus musing, she was seized with a sudden fit of trembling, and found it impossible to refrain from weeping. Since this event this woman's spiritual state seems much improved. I have further to mention that on the 16th October I baptised a Bhil woman, named Part, together with her two infant sons. She was formerly instructed by Mrs. Wallace. Her husband, too, was desirous to be baptised. But though I have bestowed much pains in teaching him, and though he seems most anxious to learn, yet his progress in Christian knowledge did not appear to me so advanced as to justify me in admitting him to the fellowship of the Church. I trust that he will persevere in striving to become acquainted with the way of the Lord more perfectly, and that the dulness of apprehension under which he labours may not prevent him from ultimately acquiring, through the enlightening influence of the Spirit, a more satisfactory knowledge of the truth as it is in Jesus.

It is also stated that three persons have been added to the Church by baptism, one the infant of parents who were Church members, and the other two adult Hindoos.

**JEWISH MISSION OF JOHN PRESBYTERIAN CHURCH.**—The Rev. Dr. Craig, in an interesting letter published in the Missionary Herald, urges the necessity of an effort for the erection of a place of worship. Dr. Craig has been greatly blessed in his work. He says:

In Calcutta, Jerusalem, and Syria—in Port Natal, at the Cape, and on the West coast of Africa—in Australia, in South America, and in the United States of America—in Finland and Poland—in Bohemia, Moravia, and Hungary—scattered over all the German States—may be found former members of our Church, and fruits of our mission, working sometimes with great success in the spread of the Gospel. How each of the brethren and sisters sought the Lord and how they found Him, how they devoted themselves to His work and how they laboured, and are

labouring, is a story which would fill volumes, but which seems to say that the Mission-work in Hamburg should be continued, and consolidated by the building of a Church.

A brother in Christ who is now a preacher of the Gospel in America writes me to tell that since he first found the Lord Jesus in Hamburg, twelve years ago, he has never had really one unhappy day, but feels each day more and more how many claims the Lord has on him for all he possesses. Another brother writes from New York, sending a subscription for our church, and telling us how they pray for us and ours every day, and how he and his wife never knew what it was to have peace till they found it with Jesus in our little circle, and never knew what it was to want it since. Of these two I may say, that they had been sunk to the lowest stage of infidelity, and had been wonderfully saved from committing suicide before they made our acquaintance. Two brothers who were converted in our Sabbath-schools write me, the one from Christianburg, the other from Quitta on the West coast of Africa, that the Mission work, especially among the young, is very prosperous, and that they depend on us not to forget them in our prayers. A sister writes from Russia that a great work of grace is going on, and that many souls are being won for Christ. She and her accomplished family have as much work as they can do in helping to pull the net, which is very full of fish. A brother writes from Denmark, "When I left you and reached this place, I preached the last sermon I heard from you, as well as I could remember it, and four individuals were converted under that sermon. The same discourse I repeated few days later, and the whole assembly were melted to tears. I have reason to hope that six have been savingly impressed." A Jewish brother writes me, "Do come soon. We a long to see you. Oh! what a different home you will find now from what it was when you first called on us. We did not then know the Lord." A Jewess writes, "Before you came, I was as ignorant as the beast of the field. Now my Bible is my constant companion. It is sweet to my taste, for I know in whom I have believed." Another Jewess on her death-bed looks up as I ask her whether she has any fears now, and with tearful eye replies, "How can I fear! I were an ungrateful wretch to fear that Jesus, who has borne my sin all away, would leave me now. I know that the Father himself loves me with the same love with which He contemplates His only begotten Son, for His Word says it; and no one can pluck me out of His hand." These were her last words. She closed her eyes and fell asleep.

Yesterday, I sat by the bed side of a dying christian. She was nearly 80 years of age. A loving daughter sat by her side bathed in tears. Every comfort that earth could give to solace the last hours was there. That mother in Israel was triumphing in her risen Redeemer, and longing to be with Jesus. The daughter said her heart was like to burst with joy, to see her dear mother dying in faith. "It is just eight years," she added "since I brought my mother from Dresden to live with me. At that time she knew nothing of Jesus, nor I either. And now we are both pardoned, and accepted, and washed in the blood of the Lamb." The first sermon ever she heard in our Church awakened her,

and the second brought her weeping to the cross of Christ. She has since then been eminent for piety and holiness. That is the third death-bed I have lately attended, where ladies of between 70 and 80 years, had been suddenly converted, and had attained a very high pitch of communion with God before their decease.

The proportion of Jewish converts has been much smaller, and their progress in the Christian life on the whole less satisfactory than was the case among Christians; but, so it has pleased him from whom all good gifts come. And I dare not, without being unfaithful to my ordination vow, refuse to work where the door is opened, be it among Jews or Gentiles. Many Jews have heard the message of mercy, many of our Church members help me to carry the truth into their houses, and who can tell what fruit it brings. I was travelling some years ago, and reached a strange town where I had no acquaintance. Walking up the streets, I met a group of happy boys, that had been out on a holiday excursion with their teacher. The teacher ran across the street and took me by the hand. "Perhaps you do not know me," he said, "but I know you well. I was once in Hamburg and heard you preach, and that sermon brought me to the cross of Christ, where I have found pardon and peace."

A lady, the daughter of a very godly merchant, whose father was long since dead, had travelled very much, and for thirty or forty years had been crying to God for light and comfort. She came to Hamburg, and told the late Amelia Sieveking the story of her mental agony. She advised her to come to us, and so in the very first meeting the cloud that for years had rested on her dispersed, and she saw Jesus as a sinner's friend, and heard his voice saying, "come to me all ye that labour and are heavy laden." Time would fail me to tell of the way in which the earnest fervent prayers of the Church on our behalf, have been heard and answered. A Protestant clergyman in Bhen-a came to complain of some tracts that I had distributed in the houses of his parish, and the result of our conversation was, that he came to Hamburg and spent six weeks with me. On his return he took for his text 1 Cor. xv. 1—10; and preached to the astonished congregation. This day is this word fulfilled in your ears, and from this day forward, I preach nothing else but Jesus Christ and him crucified. That brother is preaching faithfully still in one of the most important parts in Austria.

One member of our Church whose history may be given in the words of inspiration, "where sin abounded grace did much more abound," has been to my certain knowledge the means of bringing fruit fifty-fold. A plain unlettered man with the grace of God in his heart, and the words of peace on his tongue, he has under favourable circumstances been so owned of God, that I would say the number of those who by his influence have found eternal life, would be nearer a hundred than fifty. I know one family consisting of a mother, four daughters, and a son-in-law, who all acknowledge it was he that first showed them the way of life.

MISSION AMONG THE GREEKS.

The Rev. P. Constantinides is at present

labouring among the Greeks in Constantinople and neighbourhood, as the Missionary of the Free Church in Nova Scotia. We copy from the *Colonial Presbyterian* the following letter, from which may be seen the nature of the work in which Mr. Constantides is engaged.

MY DEAR BROTHER :

I received your kind letter a few days ago, and I was delighted to hear from you. You have brought before me the images of dear friends whose kindness I can never forget, and of the happy days I spent among you—days which I look back upon as the happiest moments of my life. I love to hear from any of you, but I seldom enjoy this privilege. With great delight I would avail myself of your invitation, and enter into a correspondence with you; and although I have hardly time to attend to all my engagements, I shall do my best to inform you now and then of what is going on here. I have sent a full account lately to Mr. Stewart, the Convener, of the state of things here, and it is likely you have seen parts of it in our *Record*. The Lord has been encouraging me mightily. I preach twice every Sabbath to a considerable congregation of Greeks, about forty of whom are regular Protestants. I lecture also twice during the week, on Tuesday and Thursday evenings; and these, our weekly meetings, are as fully and as regularly attended as our Sabbath services. When I came here first I preached in the open air, and several times I had about one hundred hearers. Rains and cold have put an end to our open-air preaching, and I was obliged to find a place wherein we might meet. The poor people gave me all the help they could, and with the expense of £20 besides, I got up a room which will hold about sixty people, and there we meet now. But I am glad to say that even this place is too small for us sometimes. Several Greek families have left their Church and joined our community, and there are several more ready to come out. I have opened a school for boys and girls here, and we have about seventy pupils. But our school room is very inconvenient, and too far out of the village, and as the roads are very bad during the winter, most of the little boys and girls cannot go out. Taking all things into consideration, I think we should try to build a church and a school-room here as soon as possible. The door is open, and effectual, the adversaries few; the Spirit of the Lord seems to be working powerfully on the hearts of the people. Now is the acceptable time, now is the day of salvation; and if we neglect the blessed opportunity, it may pass away never to return again! Oh, what could not be accomplished here now, had we the proper and sufficient means! Everything is ready; there is work here more than I could attend to, and the first thing which we want now is a regular place of worship—a Church. A neat little church would be a great help to the promotion of the work; it would stand in striking contrast to the gloomy image-crowded chapel of the Greeks: it would give a firm standing to the Evangelicals here, and it would make our mission known throughout the Greek Church. I purpose, therefore, (D. V.) to pay once again a visit to Nova Scotia and New Brunswick, and interest my friends to

help me in this momentous undertaking. A sum of about £2000 sterling would cover the expense. It would be one of the best purposes to which some Christian money might be devoted.

About seven miles from here stands Brusa, a considerable town. One of the wealthiest and most influential inhabitants of Brusa—a Greek—joined our community very recently, and is very anxious that a missionary should settle there. There are several other families of the first class who talk of following his example, but there is none to guide them. What glorious opportunities are these! How vast, how ripe the field before us! How limited and deficient our means of gathering immortal fruit into life eternal! You shall hear again from me. Meanwhile commending you to the grace of the Father, I remain, my brother, ever yours in Christ,

PETROS CONSTANTINIDES.

Miscellaneous Articles.

JOYS TO COME.

Will not that joyful be,  
When we walk by faith no more,  
When the Lord we loved before,  
As brother-man we see;  
When he welcomes us above  
When we share his rule of love,  
Will not that joyful be?

Will not that joyful be,  
When to meet us rise and come,  
All our buried treasures home,  
A glad some company!  
When our arms embrace again,  
Those we mourned so long in vain,  
Will not that joyful be?

Will not that joyful be,  
When the foes we dread to meet,  
Every one beneath our feet,  
We tread triumphantly!  
When we never more can know,  
Slightest touch of pain or woe,  
Will not that joyful be?

Will not that joyful be,  
When we hear what none can tell,  
And the ringing chorus swell,  
Of angel's melody!  
When we join their songs of praise,  
Hallelujahs with them raise,  
Will not that joyful be?

Yes! that will be joyful be,  
Let the world her gifts recall,  
There is bitterness in all,  
Her joys are vanity!  
Courage, dear ones of my heart!  
Though it grieves us here to part,  
There we will joyful be.

H. C. Von Schiecknitz. From Sacred Lyrics from the German.

PRESBYTERIANISM FOUNDED ON SCRIPTURE.

1. Presbyterianism appeals to express Scriptural institution. The laws of Christ's house must be embodied in Holy Scripture; and to Scripture must the first and final appeal be made, if we would discover, not indeed the minor details or the minute ramifications, but the essential guiding principles of the New Testament system. These

may be reduced under the following heads:—

(1.) Scripture teaches *presbyterial equality*. "Ye know," said Jesus to his apostles, "that they that are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so it shall not be among you" (Mark x. 42, 43). This first principle points at an essential distinction between the spiritual government of Christ, and the natural governments of this world. In the latter, which are derived from God as the moral Governor, we have the king as supreme, and a graduated scale of governo-s under him, ruling over each other. In the other, which is derived from Christ, there is but One possessed of supreme authority, and none of His servants are permitted to exercise lordship over each other. "One is your Master, even Christ, and all ye are brethren." The same spirit, which afterwards led one class of Christian ministers to usurp dominion over their brethren is rebuked by the beloved disciple in the case of "Diotrephes, who loveth to have the pre-eminence amongst them" (3 John 9).

The New Testament, indeed, speaks of bishops, presbyters, and deacons; but it does not follow that these were three orders of Christian ministers. "Bishops" and "presbyters" were, in fact, the same class of functionaries under different designations. This appears from the two names being used interchangeably. Paul sends to Ephesus for the elders (*presbyters*) of the church, and to them he says, "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers (*bishops*) to feed the church of God" (Acts xx. 17, 28). The word *bishop* is never used in the New Testament to signify the office of oversight over ministers, but only over the flock of Christ. "The elders (*presbyters*) which are among you I exhort, who am also an elder (*presbyter*): feed the flock of God which is among you, taking the oversight thereof" (acting as the *bishops* thereof) (1 Pet. v. 1, 2). Bishops and presbyters have the same qualifications (Titus i. 5, 7) and the same duties (1 Tim. ii. 1, 5, v. 17). In short, we hear of "the bishops and deacons" (Phil. i. 1); for these were distinct orders and functions in the church; "the bishops," or overseers, being the rulers, and "the deacons" being the servants of the church. But we never heard of "the bishops and presbyters;" for these were, in fact, the same functionaries, under different designations.

The apostles sometimes call themselves presbyters, but never bishops. As inspired apostles, their office was extraordinary and untransferable; they had the foundation of the Christian Church, and, with the view of perpetuating its government, they ordained them *presbyters* in every church" (Acts xiv. 23). But in all ordinary acts of government, we find them associated with the *presbyters* whom they ordained (Acts xv. 2, 23). As ministers and rulers, therefore, they are succeeded by the presbyters of the church. It was to a "preaching" and "baptizing" ministry that our Lord gave the promise, "Lo, I am with you always, even unto the end of the world" (Matt. xxviii. 19, 20).

(2.) Scripture teaches *presbyterial rule*. Paul addresses himself "to all the saints in Christ Jesus which are at Philippi, with

the bishops and deacons." This shows that in the one church at Philippi there was a plurality of bishops or overseers, as well as a deacon. The same thing appears from the exhortations so frequently addressed to the Christian churches: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. xiii. 17). That these church-rulers were pre-byters appears from 1 Pet. v. 1, 2. The presbyters ruled the church in common. But it is equally apparent that among these presbyters there were some set apart to the work of the pastorate. Thus, in the above chapter, it is written, "Remember them which have the rule over you, who have spoken unto you the word of God" (Heb. xiii. 7). And the distinction between these teaching presbyters, and those whose office was simply that of ruling, is plainly brought out in 1 Tim. v. 17: "Let the elders (presbyters) that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine." Here we find the office of "the ruling elder."

The Epistles to Timothy and Titus, who were evangelists, employed by the apostles to travel from place to place, preaching the Gospel and establishing Christian churches, furnish us with the inspired pattern of church polity; and from these Epistles we learn that the ordinary government of the church was committed to bishops, or overseers of the flock, who ruled it in common. Neither pastor nor bishop can produce any scriptural title to rule alone, or perform any act of jurisdiction independently of the council of presbyters.

(3.) Scripture teaches presbyterial action. We find the rulers thus appointed engaged in certain acts of jurisdiction. We find them in the act of ordination. The presbyters of Antioch consecrate Barnabas and Saul to the work whereunto the Holy Ghost called them (Acts xiii. 1-3). Timothy the Evangelist had been ordained to his office "with the laying on of the hands of the presbytery" (1 Tim. iv. 14). We find them engaged in synodical action, being associated with the apostles in the synod that met at Jerusalem (Acts xv). This, we conceive, was clearly a case of appeal from the church at Antioch to a council composed of apostles and presbyters at Jerusalem. It was not to the apostles alone as inspired men; for in that case, one apostle might have decided the question, and there would have been no room for a mutual consultation or discussion. But the appeal was made to the apostles in their character as church governors, in which capacity the presbyters of the church were conjoined with them, in deliberation on the question, in "the epistle" that was written, and in "the decrees which were delivered unto the churches for to keep" (Acts xv. 6, 23; xvi. 4).—From *Manual of the Presbyterian Church in England,* by Dr. McCrie.

#### LATEST DISCOVERIES IN AFRICA.

A letter was read before the American Geographical and Statistical Society, on the 5th inst., addressed to that body by the celebrated African traveller, Dr. Livingstone, dated from Tette, Zambesi. In his letter Dr. Livingstone gives some interesting particulars of his latest discoveries.

Referring to his explorations of the Zambesi river, he says:

We are all quite sure now, that, during at least eight months of each year, a steamer of four or five feet depth of draught could trade without embarrassment. The reason why so little has been known about the Zambesi may have been the branching in the stormy promontory by which it was hidden from navigators. And these easy-air geographers, dreaming over the geography of Ptolemy, actually put down the Zambesi as flowing into the sea at Quilimane, which in his days it probably did, though not a drop of Zambesi water in ordinary circumstances reaches that port. Had some branch of the Anglo-Americans planted their footsteps on its banks, the world would have known all about it long ago; and no one would have ventured to play with the river as has been done, making it lose itself and flow under the Kalahari desert.

Dr. Livingstone and his party ascended a branch of this river, the "Shire," and he gives some account of the people and things along its banks, thus:

So far as we can ascertain, this river has never been explored by Europeans before. One part of the luxuriant valley of the Shire is marshy and abounding in lagoons, in which grow great quantities of the lotus plant. The people were busy collecting the tubers, which, when boiled or roasted, resembled chestnuts. They are thus real Lotophagi, such as are mentioned by Herodotus. Another part of the valley abounded in elephants. Herd upon herd appeared as far as the eye could reach; and noble animals they were. We sometimes chased them in our little streamer; for the Shire branches off occasionally, and forms islands. The upper part of the valley is well peopled, and many of the hills are cultivated high up. But never having seen Europeans before, they looked on us with great suspicion. They watched us constantly, well armed with bows and poisoned arrows, ready to repel any attack, but no incivility was offered when we landed, nor were our wooding parties molested. The greatest coward fires first; so, thinking we had as much pluck as they, we did not lift a gun, though we saw them ever ready to fire, or rather shoot. We did nothing to make us ashamed to return, and, if we have their confidence, we may go farther. They had abundance of provisions and sold them at a cheap rate; also cotton of two kinds—one indigenous, short in the staple, but very strong and woolly to the feeling—the other very fine and long in the staple. We bought a number of specimens of their spindles and yarn, and, as it was quite equal to the American uplands—did not offer them any American seed. The cotton plant is met with every where, and though burned down annually, springs up again as fresh and strong as ever. They grow sugar-cane too, bananas, manioc, etc. The men are said by the Portuguese to be very intelligent, but very wild. The women wear the lip ornament, which is a ring, about four inches in circumference, and nearly a quarter of an inch thick, passing through a hole in the lower lip, which is thus made to protrude slightly. I am thus particular [the Doctor is somewhat waggish] in case our own ladies, who show a noble perseverance when fashion dictates, may wish to adopt lip ornaments.

Of the climate, and the health of the party, Dr. Livingstone, in conclusion, writes as follows:

"We were warned by the fate of the Niger expedition not to delay among the mangrove swamps of the delta—the very hot beds of fever. We accordingly made all haste away, and we took daily a quantity of quinine. The period of the year which I selected, though not the most favorable for navigation, was the most so for health, and, thank God! our precautions were successful. The Kroomen, from Sierra Leone, have had more of it than we, till a short time ago, when it was the most unhealthy season of the year even to the natives. We find too, that, so far from Europeans being unable to work in a hot climate, it is the want of work that kills them. The Portuguese all know that so long as they are moving about they enjoy good health, but let them settle down, and smoke, or drink brandy, fever follows, and the blame is all put on the climate."

We observe that intelligence has been received from Dr. Livingstone up to December last. He and his party had ascended the Shire far beyond Lake Shirwa to Lake Nyassa. The former they found 90 miles in length, and the latter of still greater magnitude.

At the same meeting Mr. Folsom introduced M. Du Chailu, the African traveller, who read a paper detailing his adventures for four years in Central Africa, under the meridian, among the cannibal and other tribes. The trade of these savages, he said, seemed to be confined to an exchange of dead bodies on which to feed. Human bones were found in large quantities, everywhere around their villages. He was never in danger among them, inasmuch as he was regarded as a magician, and they were afraid of him. The tribes of negroes in Central Africa, other than the cannibals, were numerous. He had visited thirty-five of them, but found, notwithstanding that, the country was generally very sparsely populated.

The gorilla, that terrible monster which bears such an unpleasant likeness to man, formed perhaps the most interesting topic of M. Du Chailu's lecture. Its existence was long doubted by naturalists, and to America belongs the credit of discovering, or rather re-discovering it. The lecturer exhibited the skull of one of these animals, and gave a description of their habits, size, strength, etc., in terms with which, from their frequent publication, readers are sufficiently familiar, but which were listened to on this occasion with new interest from the fact that the speaker had seen and shot them in their native haunts. Their tremendous roar, he said, could be heard four miles off, and the beating of their hands upon their chest—a mode of expressing their anger—is audible at a distance of one mile.—*Exchange Paper*

#### INFIDELITY OF THE WESTMINSTER REVIEW.

This able Review does not appear to be improving in its theology. A recent number contained an article on "Christian Revivals" of a decidedly infidel character. This article has called forth many able answers. A writer in the *Presbyter*, after

stating the views of the author of the article on Revivals says: "Our author shows—unwittingly—what is the real difficulty in his own case, without Christianity—the humbling and self-denying doctrines of the Gospel—crossing the proud and selfish inclinations of the natural heart. Here is where 'the shoe pinches' beyond all question, verifying all that God's Word says of the enmity, rebellion, pride, and selfishness of the poor fallen human heart." He adds:

"Other statements in the above extract show that the writer ventured beyond his depth, when he set himself up as an expositor of Scripture. And the fact that any man of even his intelligence, can repudiate the doctrine of the fall of man, with all the demonstrations of the fact which we witness daily on every hand in the conduct of men and God's providential dealings with us, and, by consequence, suppose that the all-wise and holy God made man just as he is—we say, such a blunder as this is of itself sufficient evidence that in his moral nature at least there is a 'screw loose' somewhere. And if farther evidence were needed, we have it in the additional fact that he is after the 'genuine ore of Christ's teaching,' he in the above extract, repudiates some of the very things which Christ taught, and treats his requirements as unreasonable and cruel! Consistency, thou art a jewel!

"Again, the reviewer says—'If we turn to the man of science, and consider the difficulties which he has to encounter in becoming a Bible Christian, they seem so numerous and insurmountable, that we can no longer wonder at the fewness of scientific converts,' &c. A little more than a century ago, we just now remember, there lived in England a certain 'Sir Isaac Newton,' who had the reputation of knowing something about science, and of whom David Hume, (good authority, we suppose, with our author,) testified that 'In Newton the island may boast of having produced the greatest and rarest genius that ever rose for the ornament and instruction of the human species.' The said Newton evidently differed from the sage of Westminster—for he was a 'Bible Christian,' and thought it worth while to write a commentary upon the Prophecies of Daniel, and the Apocalypse, besides other religious works. What a pity that that this modern luminary had not arisen a little earlier, to have given Newton a few lessons in philosophy and science, and so have saved him from believing in the inspiration of the Bible, including that portion of it which teaches that Joshua commanded the sun and moon to stand still, and that the shadow went back ten degrees upon the dial of Ahaz, &c.—what a pity!

"In keeping with the foregoing, is his assertion, that 'ignorance is a condition of the first importance' in a revival of religion. We always thought the Reformation of the 16th Century was a great revival, of which Luther was one of the first subjects, and subsequently its prominent promoter. Among its trophies, further, were such men as Melancthon, Zuinglius, and Calvin. The first named, at the early age of 25, had the reputation of being the profoundest thinker and scholar of his age. Later days

have brought upon the stage such ignorance as Knox, Owen, Butler, Paley, Chalmers, &c.; and in our country such as the Edwardses, Dwight, Mason, the Masons, *et al.* both among the living and the dead. Oh Dr. J. A. Alexander, who has just ceased from his labors, we risk nothing in saying, that in point of native endowment, and literary and scientific attainment, his little finger was thicker than the thigh of the entire corps Editorial of Westminster.

"But it is not necessary to pursue the subject further. Facts known to all the intelligent, are in direct contradiction of all the reckless assertions of the Westminster philosopher. And if 'Bible Christianity' is to be set aside, what are we offered in its stead? A cold system of rationalism—of intellectual deism. The 'real Christianity' of philosophers and scholars, which is offered us, is that in which 'the moral nature asserts its inherent dignity, beauty and sufficiency, as the impelling motive of heroic action, as well as the security for justice and generosity in daily life.' Such a religion, he says, will 'warm without inflaming, and nourish without surfeiting.' Whether our author will show us results produced by his proposed religion, such as he is forced to confess have been produced in the moral renovation of society in Ireland, by the revival, it will be time enough to consider his system—for, in our ignorance, we are still disposed to adhere to the Christian test, which accords with the Baconian inductive system—the tree is known by its fruit."

#### AN AMERICAN'S ACCOUNT OF THE CITY OF JEDDO.

An American officer on the "*Pomphallan*" writes to the *Boston Courier*, from Jeddo, Japan, October 5th, 1854, as follows:—

"But what shall I say of this greatest and most singular of all cities? A volume is needed to describe it, without attempting to give its history. I have read of old Nineveh and Babylon below the ground, and seen and handled the works of art which have been disinterred and created so much admiration on both sides of the Atlantic; but one living *Jeddo* above the ground, is worth a hundred old cities below it.

I cannot give you an idea of it, it is so unique, so unlike everything but itself, and so impossible, as you will think. I have seen several places of interest and maintained a cool head, but I was bewildered and confounded when I saw this. It is situated on the western shores of this charming gulf, twenty miles wide, by twenty-four long, to which the Lake of Tiberias is nothing, except in the memory of the sacred feet which once trod its shores. It stretches for twenty miles, and more, along a beach of semi-circular form, with its horns turned outwards, and along which a street extends, crowded with blocks of stores and houses, and teeming with moving crowds; while shopkeepers, artisans, women and children, seem equally numerous within doors, and at the doors. Indeed a dozen or fifteen miles might be added to the length of the city in this direction, since there is nothing but an unbroken section of towns and villages for this distance, which are as populous and as well built as the city itself. In crossing the city from the shore

to the western outskirts, I have walked two miles and a half, and then proceeded on horseback for ten miles more, making twelve and a-half in the whole, while in other places it may be wider still. According to the lowest estimate, the city covers an area equal to seven of the New England farming towns, which were usually six miles square. And all is traversed by streets, usually wide, well constructed, perfectly neat, and crossing each other at right angles—streets lined with houses and stores as compactly as they can be built, and crowded with moving or stationary masses, as thick as our Washington Street or New York Broadway, at least for considerable distances. The population is estimated generally at three millions, which Mr. Harris, our minister, thinks no exaggeration. For my part, judging from what I have seen when I crossed the city from side to side, I should be willing to add as many millions more; for the living moving masses seen from sunrise to sunset, and everywhere the same, fairly seemed beyond computation. One city, as large as seven fine towns in Berkshire county, and containing a population three times as large as the whole State of Massachusetts! That is enough to think of for a moment.

Several streams run through the city. I counted five, though one or two might be canals. The largest is about twenty rods wide, over which a well constructed bridge is thrown, from which distances are measured to all parts of the empire. It is the mile stone of Japan. Boats and junks by means of these rivers and canals permeate all parts of the city. There is nothing magnificent in architecture; most of the houses being of one story only, though some are of two, and are plain though always neat both within and without.

Some of the palaces of the Diannais, or hereditary princes, however, are an exception; one which I happened to see being of exquisite beauty in the structure, in the spacious court before it, and in the gateway, and trimmed and trained bushes which made the hedge, and the dwarf trees which planted in front to adorn it.

The imperial quarters occupy the centre of the city, and are situated on an elevation from which you have a distinct view of the city. These quarters are called the citadel, and are surrounded by a deep and wide moat and a massive wall, whose circumference is eight or ten miles. No one is admitted unless a dignitary or high minister, or foreign ambassador. One gate was open thro' which I could look within; but saw nothing but houses. Tall cedars spread abroad their branches, giving all the signs of life which were to be seen in this imperial solitude and prison. But the whole was massive and imposing, evincing a high degree of art and civilization. No walls surround the city, no towers and fortresses rise within; nor did I see so much as a gun or a solitary soldier.

The striking peculiarity of the city is its numerous tall trees, with luxuriant branches, and groves, sometimes of acres, which give to the city at many points, the air of a forest. There are, also, in so large a territory, swells, and even considerable hills, perched on the summit of which, and half buried in the solemn trees in which it is embowered, a fine Buddhist temple is sure to

peer out, the fairest spots in creation being selected for the worship of the devil.—*Exchange Paper.*

GOD'S PROVIDENCE IN LITTLE THINGS.

Perhaps in nothing does the discrepancy between what we know and what we realize, make itself more manifest than in regard to the providence of God in little things. We know that it must be true that He, in whose hand our breath is, and whose are all our ways, must shape all the minutest events of our life, and exercise guiding control over the whole current and flow of our daily activity. And yet how little do we feel that this is so; how slow we are to recognize its tokens; how sceptical, when some event seems to push the thought of a present and interposing God upon the mind!

It is one of the special points of interest about the Book of Esther, that it brings out so clearly the interposition of God's providence in a little thing, as the hinge on which all the interest of its narrative turns. Those who are familiar with Melville—whose sermons, so rich in thought, yet so disfigured by a seductive and dangerous mannerism, have been almost more popular with American readers than with English hearers—will re-call a discourse which is built upon that culminating point of the Book of Esther—the first verse of the 6th chapter—where the Divine interposition makes itself manifest.

Mordecai is sitting in sackcloth and ashes; the bloody decree for the extirpation of the Jews—a decree of Medo-Persian inflexibility—has gone forth; and Haman, its miscreant instigator, is in such favour at court, that he has builded a gallows, in expectation of gaining permission to hang Mordecai the next day upon it. Congenial night has closed in upon the scene, and there is no visible channel through which relief can flow. The king has retired to his couch, and as far as any human intellect can conjecture the future, the dawning of the next day will begin the work of slaughter, which will not cease until Mordecai, and his nation, and the Queen herself, shall have been destroyed.

In this perilous juncture, God's providence interposes by a little act. Some buzzing insect; some slight indigestion; some unusual closeness of the air; some trilling, and to human eye, perfectly natural cause, disturbs the king's repose. He tosses uneasily upon his couch. He bethinks himself that the sound of reading may lull him to the rest he seeks. He calls his servants. They bring the roll of the chronicles of his realm. It is unrolled to just that spot where record is made of a conspiracy against the king's life, years before, averted and punished by the honesty of Mordecai. No history of reward follows. The king arrests the reading to inquire, "What honor and dignity hath been done to Mordecai for this?" It is replied that nothing has been done for him. The circumstances had glided out of the royal recollection. Ahasterus, now reminded of it, and regretful that such fidelity should have remained unrewarded, charges his mind with the subject for consideration on the morrow. And when Haman comes, at an early hour, to ask permission to hang the Jew, the king, first obtaining

from him an idea of what ought to be done to the man whom royalty delighted to honor, (a programme dictated by Haman's own hope that it was intended for himself,) commissioned him to take Mordecai, and honor him in that way before the multitude.

Thus the tide was turned. That sleepless hour, the opiate from the chronicles, with the new phase into which it brings Mordecai, changes and reverses the whole future. The murderous decree is counteracted; Haman is hanged upon his own gallows-tree; and the chosen nation is preserved for the centuries of its fate yet unfulfilled.—*Exchange Paper.*

Corner for the Young.

HOW TO BE HAPPY.

"Many people try hard to be happy. They indulge in pleasures, and make it the business of their lives to seek happiness. Yet they fail to find it, and get only disappointment and discontent. And the great cause is, that they live for self. Now the following incident suggests a more excellent way, and shews that true happiness is to be found not in the path of selfishness, but in that of self denial.

"Bessie, there is a peach for you, the finest I have seen this season" said a gentleman to his little daughter. It was temptingly beautiful, and the color was most lively. It was the first one that the little girl had seen that season; and yet she held it in her hand, lost in thought.

"May I take it to cousin Mary? She is sick, and nothing tastes well to her, and she has been wishing so much for a peach." "Yes if you like." And away she flew on the wings of love. She went softly into the sick chamber, laid the peach before her sick cousin, and glided from the room. The little sufferer, as her parched lips were moistened with the delicious juice, declared that it made her almost well.

Now Bessie was much happier, than if she had herself eaten the peach. How would you have acted, if in her place?

HYMNS OF THE USEFUL LITTLE GIRL.

A little girl I am indeed, and little do I know,  
Much help and care I yet shall need, that I may wiser grow,  
If I would ever hope to do things great and good, and useful too.

But even now I ought to try, to do what good I may,  
God never meant that such as I should only love to play,  
And talk and laugh, and eat and drink, and sleep and wake, and never think.

I may, if I have but a mind, do good in many ways,  
Plenty to do the young may find, in these our busy days;  
Sad would it be, though young and small, if I were of no use at all.

One gentle word that may speak, or one kind loving deed,  
May, though a trifle, poor and weak, prove like a tiny seed,  
And who can tell what good may spring from such a very little thing.

Then let me try each day and hour, to act upon this plan,  
What little good is in my power, to do it while I can,  
If to be useful thus I try, I may do better by-and-by.

S. S. Magazine.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. 1 Samuel 14.
2. Isaiah 53. 4, 6, 10; Mat. 1. 21; John 12. 23-33; Heb. 9. 26-28; Hebrews 10. 4-10; 1 Peter 2. 24.
3. Sins of omission, Galatians 3. 10; and commission, 1. John 3. 4.
4. Proverbs 20. 7; Rom. 8. 17; Ex. 19. 6; Rev. 1. 6; Is. 40. 11; Mat. 5. 14; John 13. 33; 1 Pet. 2. 5; Deut. 33. 1; 1 Cor. 6. 15.

QUESTIONS FOR NEXT MONTH.

1. What is the meaning of Apocrypha?
2. What prophet describes our Lord's quiet and meek patience under grievous sufferings, and how was his description verified in the actual life of Christ?
3. Give texts to shew, that all men sinned in Adam.
4. Mention ten titles of saints, that begin with the letter O. P.
5. What chapter makes most mention of the word of God.

A RIDDLE FOR THE YOUNG.

1. The 1st letter in the name of a nephew of David.
2. The 3rd letter in the name of the most famous ancient city.
3. The 6th letter in the name of the father of the faithful.
4. The 4th letter in the name of a wife of David.
5. The 6th letter in the name of the 5th king of Judah.
6. The 2nd letter in the name of one of the 12 apostles.

These six letters make the name of a Levite, who joined David in the desert, while fleeing from Saul.

MONEYS RECEIVED UP TO 20th MAR.

COLLECT.	
A. Chalmers, Esq., Otago, formerly a Deacon of the Renfield Church Glasgow	\$24 00
Williams	42 00
Owen Sound	14 00
Innisfil \$2.50, Barrie \$5.20, Essa \$3.	18 00
Thorah and Eldon	50 00
Red River, Kildonan	\$23 84
" Little Britain	11 85
Zorra	35 69
Pembroke	82 00
Inverness	4 00
Perth	25 00
Aldboro	27 52
Aldboro	17 00
Clinton, (Rev J. Murray)	3 35
Scarboro, Knox's	\$30 09
" Highland Creek	7 75
	57 75

Tilbury and Mersea.....	25 00
Aylmer.....	10 00
McNab Street, Hamilton 2nd instalment	35 00
Riversdale.....	4 00
Fingal.....	28 00
Knox's Church Toronto additional \$17-	
83, making total of.....	\$64 77
Friend at Owen Sound.....	2 00
Belmont \$11, Yarmouth \$10.....	21 00
Gananoque.....	48 00
Sullivan and Glenelg.....	24 20

FOREIGN MISSION.

Cold Springs.....	5 00
Brock, Front.....	\$12 00
"    Rear.....	1 83
Reach.....	2 20
Ashburn \$1.35, Utica \$2.13.....	7 48
Binbrook \$4.60, Saltfleet \$3.03, Seneca	
\$2.14.....	9 85
Thorah and Eldon.....	57 00
North Gower.....	\$5 50
Gloucester.....	3 90
Norwood.....	4 80
Martintown \$5, Williamstown \$5.....	10 00
Caradoc.....	1 00
Cornwall.....	7 70
Whitby.....	3 07

SYNOD FUND AND BUNTON MISSION.

Streetsville.....	10 71
Plympton.....	3 00
Cartwright.....	7 00
Norwood additional.....	20
McNab Street, Hamilton.....	26 00
Quebec.....	44 00

FRENCH CANADIAN MISSIONARY SOCIETY.

Indian Lands \$5, Boxboro \$2.....	\$ 00
------------------------------------	-------

WIDOWS' FUND.

Red River, Kildonan.....	\$11 92
"    Little Britain.....	5 92
Gananoque.....	6 00
Keene.....	2 22
Cornwall.....	6 30
Knox's Church Toronto.....	45 00
Cooke's Church Toronto.....	24 00
Rev. T. Wardrope; Rev. W. Lochend, sen;	
Rev. A. McLean, East Paslinch; Rev. John	
Gray.....	17 81

BINARY FUND.

Binbrook and Saltfleet.....	4 52
-----------------------------	------

COLLEGE BUILDING FUND.

A Friend at Cobourg, W. R.....	9 00
--------------------------------	------

MISSION TO AMERICAN INDIANS.

A Friend.....	10 00
---------------	-------

HOME MISSION FUND—PRESBYTERY OF TORONTO.

A list of contributions will appear if possible in next issue, by which time it is hoped full returns will have been received.

MISSIONS OF FREE CHURCH.

Mr. A. McKinlay Perth, for Jews.....	5 00
--------------------------------------	------

DONATION TO MUSEUM OF KNOX COLLEGE.

From Rev. S. B. Smith, per Mrs. Willis. Specimen of African Cotton, from settlement of "African Civilization Society."  
From H. Miller, Esq., specimens of Shale.

The Treasurer of the Colportage and Publication Committee, acknowledges receipt of the following sums received since meeting of Synod, on account of Books, viz:

Rev. John Alexander, Brantford.....	\$16 00
"    J. Alexander, Norval.....	19 00

" A. T. Holmes, Chinguacousy.....	17 00
" D. Wardrope, Bristol.....	13 00
" Mr. Mitchell, Milton.....	2 00
" W. B. Clark, Quebec.....	28 00
" W. Blain, Springville.....	26 00
" Mr. White, Osgoode.....	6 00
" James Nisbet, Oakville.....	55 87
" Mr. Steven, Paris.....	3 71
London Presbytery.....	150 00
Rev. Robt. McArthur, St. Louis de	
Gonzague.....	\$27 00
" Mr. Scott, St. Sylvester.....	20 00
" M. Y. Stark, Dundas.....	12 50
" W. McLaren, Belleville.....	10 00
" James Black, Caledonia.....	15 00
Mr J. Alexander, Barrie.....	8 00
Berlin Cong., per Rev. A. C. Geikie.....	6 00
Rev. J. Jamieson, Dunville.....	3 00
" R. F. Burns, St. Catherines.....	35 05
McNab St. S. School, Hamilton.....	8 50
Rev. John Gray, Orillia and Ora.....	22 50
" W. Craigie, Simcoe.....	9 19
" Geo. Cheyne, Saltfleet.....	10 37
Ayr Congregation per Mr. McNeil.....	3 00
Rev. J. Crombie, Inverness.....	15 00
" Rev. J. W. Smith, Grafton.....	8 00
" J. McTavish, Beaverton.....	20 00
" Peter Currie, Vankleek Hill.....	4 00
" A. McLean, East Paslinch.....	27 00
" Henry Gordon, Gananoque.....	8 00
" Dr. Boyd, Prescott.....	6 25
" D. Cameron Lechiel.....	16 00
" James McConcehly, Leeds.....	7 00
	\$637 37

DONATIONS, &c.

Rev. James Adams, King.....	\$ 8 00
East Paslinch, per Mr. McLean.....	10 00
Montreal, per Mr. Inglis.....	140 00
	153 37

\$790 00

CONTRIBUTIONS TO THE STUDENTS' MISSIONARY SOCIETY.

Per H. Fletcher, Student,	
Beaverton.....	\$24 50
Wardsville and Newbury.....	6 25—\$30 75
Per T. McGuire, Student, Malton.....	10 00
A Friend.....	09 88
Per Mr. Mackey, Student, Georgetown.....	6 00
St. Vincent, per Mr. James Bole.....	4 00
Mariposa per L. Cameron, Student.....	2 00

JOHN HESLOP,

Treasurer.

RECEIPTS FOR RECORD UP TO THE 20th MARCH.

VOL. XVI.—A. Chalmers, Otago; Rev. A. F. McQueen, Skye, J. McIntyre Williams, G. Young, Tilsonborough; C. D. Reid, Hamilton; J. Louson, Mrs. Sanderson, Wm. Wyatt, Jas. Bailie, R. Wark, Thos. Wark, Jas. Torrance, R. Kyle, H. Morton, Archd. Ferguson, D. Ferguson, Jas. Stirling, Mrs. McLean, Mrs. L. Brown, J. Court, J. Redpath, Joseph McKay, Marian Douglass, Thos. Davidson, H. Vennor, John Cameron, Jr., Fanny White, Montreal; J. McNaughton, Mal. McGregor, A. McKeerchar, A. McNaughton, D. McKeerchar, Elder, D. McKeerchar, Thos. Bennett, A. Fisher, Joshua McGregor, Rev. D. Gordon, A. Robertson, Donald Ferguson, Mal. Fisher, Angus Cameron, Duncan McKeerchar, Hugh McArthur, Athol; D. Davidson, W. McIntyre, John McKee, Charles McDonald, Peter McEae, Alex. McDonald, Jno. McEwan, P. Kennedy, McCrae, P. Fisher, P. McNaughton, Nutfield, John Stewart, R. Hall, Binbrook; R. Little, Innisfil, J. Ralston, Lefroy; D. McCreman, W. Murray, L. Cameron, J. McDougall, D. S. Henderson, Woodville, M. McNab, Owen Sound; P. Ewing, W. Ew-

ing, Westport; D. McIntyre, Kintail, J. Maitland, Colborne; J. A. Chambers, West Winchester; W. Gibbitt, W. McLeese, Ross; J. Yuil, M. Anderson, D. McEwan, Ramsay; A. R. McKenzie, Alexandria, J. S. Laddlow, L. McQuarrie, M. C. Campbell, Rev. A. Currie, Blythe, C. McKenzie, Kintail, W. Chalmers, C. Robertson, J. Robertson, Musselburgh; Anton Jones, P. McTavish, Nithurg; A. Kippin, J. Kippin, Rutherford, J. J. Cadan, P. McIntosh, J. Stewart, Shakespeare; J. Black, Demorestville, A. Patterson, Gilbert's Mills; Mrs. Dr. Moore, W. Brown, Pieton, H. McPhail, Cartwright; A. McKenzie, Aberfoyle; R. Young, Esquire, Esqueving; Mrs. Gun, Greenock, Scotland; A. McCausland, St. Vincent; A. Nelson, Scarborough; J. Brown, Wm. Ross, Esq., Toronto, P. Reikie, Dunville; G. Goodwillie, Georgetown; Mr. Coleman, S. Turnbull, Mono Centre, T. Mair, Guelph, W. Bell, Winchester, J. Irving, West Winchester, A. Black, Bentinck, Mr. R. Kingan, Peterboro, \$1 50. A. Fraser, C. H. Morgan, H. Jackson, G. Underwood, A. Pringle, J. Sides, D. Brodie, Colbourg, H. Hutchison, Wm. Barber, Crosshill; J. Dewar, R. Kelly, Smithville; A. Judd, Esq., A. Allan, Madoc; J. Coulter, J. Forin, Belleville; Sergt. J. Brown, Amherstburg; R. Stewart, Munro and McNaughton; T. Hill, A. Patton, Rev. J. Anderson, Lanester; Donald Morrison, St. Polycarpe; J. McLean, Norwood, J. Bole, St. Vincent; A. Graham, Glenoe, A. Campbell, Newbury; S. W. McFarland, A. Waddell, J. Fletcher, T. Grieve, John Chuzy, Colbourg; S. Brown, T. McNeil, Baltimore; Rev. Mr. Cassils, Quebec; \$18 50. J. Black, Fingal; Rev. J. H. McNaughton, Scotland; Mr. Starr, J. Draffan, Wm. Dowsley, J. G. Elwood, Wm. Anderson, John Cameron, Alex. Stewart, Thos. King, John Henderson, Thos. Wilkinson, H. Shepherd, F. L. Lathrop, Brockville; Mrs. Carr, Toronto; Mrs. Dickson, Paris; A. Mitchell, Linton; J. F. Wright, H. B. McAllister, W. Ross, Vienna; R. Short, Keene; W. Mack, J. McPhee, Cornwall, Joseph Reid, J. Weir, Prescott.

ARREARS:—J. McIntyre, Williams; J. Louson, Montreal; R. Little, Innisfil; Mr. McNab, Owen Sound; J. Maitland, Colborne; J. A. Chambers, West Winchester; A. R. McKenzie, Alexandria; P. McIntosh, J. Stewart, Shakespeare; W. Riddell Bandon; J. W. Langmuir, W. Ross, Pieton, A. McCausland, St. Vincent; Rev. M. Gibson, Owen Sound; G. Goodwillie, Georgetown; A. Black, Bentinck; A. Fraser, C. H. Morgan, A. Pringle, Colbourg; Sergt. J. Brown, Amherstburg; S. W. McFarland, A. Waddell, J. Fletcher, T. Grieve, Colbourg; R. Montgomery, Cartwright; J. Borland, Keen; A. Campbell, Newbury; J. Bole, St. Vincent.

WESTON COUNTY GRAMMAR SCHOOL.

The Fourth Quarter of the present session will commence Monday, the 2nd of April, when MR. LOGAN will have accommodation for additional Boarders.

Prospectuses to be had on application to Mr. Logan.

To Students looking forward to a Divinity Course, a considerable reduction is made in terms.

REMOVAL OF OFFICE.

The General Office of the Church has been removed to Knox College. Letters and moneys may be left at Mr. Bain's, King Street East, immediately under the former office.



NEW BOOKS JUST RECEIVED.

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

Dr. J. A. Alexander on Acts..... \$2 70  
 " " Psalms..... 4 00  
 " " Mark..... 1 38  
 The Cottage and its Visitor..... 0 55  
 Idols of the heart, by A. L. O. E..... 0 53  
 The Christian Mirror, do..... 0 55  
 Gotthold's Emblems..... 1 13  
 Arnot's Roots and Fruits Christian Life,  
 Thomson's The Land & the Book, reduced  
 Lillie on Thessalonians..... 2 20  
 Nonsuch Professor—Republished..... 1 10  
 Robertson's Sermons, 5th vol..... 1 10  
 Dr. Cumming's Great Tribulation, 2 ser. 1 10  
 Captain McClintock's Narrative of the  
 fate of Franklin..... 1 00  
 Edinburgh, Notes for S. S. Teacher,  
 each year to be had separate..... 0 20  
 Scheme of Lessons for do, per 100..... 0 60  
 McDuff's Hart and Water Brooks..... 0 65  
 Winslow's Precious Things of God..... 0 83  
 Missing Link, by Author of Book and  
 Story..... 0 83  
 Kate and Effie, or Prevarication..... 0 55  
 Dr. Tyng's Captive Orphan..... 1 16  
 Prince's Power of Prayer, cheap edition,  
 Ryle's Exposition of Luke, 2nd vol..... 1 10  
 Trail's Christian Graces..... 1 10  
 Life of A. N. Groves (The friend of King)  
 Sermons by Guinness..... 1 10  
 Spurgeon's Sixth Series of Sermons..... 1 10  
 Paul the Preacher, by Dr. Eadie..... 1 38  
 Spurgeon's Smooth Stone..... 0 66  
 Beecher's Life Thoughts (cheap edition)  
 Malan's Bethany and Magdala..... 0 45  
 Dr. Hamilton's Life of Wilson..... 1 10  
 Life of Mrs. Winslow..... 1 10  
 Dr. Hodgo on 2nd Corinthians..... 1 10  
 Life of Captain Bates..... 0 80  
 The Best Things by Dr. Newton..... 0 80  
 Mrs. Gatty's Book, Notes in the Sunbeam  
 &c. 7. vol..... \$1 00  
 Dr. Guthrie's Saints' Inheritance..... \$1 00  
 The Earnest Christian, Mrs. Jukes..... 0 75  
 Memorials of the late Dr. Love..... 3 50  
 Olshausen's Commentaries, vol. 6th..... 2 00  
 Collins' New and Matchless Family Bible  
 is complete now, and at various prices,  
 according to the style of binding.

Also, a choice assortment of Pulpit Bibles,  
 both English and Gaelic, Communion Vessels  
 and Tokens, and Session, and Presbytery Minute  
 Books, &c.

New Books! New Books!!

The Atonement in its Relations to Law and  
 Moral Government by Albert Barnes... \$1.10  
 Arago's Biographies of distinguished  
 Men, 1st and 2nd series, 18 10 each. 2.20  
 Lewis' Physiology of Common Life part 1 0.15  
 Goethe's Ballads, by Aytoun and Mar-  
 tin..... 1.50  
 D'Israeli's (the Elder) Curiosities of Lit-  
 erature, 3 vols..... 3.30  
 " " Amenities of Lit-  
 erature, 2 vols..... 2 20  
 " " Character of Men  
 of Genius, &c., 1 vol..... 1 10  
 " " Calamities of Au-  
 thors, 1 vol..... 1 10  
 Bryant's Letters from Spain..... 1 38  
 Rev. Wm. Ellis' visit to Madagascar... 2 75  
 Life and Times of John Milton, by Pro-  
 Masson, vol. 1..... 2 75  
 Ministry of Life, by the author of Min-  
 istering Children..... 1 10  
 Life of Socrates by Grote..... 0 63

Every New Book of value. ☐  
 JOHN C. GEIKIE,  
 King Street, Toronto.

TO KIRK SESSIONS.

At the suggestion of friends the subscri-  
 ber has prepared, and now has for sale, Blank  
 Books for Baptismal Registers, at prices from  
 \$1 to \$2 50 each, neatly half bound. Also,  
 constantly on hand

SESSION RECORDS,

Made of the best material, and in the strongest  
 manner. Sermon Paper, &c., &c.

JAMES BAIN,

Bookseller and Stationer,  
 46 King Street East, Toronto.

October 25th, 1859.

THE FAMILY TREASURY  
 OF SABBATH READING.

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

RECOMMENDATORY NOTICES.

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

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

From the Rev. J. C. Ryle, Helmingham, Suffolk

The name of the Editor is a sufficient guaran-  
 tee for the future character of "THE FAMILY  
 TREASURY." The reading public may confiden-  
 tly expect that in its pages the strict supremacy  
 of Scripture will always be maintained, Christ  
 will have his rightful offices, faith will have its  
 lawful place, the Holy Ghost will be duly hon-  
 oured, and love towards all who love the Lord  
 Jesus be continually inculcated.

From the Rev. Robert S. Candlish, D. D., Edin-  
 burgh.

I thoroughly agree in Dr. Guthrie's recom-  
 mendation. I have the utmost confidence in  
 Mr. CAMERON'S editorship, and I believe that,  
 under the Divine blessing, he will more than  
 realize, in this New Periodical, the expectations  
 naturally raised by his manner of conducting  
 the "Christian Treasury."

From the Rev. Thomas Guthrie, D. D., Edin-  
 burgh.

AUTHOR OF "THE GOSPEL IN EZEKIEL," ETC.

From the very remarkable skill and success  
 with which my friend Mr. Cameron conducted  
 for many years the "Christian Treasury," and  
 to which I have often borne testimony, I had no  
 doubt that the work to which his labours have  
 now been transferred would be equally honour-  
 able to him, and useful to the public, and would  
 start at once into the high position to which,  
 among popular religious Periodicals, the "Chris-  
 tian Treasury," attained under his management.

From the Rev. John Caird, A. M., Glasgow,

AUTHOR OF "RELIGION IN COMMON LIFE," ETC.

"THE FAMILY TREASURY," more than sus-  
 tains the high character of the well-known  
 "Christian Treasury," formerly conducted by  
 the Editor of the present Periodical.

Testimonials in favour of the "Family Treas-  
 ury" have been received also from the follow-  
 ing clergymen, viz:—

Rev. Dr. Robertson, Professor of Church  
 History, Edinburgh; Rev. Dr. Glover, Edin-  
 burgh; Rev. Alexander Ralcliff, London;

Rev. Dr. R. Buchanan, Glasgow; Rev. Prin-  
 cipal Fairbairn, Glasgow; Rev. Dr. Morison,  
 Editor of *Evangelical Magazine*; Rev. And-  
 rew Gray, Perth; Rev. Dr. Gould, Edinburgh;  
 Rev. J. H. Rigg, Stockport; Rev. Dr. Andrew  
 Thompson, Edinburgh; Rev. W. M. Bunting,  
 London, &c. &c.

TERMS FOR THE

FAMILY TREASURY,

PUBLISHED MONTHLY.

Single Copies delivered in  
 Toronto..... \$1 50 per annum.

Single Copies sent free by post  
 to any part of Canada..... 2 00 "

Quantities of not less than One  
 Dozen, delivered in Toronto  
 at..... 16 00 "

Quantities of not less than One  
 Dozen sent free to any part  
 of Canada at..... 22 00 "

All orders must be accompanied with a remit-  
 tance for the amount of copies ordered, and Post-  
 Office Order made payable to

J. CAMPBELL,

OFFICE OF "FAMILY TREASURY,"

103, Yonge Street, Toronto.

EDUCATIONAL.

JAMES A. SMITH, formerly TUTOR in  
 KNOX COLLEGE, TORONTO, will Open his  
 CLASSICAL ACADEMY, for the purpose of  
 Training Young Men for entering the Univer-  
 sity, &c., at Ekfrid, Middlesex Co., near the  
 Glencoe Station, on the Great Western Railway,  
 on the Second Monday of November.

CHARGES.

For Board and Education per term of  
 Eleven weeks..... \$36 00  
 Education alone (payable in advance). 7 00

For further particulars Apply to

JAMES A. SMITH,

Strathburn P. O., C.W.

NEW BOOKS.

McClintock's Discovery of the Fate of  
 Sir John Franklin, with preface by  
 Sir R. Murchison..... \$1 65  
 Self Help, by S. Smiles..... 0 83  
 Dr. Cumming's Great Tribulation, 2 series,  
 each..... 1 10  
 Archaia, by Professor Dawson of Montreal, 1 25  
 Kingsley's new Miscellanies..... 1 10  
 Christian Believing and Living,—sermons,  
 by F. D. Huntingdon D. D..... 1 38  
 Smucker's Public and Private Life of Louis  
 Napoleon..... 1 25  
 Hannah More's complete works, 2 vols... 2 20  
 Eadie on the Colossians, English edition... 3 50  
 Cumming's Barnes' Notes on New Test. 11  
 vols..... 8 50  
 " " Daniel and Job, 4 vols.... 3 00  
 Spurgeon's Sermons, 1st to 6th series each 10  
 Colton's Atlas of the World, 2 vols. folio,  
 \$30, offered at..... 25 00

Sing in all its branches ☐

AGENCY OF AMERICAN S. S. UNION.

FAMILY BIBLES, POCKET BIBLES AND  
 PSALM BOOKS.

WM. BROWN & Co.,  
 6 Lister Buildings,  
 James Street Hamilton.

LATE BROWN & GREIG.