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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Vol. XIV.

TORONTO, NOVEMBER, 1857.

No. 1.

CONTENTS.

<i>Editorial—</i>	
New volume of <i>Record</i> —Reduction of Price.	1
Circular Letter from Moderator anent Day of Humiliation and Thanksgiving	1
The Commercial Crisis—Its Lessons	2
Knox's College—Opening of Session	2
Items of Religious and General Intelligence	4
<i>Communications, &c.—</i>	
Lancaster—Building of New Church	4
Minutes of Joint-committees on Union	5
Report of Sabbath School, Picton	5
Berlin Conference—Letter from the Rev. L. Taylor	5
<i>Missionary Intelligence—</i>	
Letters from the Rev. G. Stevenson	6
Letter from Dr. Duff	6
Views of American Missionaries on the Troubles in India	9
China—Mission at Amoy	10
Presbyterian Mission Stations in Ireland	10
<i>Miscellaneous Articles—</i>	
Poetry—Resignation	11
Secret of Ministerial Success	11
<i>Proceedings of Presbyteries, &c.—</i>	
Meeting of Home Mission Committee	11
Presbytery of London	11
— — Montreal	12
— — Cobourg	12
— — Toronto	12

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the first Tuesday of January, 1858, at 10 o'clock, A. M.

J. Scott, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Toronto, on Wednesday, 2nd day of December, at 9 o'clock, A. M.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held in Montreal, on the fourth Wednesday of January, 1858.

A. F. KERR, *Pres. Clerk, P. T.*

PRESBYTERY OF KINGSTON.

The next meeting of this Presbytery will be held on the second Tuesday of January, 1858, at 10 o'clock, A. M.

J. A. THOMSON, *Pres. Clerk.*

Office of Ecclesiastical and Missionary Record, &c.

The Offices of the *Record* and of the Schemes of the Church, have been removed to King Street, second door West of Toronto Street, over the Book Store of Mr. Bain.

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

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

TO CORRESPONDENTS.

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

Notices of Recent Publications.

PRECURSORS OF KNOX: or, Memoirs of Patrick Hamilton, the first Prelate and Martyr of the Scottish Reformation. By the Rev. Peter Lorimer, Professor of Hebrew and Exegetical Theology, English Presbyterian College, London. Edinburgh: T. Constable & Co.; Toronto: J. C. Geikie.

The attention of the esteemed and learned author of this volume having been directed for some time to the annals of the early Scottish Reformers, he found himself in possession of various new particulars relating to Patrick Hamilton. These he considered it his duty to collect and publish in the present form. The biography thus prepared is exceedingly interesting, and fills up what was previously a historical blank. The author has done his part in a way which reflects the highest credit on his ability and research, and we have great pleasure in recommending the work to our readers.

SKETCH OF THE LIFE AND MINISTRY OF THE REV. C. H. SPURGEON, from original documents. New York: Sheldon, Blakeman & Co. Sold by D. McLellan, Hamilton.

Few have enjoyed such a large share of notoriety as the Rev. Mr. Spurgeon. Of a sudden his fame as a preacher has reached not merely to every part of Britain, but we may say to every place where the English language is spoken. In these circumstances there is a general desire to know something of his pre-

vious history, habits, and labours. To satisfy the enquiries of the public, the present volume has been compiled and published. The facts recorded in this volume will, we doubt not, be interesting to many, and may also be profitable to the intelligent and reflecting reader.

SABBATH SCHOOL LESSONS: third series. Prepared by Synod's Committee.

We have received a copy of the third series of Sabbath School lessons prepared by the Convener of the Synod's committee. It has all the excellencies of the former sets of lessons, being clear, pointed, and suggestive. We have no doubt it will be generally used in the Sabbath Schools of the Presbyterian Church.

KNOX COLLEGE MUSEUM.

From Mr. James Turner, Floa, C.W.—Indian pipe.

From Mr. McCuaig, student—specimen of iron pyrites, (from vicinity of Owen Sound); Indian pipe.

From Mr. Graham, student—specimen of copper ore from Monro, Wisconsin.

From Mr. Eadie, student—ambrotypes of a Cayuga Chief and his wife—the former in native costume.

From Mr. Campbell, student—Geological specimens from Euphrasia.

From Mr. Matheson, student—six foreign coins.

From Mr. McDonald, student—Geological specimen from Nottawasaga.

From Mr. Fletcher, student—Mineralogical specimen from California.

From T. F.,—fragment of "Auld Alloway Kirk"; heather from the moss at which John Brown of Priesthill was working on the morning of his martyrdom; piece of a thorn-tree from the grave of Alexander Peden; water-color drawing of Kelso Abbey.

THE BERLIN CONFERENCE.

The Evangelical Conference, for which, under the sanction of the King of Prussia, preparations have been for some time making, commenced at Berlin on the 9th of September. It was formally opened by prayers in German, French, and English—the Hon. and Rev. Baptist Noel officiating in English. About nine hundred members were present—some thirty or forty of the ministers from the United States. The representatives of the various Churches participating arrived early in the week, and these, with a large detachment of American and English tourists, filled the hotels to repletion. The conference held its sessions in the Garrison Church, fitted up for the purpose with a spacious platform at one end, and a rostrum for the speakers. The members and visitors assembled at ten o'clock, under the presidency of Dr.

Barth of Calw. A large number of ladies were present. After singing a hymn and the reading of the Scriptures, the Rev. Dr. Krummacher delivered an address of edification and welcome in German, which was also translated into English.

The address was to the effect that the present meeting was altogether unprecedented in the history of German Christianity, and in some respects in the history of the Christian Church. The early evangelical Reformers, Wesley and Whitfield, and those who had followed them, only saw it afar off, for in their time the Church presented the appearance of a millennium—death reigning every where. Under the outpouring of the Holy Spirit, a great revolution had been effected, and Evangelical Christianity had since made great progress; so that, for the first time in Germany, a meeting could be held for Christians of different countries to hold intercourse with one another. They had not assembled, however, without encountering great opposition from some who had endeavoured to excite the hostility of the German people, and which he the more lamented, inasmuch as those persons had been recognized by the Church in Germany as leaders in the great struggle against infidelity. As they still maintained a hostile attitude, and as they had not honored the assembly with their presence, he thought it necessary to touch upon the objections which might be supposed to weigh with them. Those objections were—first, that there was no inward truth in the union in question—that it was a sham; secondly, that the movement was not suitable to the wants of the present age, and especially to the tendencies of the German people; and lastly, that it had no practical aim.

Dr. Krummacher then answered these objections, and earnestly exhorted the convention to unity in things essential, and to a zeal for whatever tends to promote Christ's kingdom. He was followed by Mr. Von Bethman-Hollweg, Privy Counsellor to the King, in a short address of sympathy and welcome to the friends from abroad; after which addresses were made by the Hon. Joseph Wright, American Minister to the Court of Berlin, Bishop Simpson of the Methodist Church in the United States, Dr. Baird, and others. Mr. Wright "expressed his thankfulness at what he had witnessed at the meeting of the Alliance. Little did he suppose that he should ever see in Berlin a meeting of men from different nations of the earth promulgating the one doctrine of faith in Christ. It seemed to him right that on such an occasion men from the New World should come to Germany—Germany, which, from time immemorial, had been the true friend of their own country, and from which they had derived their Reformed Christianity. He could not sit down without saying how much he admired the love of family and home which universally prevailed in Germany. He had no faith in any system of Christianity that did not take the great promise of God to Abraham, that in him all the families of the earth should be blessed."

The sessions of the Conference were continued until the 17th of September, when a final adjournment took place. The proceedings were chiefly occupied by addresses from the representatives of the Church in various parts, presenting the state of religion in their respective portions of Christendom, the movements in progress for the promotion of the gospel, and the hindrances and encouragements to the work. There was an earnest glow of spiritual life in all the proceedings, and the effect was doubtless to send the members back to their widely separated fields of labour with a higher sense of their obligations and larger views of the great enterprise in which Christians of every name are engaged. The Emperor of Russia had consented to accept an address from the Alliance, in which they solicit the removal of the prohibition to print the Scriptures in modern

Russian, which is now in force. It was not thought likely that the request would be granted. The following is from a letter dated Berlin, September 10:

"The Evangelical Alliance held its last sitting on Friday evening. The meeting was attended by the King. On this occasion a Protestant pastor from Hungary depicted in vigorous language the obstructions thrown in the way of his co-religionists by the Austrian Government, and called upon the Alliance not to lose sight of this, not only in their prayers, but in their recommendations to their respective governments.

"The Austrian envoy, being informed probably of the pastor's intentions to address the assembly, listened with evident symptoms of displeasure. Nor did he fail to take notes, doubtless, of all these passages, which he may report as hostile to the faith, if not to the administration of his Government. As a contrast to this, a Livonian (Russian) clergyman lauded the liberty of conscience accorded to all his subjects by the Czar. Eyes were then turned to the Russian General Voght, of Riga, a member of the Alliance, who, it was said, sat there as a proof of his tolerance."

Among the most interesting incidents of the meeting was the

RECEPTION OF THE CONFERENCE BY THE KING AT POTSDAM.

The King of Prussia having intimated that he would receive the members of the Conference at Sans Souci, one of the royal palaces at Potsdam, about twenty miles distant from Berlin, it was announced that a train would be in readiness at three o'clock in the afternoon, at the station of the Berlin and Magdeburg Railway, to convey the visitors to the palace, and that the ordinary ticket of membership of the Conference would secure a free transit to and fro, and admission to the palace and grounds. The invitation was cordially responded to, and long before the time appointed the platform of the railway station at the Potsdam Gate was crowded with members of the Conference from all nations. At a quarter to three o'clock a large number of carriages were filled, containing some three or four hundred persons, a second train leaving about a quarter of an hour afterwards, with an equally numerous party.

Arrived at Potsdam, the visitors were conducted through the grounds to the palace, and were at once ushered into the magnificent audience chamber, and thence into the banquetting hall, where, somewhat to the surprise, but much to the satisfaction of the company, the tables were found to be laden with a profusion of choice fruits, pastry, wines, and other delicacies which the hospitality of the monarch had provided for his guests. Several adjoining rooms were laid out in like manner. In these spacious and elegant apartments the company remained for about half an hour, partaking of refreshments and examining the architecture of the place. Many of the rooms are of considerable historic interest, one being that in which Voltaire chiefly resided when under the protection of Frederick the Great, and another the room in which the monarch died. The entire building, and the extensive grounds adjoining, which are laid out in the French style, were the creation of Frederick the Great, whose entire disregard of expenditure has given the place its name. About five o'clock the company assembled on the terrace in front of the palace, and were requested to divide themselves into sections according to their respective nations. The request was complied with, and each section appointed a speaker to address His Majesty on his arrival. The different sections extended themselves into segments of circles along the terrace, each speaker standing in the centre.

At half past five o'clock His Majesty drove up in a carriage and six, accompanied by the

Queen and several attendants of the Court. Having alighted at the end of the terrace, their Majesties shook hands with several persons of distinction as-embled to receive them (among whom was the Chevalier Bunsen,) and then proceeded towards the place where the visitors were stationed. The Queen, with three ladies of honour, went to a raised portion of the terrace, which was occupied by a number of ladies, members of the Conference, with some of whom she entered into conversation; while the King, with three military attendants, went to the first section of the members, comprising the Central Committee.

The speaker appointed by this division was M. Kuntze, who, addressing the King in German, said he begged, in the name of the Committee and of the Conference generally, to thank his Majesty for his great kindness in coming amongst the representatives of Evangelical Christianity in all lands. He had seen many armies, but never before one like the present—an army, not clothed in military array, but fighting the battles of its Great Head with the sword of the spirit, the shield of faith, and the helmet of salvation. He thanked his Majesty for the many tokens of his favour which he had shown towards evangelical movements, and especially to the cause of the Alliance; and he prayed that he might receive the choicest blessings of the Great King of kings.

The King replied as follows:—"I am almost ashamed of such compliments, and am struck dumb when I hear them. I know not how to find words to express the feelings which now fill my heart. I had supposed it impossible that I should live to see the carrying out of such a work as this. I know, however, this is but the blessed commencement of a great movement. I am glad to find that your first day has passed off so happily, and I trust that the future sittings will be equally blessed. It is my heartfelt prayer that this will be a truly Pentecostal occasion to the Christian Church."

Loud cheers greeted this expression of his Majesty's sentiments.

M. Kuntze then introduced members of the Committee to his Majesty. This ceremony concluded, the King proceeded to the American section, where he was addressed by Mr. Joseph Wright, American Minister at the Court of Berlin. He then passed to the English section, where he was addressed by Sir Culling Eardley.

Dr. Grandpierre of Paris addressed the King in behalf of the French section, and other gentlemen in behalf of their respective nations. After which many of the leading members were presented to the King, who conversed with them in a very friendly manner. Having at length concluded his receptions—the ceremony occupying upwards of an hour—the King rejoined the Queen, bowed to the company, by whom he was heartily cheered, and then retired into the palace. The National Anthem was sung by the assembly, who then returned through the grounds to the station, and reached their homes about nine o'clock in the evening.

—Presbyterian.

ARMENIAN EMBASSY.—The *Prætor d'Orient* of the Sultan, says:—"Two envoys from King Theodore of Abyssinia have lately arrived in Constantinople. Abyssinia is divided into four principal parts. The Gallas, who are Mussulmans; the Roman Catholics (Ethiopian); the Eutycheans, and the Protestants, disciples of the Biblical mission. King Theodore is more particularly attached to the Roman Catholics. The envoys of King Theodore are two ecclesiastics—one a priest and the other a deacon; and the object of their visit to Constantinople is to deliver to the French ambassador a letter written by the King to the Emperor Napoleon. These envoys are completely black, and one appears about 50 and the other 10 years of age.

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. XIV.

TORONTO, NOVEMBER, 1857.

No. 1.

The Record.

TORONTO, NOVEMBER, 1857.

NEW VOLUME OF "RECORD"—REDUCTION OF PRICE

Although the circulation of the *Record* has been constantly increasing, we are still anxious that it should be more extensively read. We believe, that in this way, by the blessing of God, a deeper interest may be awakened in the cause of Christ, and a more extended support given to its various agencies. So thoroughly are we convinced of this, that we would be glad to have the *Record* distributed gratuitously throughout our congregations. This, however, cannot now be done. But in order to put it within the reach of all, it has been resolved to reduce the yearly subscription to *half a dollar* instead of 3s. 9d. as formerly charged. The object of this is to increase the circulation, and facilitate the payment of the subscriptions. This plan is, however, an experiment, and to render it successful, two things are required. In the first place, the subscription must be paid *invariably in advance*. In the second place, the number of subscribers must be increased. We therefore earnestly solicit the co-operation of the Ministers, Elders, Agents, and all our friends throughout the congregations of the Church. We trust the agents who have hitherto kindly taken an interest in the matter, will still continue to act, and that where there are no agents, Sessions will make arrangements to appoint them and communicate to us their names so that we may be enabled, in an early number, to publish a list of agents. In the meantime, it will be easy for two or more subscribers, to remit the amount in dollar bills, or, which is better, in post-office orders. We are most anxious that the arrears should be paid without delay; and we trust that, during the present month, subscriptions for the ensuing year will be forwarded, so that our lists may be made up. As to the increase of subscribers, as we cannot employ travelling agents, we must just beg of ministers and agents to do what they can to obtain additional names. We might suggest, too, that each subscriber should try to obtain one or more additional.

It will be seen that the present volume is commenced in a new, and we believe an im-

proved form. Instead of the receipts of moneys and advertisements being mixed up with the reading matter, they are thrown into the outside sheet, which may be laid aside if the volume is to be bound. Advertisements will be inserted on moderate terms.

Other improvements in the form may be introduced afterwards, if the present experiment is successful.

We expect to receive in a greater degree than formerly, assistance from friends and correspondents in supplying matter for the *Record*, while the letters of our Missionary, which will be published from time to time, will give new interest to the publication. We, therefore, earnestly request that friends will exert themselves to promote the circulation of the *Record* throughout all our congregations.

CIRCULAR ANENT A DAY OF HUMILIATION AND THANKSGIVING ADDRESS-ED TO THE MINISTERS OF THE PRESBYTERIAN CHURCH OF CANADA.

REV. AND DEAR SIR,

The appalling intelligence from India, of which you must be but too cognizant, together with the fact that the subject of that intelligence has called forth united and public prayers throughout various sections of the christian Church, suggested to me the desirableness of a meeting of Commission of Synod, to consider the propriety of a similar, and general and simultaneous movement, on the part of the Presbyterian Church of Canada. I am however happily relieved from the difficulty and responsibility of attempting such a convention of the brethren, by a request from a number of them to adopt the more practical course of addressing a circular to the several ministers, and recommending them to unite with their respective sessions in appointing a specified day for *humiliation and prayer* in the sad and solemnizing circumstances.

If the civil government announces an intention to appoint a general Fast-day, at an early date—as it is hoped they will—no doubt all of us would most willingly concur in the observance of the day so fixed, and would prefer a recommendation issued in this way. But in the event of there being no sure prospect of such an appointment, it seems to be the general idea that the 11th or 12th day of November, would be a convenient and proper season

for the important and solemn services contemplated.

Rev. and dear Sir, I shall not attempt to picture the awful scenes through which some of our fellow-subjects in India have been called to pass, during the last few months, nor to dilate on the horrors of insurrection and warfare, of treachery, violence, and massacre, and the cruelties, barbarities and unparalleled atrocities which have been perpetrated in that land; spectacles which make the heart bleed, and call to heaven for retribution. Nor need I dwell on the urgent call to prostration before almighty God on account of these things; for surely He has a controversy with the nation. Neither is it for me to say, by what means our dominions in the East were originally acquired; whether, as a nation, we have discharged our duty to India—or whether we have laboured to fulfil the designs of the Most High in making so extensive and populous a territory an integral portion of the British Empire. Your own intelligence will place these matters in a just point of view. And without perplexing ourselves with remote questions, let us look at things as they are. The native population seem not to have any reasonable ground for complaint;—British supremacy in India is allowed to be essential to the improvement, socially, morally, and spiritually of its teeming millions; and the word of inspiration tells us to "be subject to the powers that be." Therefore permit me only earnestly to invite your concurrence in a general exercise of Fasting and Humiliation, on the occasion, before Him, who is the Lord of all, and Governor among the nations. Approaching His throne in the spirit of prayer is the only way open to us for immediately aiding those who are far removed from us. It is, indeed, the most effectual method of enlisting our sympathies and energies in behalf of our fellow-creatures whether for time or eternity. It is a resource which is ever at hand, and which is available when all other means fail. Your best feelings at once dictate the course which true wisdom and christian duty point out; and doubtless you have already been frequently impelled in your public as well as private devotions to remember the cause of your suffering fellow-countrymen—us also the interests and honour of the British crown,—and above all, the Lord's work in India, so sadly threat-

ened, if not blighted in its opening promise.—Let us then unite in beseeching Him who is the God of order and the God of peace—the Lord of hosts and the Father of mercies—who is also the hearer of prayer; and who stills the noise of the sea and the tumults of the people—to cause violence and bloodshed to cease—to turn the hearts of the wicked from their evil ways—to preserve our army both by sea and land—if necessary, to give success to the assertors of our country's rights, impart strength and courage to them in the time of need, and dispose to the exercise of christian moderation in the hour of victory—and to over-rule all, that in his unsearchable providence has been permitted to take place, for the advancement of his own kingdom and glory in the world.

It has also been suggested that the financial crisis, impending over this country, be made subject of devotional consideration, when approaching God in the service of humiliation and prayer. And this we should be ready to do, when we remember not only that a vast accumulation of domestic suffering, in all ranks of society, may result from a monetary pressure, but that we are exhorted to be "careful for nothing, but in everything by prayer and supplication, with thanksgiving, to make our requests known to God."

But while we humble ourselves to plead, let us not overlook grounds of thanksgiving and praise. Without any unworthy selfishness or undue exultation, we may, and we ought to acknowledge with gratitude the sovereign kindness of God in making us in this land differ so favorably from others, both in respect of exemption from the sad calamities which have overtaken our fellow-countrymen in India, and in respect of the religious privileges which we so abundantly enjoy. And seeing that He has been pleased again to crown the year with plenty, and that, notwithstanding a season almost unexampled in this country for unsteadiness in the weather, let us unite, as we have been disposed in former years to do, in thanking the Giver of all good for the bountiful harvest which has been gathered in, and not the less, because in some cases individuals may have suffered loss. Let us give thanks for the prospect of abundance in the land for man and for beast, and for the fact that while there are so many grounds for humiliation and repentance, we are yet permitted to wait upon Him in circumstances calling for rejoicing, and the exercise of praise.

Permit me then, reverend and dear sir, to request your co-operation in the observance of a form of general fasting and thanksgiving throughout the Church, and to recommend, in the event of no appointment issuing from the Government in the meantime, that, if possible, *Thursday*, the 12th of November, be set apart by you and your congregation for that purpose. And may He who has the hearts of all men in his hands, incline every one to the services of the day, and graciously vouchsafe to listen to and grant the petitions

which may then be presented at his foot-stool. I am with much respect and christian affection,

Reverend and dear Sir, yours,
G. SUMNER, Moderator of Synod.

THE COMMERCIAL CRISIS.

While the tide of war is spreading over the nations of Asia, a calamity of a different kind has befallen this continent. A commercial panic, such as has not been witnessed for many long years, prevails at this moment. In the neighbouring Union, the Banks have almost universally suspended specie payments, and many of the most powerful mercantile houses have yielded to the pressure. Railroad companies, also, have been compelled to declare themselves insolvent. In this province we have reason to be thankful that our banking institutions have weathered the storm, and that perfect confidence is reposed in their stability. Still the evils of a commercial crisis are very severely felt by all classes. Money ceases to circulate; trade is stagnant; mechanics and labourers have been thrown out of employment; land speculators have, in many cases, been ruined; and there is reason to fear that the income and consequent efficiency of our various religious institutions may be seriously impaired.

In such a crisis, it would be wrong not to acknowledge the hands of God. "Shall there be evil in a city and the Lord hath not done it?" Nor is it difficult to discover the sins which have provoked the present judgment. The connection between our guilt and punishment is very apparent. In this Province, and in the United States, the worship of gold has been almost universal, and therefore, the glittering idol lies shattered before our eyes. In our haste to be rich, we have recklessly indulged in gambling and speculating, and God has denied us the prize we so earnestly coveted. Six days we deemed insufficient for worldly concerns, and God has now shown us that the labours of the seventh can profit us nothing. In the expectation of vast gains, from doubtful enterprises, we have indulged in the utmost extravagance in the matters of houses, equipage, diet, furniture, and dress; and now we find it impossible to sustain, and humiliating to renounce the habits so unhappily formed. Among our agricultural population, increased prosperity during the last few years has unduly stimulated the desire of adding houses to house, field to field, and farm to farm; and now the value of their property and produce has been suddenly depreciated, and a fearful reverse stares them in the face.

What is now to be done? Besides the acknowledgement of our sins, earnest prayers should be offered to God, imploring Him to remove the present calamity. We should also see to it, that the present crisis shall form the commencement of improved habits among all classes. Wild extravagance, and reckless speculation, should give place to prudent economy, and honest industry. Higher than mere worldly advantages should be aimed at:

the uncertainty of earthly possessions should produce a more intense desire for the treasures which are priceless and imperishable. Wealth when bestowed, ought not to be retained for its own sake, or for mere selfish gratification, but to be employed in promoting the glory of God and the best interests of men generally.

"The silver and the gold," saith God, "are mine;" and as we have hitherto provoked His anger, by a practical denial of this, so for the future we ought more systematically to honor the Lord with our substance. Retrenchment in other matters is imperative; but here, as we would expect renewed prosperity, increased liberality is incumbent: for now, as in the days of Malachi, the Lord's message to us is this: "Bring ye all the tithes, into the store-house, that there may be meat in mine house, and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it."

KNOX'S COLLEGE—OPENING OF SESSION.

According to previous intimation, the College was re-opened on Wednesday, 14th ult.—There was as usual a large attendance of the Ministers of the Church, and of other friends both from Toronto, and from other places. Amongst those present were various ministers of other denominations. Dr. F. Monod of Paris, was expected to be present, but circumstances prevented his being forward in time. The opening address was delivered by Dr. Willis, Principal of the College. Its subject was the qualifications necessary for those who have to act as the interpreters of scripture. The lecture was listened to with attention and interest, and was peculiarly appropriate to the occasion. Our space will not allow of our inserting it at length in our columns, but we subjoin a synopsis of it. It is satisfactory to have to state, that, though all have not come forward yet, there is a respectable number of students in attendance. Dr. Burns has not yet arrived, but may be expected now every day, having sailed from Liverpool in one of the Canadian Steamers on the 21st ult.

In his opening address, Dr. Willis began by adverting to the employment of the students during the vacation months—some as Catechists or Missionaries—some as Teachers—These engagements might have left to them less leisure, than they desired for study. They would now prize the opportunities of undistracted application to what directly bore on their ulterior professional objects.—Yet those early experiments had not been without their use—some would call them those premature undertakings in the work of the ministry—if they had deepened their impression of the importance of that work, and of the value of the preparatory training which the church requires for its candidates. However the self-sufficient novice, in the confidence of his spiritual pride, may rate as supererogatory all that lies between him and the office of a Bishop, for which nature, and a little grace may have produced him ready; we feel assured that the modest christian youth, and all the more the highly gifted and sanctified one, will have

had but to put his hand to the sickle of the spiritual harvest;—will have had but to try for a month, or a brief series of months, the work of a religious instructor, and guide of the flock of God, to cry out with the Apostle, "Who is sufficient for these things?" Good, doubtless, has also resulted to others from these labors, and he would not exaggerate the difficulty of a service which the great master could make easy to those he called to it.

Instead of expatiating on the qualities necessary to the performance of the ministerial duty generally, he would specially in this address keep in view the function of an interpreter of the scripture. Much was required to make a Bible expositor, that might not be essential to the aving knowledge of a private reader; and, however true it was that the Bible was its own best interpreter, this was quite consistent with the assertion that various learning was indispensable for him who was to guide others, and to vindicate the truth from the misinterpretations of errorists. The Reformers, who contended for the sufficiency of Scripture as a rule of faith, set the example of a laborious application of the stores of erudition in the investigation of the treasures of the sacred word. One of their very distinctions was their determined effort to rescue the grammatical meaning of the Bible from false glosses and perversions, revolting to common sense, which nothing but unexamining credulity could have deferred to, and nothing but ignorance and priestcraft could have proffered or imposed. The era of the Reformation was emphatically an era of the revival of learning; its first fruits were the production of elaborate translations of the Text, and Expositions, whether in the form of commentaries, or confessions and harmonies, which appealed at every step to the approved canons of critical and exegetical analysis.

His young friends were not to be surprised if, before speaking to them at all of Greek, Hebrew, or Latin, he urged upon them a careful study of their own language. It was not enough to have a grammatical knowledge of it:—To the expositor of the English text, how valuable was an acquaintance with the power of words, in their various shades of meaning, and adaptation to express exactly the meaning of the corresponding words in the original.—How often were errors committed by understanding vocables in some conventional or provincial sense, which our translators use in their broad generic import! Dr. Willis instanced such words as judge, condemn, reprobate, perfect; and showed how controversies might sometimes have been saved, and how the doubts of anxious hearers might be relieved, by a correct understanding of scripture terms on the part of a preacher. He related what is mentioned concerning the Earl of Clunham, by his biographer, that to attain the habit of using words in their exact meaning, he went twice through the folio Dictionary of Bailey—the best before Johnston's—examining each word attentively, dwelling on its peculiar import and modes of construction, thus endeavouring to bring the whole range of our language completely under his control. It was to be regretted that some who spent long years in acquiring a knowledge of the dead languages, were at comparatively little pains to master their own vernacular tongue.

Next, how worthy of every professional man is a knowledge of the language of ancient Rome! On other occasions, the use of Latin as a perfected language, might be dwelt on as a choice instrument for exercising in general grammar, and a key to the stores of ancient literature. It was necessary to the candidate for the ministry, who would desire to consult the Latin fathers, and many eminent Theologians, whose works were written in that language. Besides, one leading version of

the scriptures—the vulgate Latin—required to be consulted by every Biblical scholar, especially in exposing Romish error.

Then, that a student should know the original sacred languages, is implied in this very necessity of testing versions. And on all accounts, does not the duty of acquiring such knowledge recommend itself to the public religious instructor? Whatever may be affirmed of the excellency of our English translation,—and probably the more one studies the Greek and Hebrew, he will only be found affecting the less to amend it in his discourses to the people; yet it befits the student, for the very purpose of vindicating this rule of faith from those who appeal from it, to know the tribunal of last resort, and to be able to follow the disputant to that standard, and he might fairly be expected to be versant in those emendations offered by critics on particular passages. And the use in hermeneutics, of a knowledge of the original, was not only to qualify for controversy, but as really for guidance of serious inquirers. Questions of practical casuistry would be the more correctly solved, by him who knows to distinguish the shades of verbal meaning in the original as well as in the translation.

The study of History was next noticed.

But of all qualifications intellectual—Dr. Willis continued—he would rank as the most necessary condition of interpreting, an enlightened philosophy or logic. He meant philosophy truly so called, and in alliance with serious piety, which he was to be considered as supposing. Logic or dialectics, is the science which enables to conduct rightly our processes of thought and reasoning, which connects just consequences with premises; compares, generalises, divides, defines, so as to discriminate truth from fallacy; and especially in the spirit of the inductive philosophy, collects data largely and patiently, on which to found conclusions, and to establish principles—the data in this case being the various portions of the one divine record.

Here philosophy would never make an enlightened critic—it might indeed make a small one. Not to speak of the sympathy with the mind of the spirit of inspiration which the subjective teaching of the spirit could alone impart, how much was the power to be coveted of grasping (he might call it) the harmony of scripture deliverances; reconciling what might seem contrary teachings, yet only in appearance such—conflicting statements as between the Old and New Testament, or between christianity and the law which was from the beginning.

The latter portion of the Reverend Doctor's address consisted of a full illustration of the value of this principle of Hermeneutics. For, Theology was an inductive science like other sciences. Revelation did not take the form of a system, but for wise ends the author of scripture had left us to collect a "trines of scripture scattered, just as the facts of Zoology, Botany, Astronomy were scattered through a wide field, whence they were to be gathered, arranged, systematised. What was to be guarded against was a rash deduction from partial or limited premises. The most daring departure from this principle of supreme deference to the scripture standard as a whole, was in the German theory of intuitional consciousness, so far supported by Morell as well as by Schleiermacher, Newman, and others—also in the American spiritualism and development hypothesis, which reduces all religions at last into one, confounds all differences, makes each man's conscience or inspiration a law to himself. On these theories, the New Testament being an advance on the Old is to be embraced where it seemed to contradict the other, without any necessity on our part to seek their harmony. They are different developments:—And so, by

carrying out the principle, are Christianity and Paganism. These views affect the canon of scripture—supersede it at length as an ultimate rule to reason or conscience. And modifications of this theory, more directly affecting our duty as interpreters of scripture, might be found in a North British Journal. He referred to an article in the latest issue of that Quarterly, in which it endeavours to meet an objection justly urged by Archbishop Whatley to some statements formerly made in its pages.

In effect, we are told that where the spirit of inspiration—(we are glad, said Dr. Willis, to find this journal at least propounding more cautious views than it did a year ago on inspiration itself)—where the spirit of inspiration has used words susceptible of different interpretations, we cannot but infer that he designs to allow a latitude or diversity of sense in our understanding them. Dr. Willis shewed that not only may this be carried out to justify all diversity of creeds, but diversities in morals—say, contrary to the statements of an Apostle, would make the diverse interpretations of the teachings of nature alike exegetical: so that they who are held by Paul bound to know and acknowledge the eternal godhead, must be held innocent in acknowledging and worshipping eternal matter, or eternal stars; one God or many.

Logic is that which enables us to find the points of harmony; which brings to the test of the analogy of faith seeming paradoxes in occasional doctrinal or ethical statements; teaches to apply the necessary modifications to what is indefinite or universal in the form of expression; looks not only to the usages of the language, but to the scope, the connection, the circumstances of the writers, the circumstances of those addressed; and guards at once against turning into a permanent rule what bears the stamp of temporary, or again circumscribing, as if exclusive or local in application, what is of common concern, and founded on reasons and grounds universal and unchanging.

Gausson had beautifully said:

"The Bible is from God in all its parts. It is indeed certain that we shall still meet many passages there, whose use and whose beauty are concealed from us; but the light of the last day, like the sudden blaze of a torch beaming on the long concealed depths of a crystalline cavern, will in an instant make their splendour flash out. The rising of the day of Jesus Christ, inundating all things in its glory, will penetrate all the Scriptures with its light, and there revealing to us, on every side, diamonds never before perceived, will make them blaze resplendent with a thousand fires. Then the beauty, the wisdom, the proportion, and the harmony of all their revelations will be manifest, and this view shall fill the chosen of God with enraptured admiration, with tenderness incessantly renewed, and with a joy that cannot mislead."

The Bible is the supreme rule of all Protestants, including that which by just deduction could be inferred from its letter. But, remembering the infinity of our nature, what need of guidance from above—of prayerful study! for it is the meek he will guide in judgment, and the meek he will teach his way. The secret of the Lord is with them that fear him; and he who doeth the will of God shall best know the doctrine that is of God.

Most significant is the apostolic declaration: "He that is spiritual judgeth all things." An aphorism, indeed, which, in the hands of the rationalist and the mystic, might be wrongly applied, to warrant an unsafe confidence in the light within. The objective truth must ever be considered the source and rule of our knowledge. The very Spirit himself sees the truth as his organ. But it is an emphatic encouragement to our prosecuting sacred study

In a constant dependence on the Spirit of wisdom and revelation, who openeth the understanding to see the wonders that are in God's Law; that gradually, under his teaching, we shall learn to discern the things that differ, and, as by a new sense, or, if you will, by a sort of spiritual intuition, to harmonize scripture with itself, and to repel the inference or deduction from its occasional expressions, which is opposed to its tenor, and revolting not only to the spirit of Scripture as a whole, but to the deepest instincts of our moral nature.

DAY OF HUMILIATION AND PRAYER.—We would direct attention to the circular letter addressed by the Moderator to the ministers of the church. We trust that his recommendation will be unanimously adopted, and that the day mentioned will be observed, unless some other should previously be named by the Government of the Country.

We would, with all due deference, suggest that on the day observed for humiliation, thanksgiving and prayer, there should be collections taken up. True there may be great scarcity of money, but there is no reason why we should not, according to our means, contribute to some of the many objects which have a claim on our support. Some congregations known to us have in similar circumstances made collections for the Bursary Fund, or rather the Fund for assisting young men while pursuing their studies at Knox's College. Other congregations have taken up collections for the sufferers in India. Either of these objects would be appropriate. It will be borne in mind that very few congregations send in ordinary collections for the Bursary Fund.

Items of Religious and General Intelligence.

DR. FREDERICK MONOD.—This venerable and highly esteemed servant of God, is at present in this Province. His immediate object is to collect money, for the erection of a mission church in Paris. Dr. Monod made a great sacrifice in 1849 for conscience sake, having given up a comfortable position in the National Reformed Church of France. We wish him all success, both on the ground of his personal character, and the importance of the cause which he is advocating.

WOOLWICH.—Rev. Geo. Cuthbertson has been ordained as Pastor of the congregation in Woolwich. The Rev. John Irvine preached and presided, and the Rev. J. Middlemiss, and the Rev. A. C. Geikie, severally addressed the newly ordained Minister, and congregation. The Church was filled with an attentive congregation, and the happiest results are looked for from the settlement of Mr. Cuthbertson in this place.

DR. LIVINGSTON.—In Edinburgh, Glasgow, Dundee and several other places both in England and Scotland, meetings have been held for the purpose of hearing Dr. Livingston, and testifying their high approval of his character and services. At Glasgow Dr. Livingston was presented with £2000.

INDIA.—The latest accounts from India, were by no means encouraging. Lucknow was not relieved, and Delhi was still in the hands of the rebels. There had been slight manifestation of mutiny both in the Bombay and Madras armies, but it was hoped that there would be no serious outbreak.

PROTESTANTISM IN RUSSIA.—There are at present more than three millions and a half of Protestants in Russia, in a population of sixty-five millions. The strength of Protestantism is in the Province of Finland, with a population of 1,636,000 most of whom belong to the Lutheran Church.

GENERAL HAVELOCK.—General Havelock, who sustains at present such an important and interesting position in connection with affairs in India, is known to be a decided Christian. During the residence of himself and family at Bonn, he was a member of the mission church connected with the Irish Presbyterian Church.

OPENING OF DIVINITY HALL, U. P. CHURCH.—The Divinity Hall of the U. P. Church, was re-opened on the 20th ult. The opening address was delivered, by Dr. Taylor, Professor of Divinity in the U. P. Church. The Rev. W. Ormiston also took part in the opening services.

PRAYER FOR INDIA.—Prayer meetings are being held in many churches with special reference to the position of things in India. A day of fasting and humiliation has also been appointed and observed in Great Britain with reference to the same circumstances.

CHURCHES AND CHAPELS IN IRELAND.—In Ireland there are 1,397 established churches, and 534 Presbyterian, and 132 registered buildings for public worship belonging to Methodists, Reformed Presbyterians, Baptists, Independants, and Moravians.

PRESBYTERIAN CHAPLAINS FOR INDIA.—Four Ministers of the established church of Scotland, viz: the Rev. H. Dreeman, the Rev. W. Ross, the Rev. W. Ferguson, and the Rev. C. Morrison, have been appointed Chaplains to Her Majesty's forces in India.

CONTINENTAL TRANSLATION OF SCOTCH WORKS.—Dr. McCrie's address entitled "The primitive Puritanism of England" has been translated into German, his "Sketches of Scottish church history" have been translated into Swedish.

CARTWRIGHT AND MANVERS.—The Rev. W. Windell, having accepted a unanimous call from the united congregations of Cartwright and Manvers has been ordained as Pastor over these congregations.

NEW COLLEGE GLASGOW.—The inaugural services in connexion with the opening of the new college, Glasgow, are to take place on the first Wednesday of the current month.

FREE ST. JAMES' CHURCH, GLASGOW.—The Rev. D. Guthrie of Gilmerton has been called by the Congregation of Free St. James', Glasgow.

WALPOLE AND JARVIS.—The Rev. John McRobie, has been ordained as Pastor of the congregation at Walpole and Jarvis.

FUND FOR THE SUFFERERS IN INDIA.—The Sultan has sent a contribution of five thousand dollars to the fund for the relief of the sufferers in India.

FREE ST. MARY'S CHURCH EDINBURGH.—The Rev. T. Main of Kilmarnock, has received and accepted a call to Free St. Mary's Edinburgh.

COLBORNE AND BRIGHTON.—These congregations have presented a harmonious and cordial call to the Rev. P. Duncan.

RAILWAY ACCIDENT—DEATH OF MISS BROWN.—We regret to announce the death, by a Railway accident, near Syracuse, on the 15th ult, of Miss Brown, of Toronto. Miss Brown was present at the opening of Knox's College on the preceding day. The deceased was highly esteemed, and was always ready for every good work. A more full notice will appear in next number.

REMOVAL OF OFFICE.—We beg to direct attention to the removal of the Office of the "Record" and of the Schemes of the Presbyterian Church, which will now be found in King Street, two doors west from Toronto St., over the book store of Mr. Bain.

Communications, &c.

LANCASTER.

DEAR SIR,—

The Minister of Dalhousie Mills, in the Presbytery of Montreal, gave you, a month ago, a very pleasing account of the energy and liberality of his congregation, in erecting a new Church in the place of one that had been consumed in the burning of the neighbouring bush. Such prompt activity is a very pleasing feature in the people of that district, and gives evidence that they value for themselves and families the public services of the sanctuary.

Permit me to bring under the notice of your readers another very gratifying instance of alacrity and determination in the erection of another Church under the pastoral of the same minister. This Church it is proposed to raise in the village of Lancaster, which has for some years been associated as a joint charge with that of Dalhousie. Hitherto public services have been held in such temporary accommodations as could be obtained in the village, much to the inconvenience of minister and people. This evil they are now about to remedy. A short time since the congregation purchased a good piece of land with a house, as a manse and glebe for the minister. This property is beautifully situated on the banks of the St. Lawrence, and commands an extensive view of the river and surrounding scenery. On a corner of this land fronting the main road the church is to be erected. The congregation have already subscribed about £400 for the purpose; they have also been aided by kind friends in other places both east and west. To further this object the ladies determined to hold a Bazaar of useful and fancy articles to conclude with a public soiree in the evening. The Bazaar was accordingly opened on Tuesday the 6th October. Not having a splendid hall at their command, such as city people have on these occasions, they fitted up their own barn for the purpose, and adorned it most beautifully with evergreens, flowers and mottoes. These proceeding were, I assure you, conducted with great spirit. This day was very fine and large number of people came from the surrounding districts. The ladies were very ac-

tive and enthusiastic in their part of the work. As our merchants would say "a good stroke of business was done" and all parties seemed to enjoy the proceedings amazingly. In the evening a large assemblage partook of the abundant and excellent refreshments which had been prepared for them. After which interesting and stirring addresses were delivered by the Rev. J. Anderson the minister, Mr. Campbell of Cornwall, Mr. Cameron of Lochiel, who spoke in Gaelic; and Mr. Kemp of Montreal, gave an encouraging address, and earnestly entreated the congregation not to enter their new building until it was entirely free of debt. Mr. Currie of Vankleekhill having also addressed the meeting, and thanks having been given to the various parties through whose exertions this interesting social festival had been successfully prepared, the meeting was closed by singing the doxology and pronouncing the benediction. An excellent choir sang during the evening, several beautiful pieces of sacred music and gave gratifying proof of the taste and efficiency with which the public praises of God are conducted in Lancaster. The proceeds of the Bazaar amounted to about £50. You will agree with me, Mr. Editor, in thinking that these efforts on the part of this congregation to erect a suitable Church are most praiseworthy, and are an example to others to act with similar promptitude and liberality. Such is the state of things in this country at present that it should be understood by congregations that if they wish to build churches they must do it themselves. By building according to their means, taking time to it, and keeping at it till it is done, most of them may succeed in such endeavours. Every place has so much to do for itself and for general church purposes, that it is little they can afford to help their neighbour. Lancaster and Dalhousie Mills are in a great measure adopting this plan, and we are sure that they are quite able to do all that they purpose. In the doing of this good work God will bless them, and their children after them shall reap the fruit of their labours.

I am, &c., A.

Montreal, Oct. 12, 1857.

MINUTES OF JOINT-COMMITTEES ON UNION.

Within Knox's Church, Toronto, this twentieth day of October, 1857, (seven), the Joint Committees of the United Presbyterian Church and the Presbyterian Church of Canada, on Union, met.

Present: On the part of the United Presbyterian Church, Dra. W. Taylor and J. Jennings, Messrs. Jas. Gibson, Alex. Kennedy, J. J. A. Proudfoot, and R. Christie, elder.

On the part of the Presbyterian Church of Canada, Dra. Willis, Messrs. R. Ure J. Laing, W. Heron, and Arch. Young, elders.

Mr. Proudfoot was appointed Chairman, and Mr. Laing, Clerk.

The meeting was constituted by prayer; thereafter the Committee adjourned to meet in the same place at nine o'clock, to-morrow morning.

The meeting was closed with the benediction.

Within Knox's Church, this twenty-first day of October, 1857, (seven), the Committees met according to adjournment.

Present: On the part of the United Presbyterian Church, Dra. W. Taylor and J. Jennings, Messrs. Proudfoot, Jas. Skinner, Gibson, Kennedy, and R. Christie, elder.

On the part of the Presbyterian Church of Canada, Dr. Willis, Messrs. Ure, J. Ross, Laing, W. Heron, and Arch. Young, elders.

The meeting was constituted by prayer. The minutes of the respective synods, re-

appointing the Committees having been read, after some preliminary discussion, it was agreed to consider the opinion of the persons present on the three following points:—

- 1st. State Endowment of Religion.
- 2nd. The use of the Bible in the Common Schools.
- 3rd. The appointment of days of Public Humiliation and Thanksgiving by civil authority.

A lengthened discussion having taken place, several resolutions were laid on the table, and the Committee adjourned to meet again at half past six o'clock in the evening.

The meeting was closed with the benediction.

The same day, half past 6 o'clock, p.m., The Committee met according to adjournment.

Present: On the part of the United Presbyterian Church, Drs. W. Taylor and J. Jennings, Messrs. Gibson, Kennedy, and Skinner.

On the part of the Presbyterian Church of Canada, Dr. Willis, Messrs. Ure, Ross, Laing, and Heron and Young, elders.

Mr. Ure was appointed Chairman in the absence of Mr. Proudfoot.

The meeting was constituted by prayer.

Consideration of the matters which had been before the Committees at the previous sederunt was resumed.

The resolutions on the table having been withdrawn, the following motion was submitted and agreed to.

On the question of State Endowments of Religion, the Committee agree to report to their respective Synods in the following terms:

1st. That the brethren of the Presbyterian Church of Canada hold that there are circumstances in which the State may lawfully offer endowments, and the Church may lawfully accept of them. And that the brethren of the United Presbyterian maintain that the acceptance of endowments is in all cases inconsistent with the spiritual independence of the Church, and the allegiance which she owes to Christ her Head.

2nd. That no specific declaration of opinion on the above question, or its bearings, is demanded as a term of communion in either of these Churches.

3rd. They, therefore, recommend that in the event of the Churches being united, the same practice, in reference to this question, should still be followed in the united body that is now followed in the two branches in their separate state, and that the same forbearance should, therefore, continue to be exercised.

The second point, viz. The use of the Bible in the Common Schools, was then considered, and after mature deliberation, the following resolution was agreed to:—

On this point the Committees are unanimous in the opinion that it is highly important that the Bible should be used in the Common Schools of the Country, and that the Church should constantly aim at this object. And for the accomplishing of this end, that it is the duty of civil rulers to afford every facility for the use of the Bible in the Common Schools; and while abstaining from the enforcement of the use of it on any who may be opposed thereto, to provide that no obstacle shall be thrown in the way of those who may desire to use it.

The third point, viz. the appointment of a day of Public Humiliation and Thanksgiving by civil authority was next considered.

After mature deliberation, the following resolution was unanimously agreed to:—

On this subject the Committees hold that there are times in which days of National Humiliation or Thanksgiving ought to be observed—and that in such cases, in order to secure a general concurrence throughout the nation, the civil magistrate may with propriety

nominate the day, and recommend the observance of it by all under his rule, at the same time that he has no right to prescribe the religious exercises to be observed.

It was agreed that the Clerk shall transmit a copy of the minute to the *L. P. Magazine*, and the *Ecclesiastical and Missionary Record* for publication.

The Committee then adjourned to hold its next meeting in Knox's Church, Toronto, at the close of the session of the Theological Institutions, about the middle of April. The day to be fixed by the Conveners.

The meeting was closed with the benediction.

(Signed.)

W. TAYLOR, D.D., Convener.
ROBERT URE, Convener.

STATEMENT of the Presbyterian Sabbath School, Picton, for Quarter ending 30th September, 1857.

Average number of scholars in attendance	84
" " absent	80
" " on the Roll	160
Number of scholars admitted	23
" " left	8
" " on the Roll at commencement of quarter	107
" " on Roll at end quarter	126
Number of teachers admitted	1
" visits paid to families not going to school	5
" visits paid to families	123
" teachers	14
Librarian	1
Superintendent	1
BIBLE CLASS.	
Number on Roll	24
" attendance	23
ABSTRACT.	
Number at Sabbath School	124
" Bible Class	24
	160

EVANGELICAL CONFERENCE—LETTER FROM REV. L. TAYLOR.

(We have pleasure in inserting the following letter, as giving the views of, so far as we are aware, the only Canadian who was present at the Berlin Conference.)—*Editor.*

PARIS, 21st September, 1857.

The Secretaries and Directors of the Upper Canada Bible Society:

DEAR FRIENDS,

Having for the last eight or ten days enjoyed the delightful services of that glorious Association, "The Evangelical Alliance," during its recent session in Berlin, I have much pleasure in embracing the first opportunity of conveying to you some general information respecting the continued services of "that great Christian union;" as well as something of what I myself felt, and saw during my visit to the capital of Russia. My fellow voyagers from London to Berlin, (among whom were Dr. Fletcher of Finsbury Chapel, and the devoted Mr. Brooks of the Church of England,) and myself, arrived too late to attend the social prayer meeting of Wednesday evening, the 9th, which was the first service of the Conference, and which we were informed was a truly profitable, and refreshing season. On Thursday morning, however, we were all in our places at 10 o'clock, to listen to the welcome address from the King's Chaplain, the eloquent and well known Dr. Krummacher. Although the uninitiated in German lore were led like myself to deplore their unfortunate position; yet we were convinced from the manner and action of the speaker, that a man of no ordinary power stood before us. His extended and

uplifted arm—his flashing eye—his beaming countenance—and the tones of his noble and manly voice, all conveyed what that princely servant of Christ felt, in presenting in their name, and on their behalf the cordial and christian welcome of the German brethren to their friends from Britain and America.

At the close of this stirring address, Mr. Cairns of the United Presbyterian Church from Berwick-upon-Tweed, gave us an admirable synopsis of it in English; by which we learned that Dr. Krummacher proceeded to answer the principal objections that were brought against the Alliance by its opponents; after which he descended in a highly evangelistic strain on the benefits likely to accrue from such an assembly. From the outline thus presented, the address came up to all that we expected from the gifted author of 'Elijah.' In the afternoon, Professor Jacobi, of Halle, gave a lengthy and earnest address; and he was followed by a man whose name is ever mentioned with esteem and love throughout Evangelical Christendom, viz., Dr. Merle D'Aubigne, of Geneva. Though Dr. Merle's vernacular is the French, and not the German, he seemed to me to be the most agreeable and pleasant speaker of the latter, among all the orators of "the Alliance." From the translation given, both by himself and others, the address was worthy of "the Historian of the Reformation." May God raise up more such men in the Churches of the Continent; for in no part of Christendom are men of sound principles more needed than among the rationalistic, hair-splitting, and sceptical philosophers and theologians of Germany.—Before the close of the evening session of Thursday, we were informed that the king had been graciously pleased to send a kind and general invitation to the members of the Alliance to visit him at his palace at Potsdam; and that a special train provided by his Majesty, would be at the station at 3 o'clock, to convey them thither. This invitation was extended to the ladies also, on the following day; and whether it was an after thought or not, it was a happy one in His Majesty's arrangements; for had the ladies been excluded (as was feared at first) the grumbings and murmurings of those who were present at the alliance, would have almost over-balanced the prayers and good wishes which were presented by the other sex for his continued prosperity and happiness.

On arriving at the Palace at Potsdam, we found a suite of rooms open for our reception, and refreshments of the most varied description amply provided. After waiting for some time viewing the grounds, and conversing on our remarkable position as members of a Christian Assembly, met to hold conference with a king at his own invitation, we were commanded to classify ourselves according to our nationalities first the Americans; then the English; and afterwards French and Germans; and each nation was directed to select one of their number who should be chief speaker.—After a few out of each of the large sections were presented to His Majesty; through the kindness of Sir Culling, two gentlemen were presented from Australia, and the Agent of the Bible Society alone represented Canada, and as such was presented to the king. At the close of this delightful interview, the national anthem was sung; which was followed by the Germans singing a couple of stanzas of a beautiful and appropriate hymn. Subsequently the king attended two sessions of the Alliance, and before I left Berlin I understood that he had signified his intention of being present at the closing service. In the noble stand which His Majesty has thus taken, he deserves more than ordinary sympathy; for not only has he been strenuously opposed by the Roman Catholics, and non-evangelical portion of the Lutheran

Church; but the High Church party even among the evangelical Lutherans, have done all that they could to prevent the Alliance meeting in Berlin. May God sustain and bless him, and may he be true to the principles of the Gospel of Christ, whatever place the politics, or churchism of Europe may assume. During subsequent stages of the diet, we heard such renowned men as Dr. Cappadose, of the Hague—Dra. Grandpierre and Fische, of Paris—Dr. Krapft, of Bonn—Shendkel and Plitt, of Heidelberg—Nitzsch and Kuntze, of Berlin—Szekacz, of Pesth—Dwight, of Constantinople—and King of Athens. The two latter gave a thrilling account of the labours and success of the British and Foreign Bible Society in Turkey and Greece. Take two or three facts out of many. In Turkey the demand for the word of God is so great that their shelves in Constantinople are empty, and when they sent for sixteen boxes additional they could get only four or five. A Mahomedan who complained to the Government of some of his family who had deserted the faith of Islamism, received as a reply, "We can do nothing for you for it is now the time of religious liberty."

Dr. King stated that one copy of the New Testament left at a Town called Aintab, resulted in a Congregation of one thousand Protestants being raised up in that town alone, who meet regularly for the worship of Almighty God. He also stated, that leading and intelligent Greeks frequently said, "that the time had come when the word of God alone must be taken as the rule of faith and practice." May God grant that this noble declaration may be speedily acted upon throughout Greece; and Mars Hill once again become the platform from which the doctrines are enunciated, which the great Apostle preached there eighteen hundred years ago.

It was a great treat to hear these two discourses in English before the whole Alliance; for nearly all the speaking in the general meetings was in German. The members of the British Evangelical Alliance were quite willing that it should be so, for the design of holding the meeting in Berlin was, if possible, to make an impression on the German mind; for such a grand convocation has not been held in that land since the days of "the Reformation." May the designed end by the blessing of God be fully realised; and may the country in which "the Reformation" was cradled, be yet one of Heaven's mightiest agencies in reforming and blessing the world. The visit of the Emperor of Russia to Berlin during the Session of the Alliance, was too good an opportunity to be lost without an effort to impress his mind in favour of religious freedom; hence our noble friends of the British Alliance sent a deputation to wait on him with a petition praying that His Majesty might be graciously pleased to abrogate a law which his royal father had enacted, prohibiting the printing and circulation of the Bible in the modern Russ throughout his dominions. The Emperor had just finished a hasty dinner at the Palace of Charlottenburg; as he was setting out in something of a haste for Weirnd; and it is highly probable that he would have relished some other dish as the finale of the entertainment, rather than the petition of the British Evangelical Alliance. He promised however, that if it was given to his adjutant he would receive it. May He "who hath the hearts of all men in his hands, and can turn them whither soever he will, dispose the heart of the Emperor to entertain the prayer of the petition; then would our glorious Institution the Bible Society speedily disseminate among the sixty millions of his subjects, the oracles of the living God. I am convinced however from what I have seen in Italy, Austria, and other parts of Continental Europe, that a fearful battle

must be fought before perfect religious liberty is obtained. May God prepare his sacramental host for "the conflict;" may the sentinels on Zion's walls be kept vigilant, and may we mutually enter into the mighty strife, resting with confident and unshaken faith in the truth that "the battle is the Lord's and He will give us the victory."

Yours, &c.,

L. TAYLOR.

Missionary Intelligence.

LETTERS FROM THE REV. GEORGE STEVENSON TO THE CONVENER OF THE FOREIGN MISSION COMMITTEE.

(It will be seen that some of the following letters are of somewhat old date. We think it right to state that the delay in the publication of them has been owing to circumstances over which we had no control.)—EDITOR.

BANCOORAH, May 29, 1857.

MY DEAR FRIEND,

I now write to you at a time of great alarm and distress. India is passing through a fearful crisis. The British sway has received, in the estimation of the oldest residents, a greater shock than it ever experienced before. Those who are looked to for protection have turned against their superiors, and inflicted atrocities, which cannot be mentioned, upon their helpless victims. The Native Indian Army is composed of eighty-four regiments, and of these thirty in the Presidency of Bengal, including the Provinces of Bengal; and the North West Provinces have already shown symptoms of disaffection, whereas there are only eight European regiments dispersed through the country and towns, to keep them in check. At this place there is usually a small band of Sepoys to guard the Treasury (in which there is known to be at present a lack of keepers); but when the 19th Regiment was disbanded for mutiny, an additional force of thirty Sepoys was sent from Calcutta to render assistance in the event of any disturbance from the disbanded Sepoys. When the intelligence of the dreadful outrage at Delhi, and the occupation of that City by the mutinous troops reached this place, and when every fresh post brought accounts of one regiment after another rising against their Officers, and perpetrating acts of violence, the Europeans here became greatly alarmed. This alarm has been much increased by the knowledge, that the Sepoys stationed here have openly declared that if their comrades in other places call upon them to rise in the mutiny, they are prepared to do so. And as the force here consists chiefly of Mussulmans, whose religion teaches that to destroy an infidel is an act of merit, it is not to be wondered at, that among our small community of four European families, each living half a mile separate from the others, there should be great fear and anxiety.

As for ourselves, with no European family within reach of us, we have felt that after having passed through the perils of the sea, we have been called to face still greater perils on the land. We know what it is to experience "the terror by night," and with the great Apostle of the Gentiles what it is "to stand in jeopardy every hour"—we have laid ourselves down on the bed at night not knowing but we might be cruelly murdered before morning.

This state of things is still in existence at the time I write, and has been so for the last ten days. We have much need of your prayers that the Lord would be our help and shield, and that he would make good in our experience the promise in the 91st Psalm—"Thou shalt not be afraid for the terror by night, nor

for the arrow that flieth by day." We need to have our faith strengthened, that so we may say with the Psalmist in the 3rd Psalm—"I lay me down and slept, I awaked, for the Lord sustained me; I will not be afraid of ten thousands that set themselves against me round about." And we intreat your prayers that the Lord would grant us this strong faith and all needed grace for our trying position.

We have much cause to be grateful to God, that he has kept us in such a measure of health as to make us to go on with our various duties; although of late Mrs. Stevenson has not felt as well, being enfeebled by sleeplessness induced by the excessive heat and the great anxiety. I am also sorry to say that the Catechist has been laid up for the last three weeks, and being unable to leave his house except once. His illness was occasioned by much walking and preaching in this hot season; and although his health is restored, he still feels unable for the exertion of walking. Meanwhile, I have endeavoured to supply his place as well as I could by going every day to the School and hearing the different classes recite their lessons to the teacher. I have also still many English-speaking natives who call on me and to whom I impart religious instructions. The Catechist although otherwise unfit for work, has of late been able also to converse with those who called upon him at his own house.

I trust the mission here will receive in these momentous times, a large share in the prayers of the Lord's remembrancers. Who knows but that the time to favour India may be at hand? It is God's way to bring order out of confusion, light out of darkness, and life out of death. "Thy way is in the sea, and thy path in the great waters and thy footsteps are not known,"—Psalm 77-19.

With kind remembrances to our friends,

I am, yours affectionately,

GEORGE STEVENSON.

BANCOORAH, June 29, 1857.

MY DEAR FRIEND,

I had hoped when I wrote to you last mail, (a fortnight ago) to have been able to send you more encouraging accounts by this mail. But I am very sorry to say, that matters have become much worse, and every day brings fresh accounts of one Native Regiment after another rising in mutiny and committing horrid cruelties on their Officers and the European residents at the respective stations.

To show you the present state of the Army, I send you the following vidimus taken from reliable sources of the mutiny up to the present date. "Thirty regiments in open revolt—eleven disbanded, two disbanded—nine Shaky." Upwards of fifty regiments lost to the state, at an average of 800 men—40,000. Every one now believes that the whole Native army is disaffected, and that they have determined to exterminate all the Europeans in the land.

As regards ourselves, we are still in the same critical condition described in my previous letter. We are completely defenceless, so far as human help is concerned, for a band of Sepoys is in the midst of us, and we are far from any European force. All the Ladies have been allowed to leave the station and are actually leaving it.

The only gentlemen who will soon be left, are the Judge, and Dr. Cheek, the civil Surgeon and a kind friend to our mission. We have been under the painful necessity of suspending the mission in the meantime. The Catechist who had been called upon by government to give what information he knew about the Sepoys here has been threatened by them, and feels under the necessity of retiring to Calcutta. As I can do no work of myself and as the language may be acquired as easily

at Calcutta as here, I have also resolved to leave this early next week for Calcutta. We shall remain there for some time with the hope that the insurrection may be speedily and effectually put down by the arrival of European Soldiers, and that we may after a time return and resume the work here. Meanwhile the school will be kept going.

I regret much the interruption of the work at present, as I had secured the assistance of a Pundit to teach Mrs. S. and myself Bengalee, as for the last fortnight the catechist has been left free to devote his whole strength to the School, where one class was instructed in the Gospel of Luke, another in the Gospel of John and two classes were taught to commit to memory the 1st. Bengalee Catechism.

We cast ourselves on the sympathies and prayers of the Lord's praying people that we may be preserved and strengthened and comforted in these very trying times—our hearts are like to fail. We feel pressed above measure, and our lives hang in jeopardy every hour.

We feel that we have a special claim on your prayers and those of the church, and we would ask for that word to be made good in our experience. "My grace is sufficient for thee, and my strength is perfected in weakness." "I will never leave thee nor forsake thee."

We leave everything here till our return, at the risk of losing our all. Our house rent must be continued to be paid, and our board in Calcutta, at this time when so many are taking refuge in it, will also press heavy upon us.

With kindest regards to all friends,

I am, yours in the Gospel,

GEORGE STEVENSON.

MY DEAR FRIEND,

As the mail steamer has been delayed by Government after the time fixed for sailing, I embrace the opportunity of writing you a few lines in addition to the letter already dispatched from Bancoorah by this mail.

We have much cause of thankfulness to God that we arrived here safely, after having travelled continuously the whole of a night and day. The night journey was accomplished by Palkees. We required to have sixty men, as there were three changes. We set off at eight o'clock in the evening, and reached Ranegungee, the railway terminus, at five o'clock next morning, travelling alone and unprotected thirty miles. Next day we left Ranegungee and came to Calcutta by rail, a distance of one hundred and twenty miles, reaching Calcutta at six o'clock in the evening.

Calcutta is very crowded at present, as European families from the North and North-west are taking refuge in it, or in those few places where there is a European force. Among others the families of the Chota Nagpore Mission—the one next to Bancoorah in the Sental district are on their way to this—the Sepoys stationed there having threatened to rise in mutiny.

By the kindness of our beloved friend Mrs. Milne, of the Free Church, board was provided for us on our arrival. We will remain here a few weeks at least, to see what may be the issue of the present alarming crisis. Every day brings to light fresh conspiracies. The King of Oude is now a State prisoner in the Fort at Calcutta, and all the Sepoy regiments in Calcutta are disbanded.

I have to acknowledge the receipt of the draft for £100 contained in your letter of date 13th April, which came to hand a few hours before I left Bancoorah. We will return to the mission station as soon as there is any likelihood of safety, as our expenses here are very great; our board alone not including servants, several of whom we required to have on account of the peculiar customs of the country, is £15 a month.

There is great need, if the country were quieted, of sending out one of your preachers to join us, and to share in the labours and responsibilities of my arduous position. Indeed, Dr. Bull, to whom I mentioned the subject, agrees with me, that you should not be content without sending out two of your best preachers; and he insists strongly as I now also do from painful experience, that those sent out should be young men whose constitution adapts itself more nobly to the climate. This is also the opinion of our kind friend Dr. Cheek of Bancoorah, who has been forty years in the country. When he saw me suffering so much from the climate, he told us that our sufferings were much greater than they would have been, had we come out ten or twelve years younger, and that those who come out to work in this land should be as little above twenty as possible.

We have great need of your prayers dear friend, and those of the church. Your mission has been commenced in times of unprecedented trouble and distress. But it is no new thing to God to put a check on an enterprise which it is His purpose eventually to prosper in a signal manner. Witness the South Sea Islands, when the first missionaries were forced to flee for their lives, and abandon the mission for a time; yet what great success did not the Lord vouchsafe, just when the darkness had reached its farthest limit!

What though we may be cut off or forced to abandon the mission for a time, God, I have no doubt, will raise up others from amongst us to resume the work under more propitious circumstances. India is passing through a severe ordeal. We are only, I fear, at the beginning yet of our troubles. What the end shall be, God alone knows. But this much we can safely say, India is Christ's by right, by the solemn gift of his Father in virtue of his atoning sacrifice; and in spite of all combinations of Hindoo, Mussulman, and Sikh, it shall be Christ's by actual possession. And as Christ earns his triumphs by the rod of his power sent forth from Zion, we must look to the missionary of the cross, and the preaching of His Word, for the great result being achieved in the subjugation of India to the sway of the Redeemer.

It is often God's way to make the shaking of the nations, the precursor of the triumph of the cross. "I will overturn, overturn, overturn it, and it shall be no more until He come, whose right it is, and I will give it Him"—Ezekiel xvi. 27. The walls of Jerusalem were built in troubled times. Pray much for us—we never needed it more.

I am, yours affectionately,

GEORGE STEVENSON.

CALCUTTA, August 7th, 1857.

MY DEAR MR. FRASER,—

As I suppose you will have returned by the time this reaches, I send this to your address, and altho' I have little to say yet I feel it my duty to write you, as I know that in the present state of Bengal, you will be anxious to hear of our welfare. We are not without much fear and apprehension even in Calcutta, for it is well known that a large quantity of arms is in the possession of the Mussulman population; and as their great festival the Moharrem takes place at the end of this month, during which the followers of the false prophet are wrought up to a great state of excitement, and in times past have made frequently assaults upon their Hindoo neighbours, it is feared that a rising may on this occasion take place in the city. The festival of the Bughreed—another of the Mahometan festivals, has just passed over. It took place on the 2nd, and 3rd, of this month, during which time, the Government had cannon placed at different parts of the town, and

European soldiers and volunteers were upon duty day and night. One of the cannon, along with several soldiers, were placed close to the Free Church for its protection, and that of the neighbourhood, and on Sabbath last we worshipped under the range of artillery, recalling to our remembrance the days when our Covenanting fathers had to bring their arms with them to their place of worship, and defend themselves from the cruel and treacherous foe. The Baghreed however, was not so much feared as the Maharrum, for during the latter, there are usually armed processions of Mussulmans, and the festival lasts for a period of ten days. What renders our situation here more perilous, is the circumstance that it will be some time ere troops can arrive from England, and meanwhile the insurgents are increasing in number and force. Within these few days, more regiments of native troops have mutinied, while at the same time our troops have met with several reverses, and even our victories have been purchased with the loss of many of our men, who can ill be spared in this crisis of such fearful odds as regards numbers. Delhi is still in the hands of the enemy—Lucknow and Agra are still besieged by the insurgents—dissatisfaction is spreading among the few regiments that have hitherto remained faithful.—The Governor General has been obliged to disarm his own body-guard; and as late as yesterday attempts were made by the Mussulmans to take down the British flag from the fort, and to hoist in its stead, the Green flag—the standard of the false prophet. In these circumstances, it is no wonder that much alarm should prevail throughout the community, and that men's hearts should be failing them, for fear of what may come upon them.

We have much need of your prayers, that the Lord, who has hitherto defended and protected us, may be still "our help and shield," and that He would give us to know in our experience, the blessed fulfilment of that word "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." All missionary operations in the Upper Provinces, have come to a complete stand.—Most of the mission stations have been destroyed; and several of the missionaries themselves, belonging to the Church of England—the Baptist Mission—the American Presbyterian Mission, have, there is too much reason to fear, been cruelly massacred, by the blood-thirsty foe. In Lower Bengal, and even in Calcutta, all preaching in the open air has been discontinued; but preaching in Chapels, and teaching in schools, is still conducted by the missionaries of the various churches.

There has been no disturbance at Bancoorah as yet; but within these few days, the rebels have obtained possession of the Grand Trunk road, and have been committing outrages in that direction.

We still trust that the station may be mercifully preserved; and that we may not only have our lives given us as a prey; but may also be saved the spoiling of our goods. We know that all is in a good hand, and that the Lord will order all for the best.

I am thankful to say we have both recovered from the fever. We have much cause for gratitude to God.

I send you along with this, an account of the incidental expenses of this mission, from the commencement, up to this date, with the exception of my own in going to Bancoorah, which were formerly sent you.

I trust that in this sad and troubled time, we will be specially remembered by the church, that the Lord "may not give us the spirit of fear, but of power, and of love, and of a sound mind," and that "in the time of trouble He will hide us in his pavilion."

I am, yours very truly,

GEORGE SUTTON.

DR. DUFF ON THE INDIAN MUTINIES.

Calcutta, 21st July 1857.

MY DEAR DR. TWYMAN—Authentic details have now reached us from various quarters respecting the awful tragedy at Bareilly, the capital of Rohilcund. The latter name will at once recall to remembrance the most disgraceful incident in the life of Warren Hastings. For fifty years, British troops were hired to slaughter the brave R. illas. Of that foul transaction have we ever repeated as a people and nation? And may we not now be smarting under the retributive judgments of that holy and jealous God, who declares that He will "visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him!"

After the outbreak at Meerut and Delhi, all the officers at Bareilly, civil and military, took the precaution of sending their wives and children to the neighbouring hill station of Nynce Tal. Still, up to the very day before the outbreak, their letters contained little else than accounts of the quiet behaviour of the sepoys, with expressions of hope that ere long the district and place would be sufficiently quiet to allow of ladies returning! Everything was done which Assin's cunning and treachery could achieve for lulling to sleep all suspicion. The Mohammedan chief, Khan Bahadur, the Nawab of the city,—a prisoner of the British Government, which treated him with the greatest generosity,—by various spontaneous services, strove to establish confidence in his attachment and loyalty. Only the day before the mutiny, the sepoys asked several officers to recall their wives and families from the hills,—appealing to the perfect quietness which prevailed; and, even to the last moment, swearing that they would protect their officers, if need be, unto death! It turned out, however, that at the very time when these earnest professions were being made, men lay concealed under a bridge so as to murder their commanding officers; while others were told off to surround the officers' houses; and others still, posted on the roads, so as to waylay and intercept any fugitives!

On Sunday, 31st May, at eleven a.m., a gun was fired, and at that signal the regiments rose en masse, and commenced firing into all the houses of the European residents. Of this so a goodly number succeeded most marvellously in effecting their escape; many, however, were instantaneously slaughtered. The professedly "loyal" Khan Bahadur was proclaimed "King of Rohilcund." And his first proclamation was a denouncing of the penalty of death on any natives who should be found sheltering British men, women, or children! And such of the officers, civil and military with their Christian assistants, and two women and children, who had escaped murder on the first outbreak, were dragged forth from their places of concealment before the "new King," and by him formally sentenced to death.

Bareilly is in the centre of a large district containing between three and four millions of inhabitants, among whom, until the present year, a Christian missionary has never been located. A few months ago, the Rev. Mr. Butler, a minister of the American Episcopal Methodist, came out to establish a new mission in India. Mr. Butler is an admirable man,—a man of high talents and shining piety,—who endeared himself to all here who were privileged to make his acquaintance. As he expected to be soon followed by a powerful staff of assistants from America, he was strongly recommended to plan his new mission in Bareilly. From his name not having yet appeared in any list of killed or missing, we are hopeful that he and his wife and children succeeded in reaching Nynce Tal. A small body of native Christians—gathered by a native catechist, who had been supported by the British residents—has been destroyed.—The spirit of the Mohammedan has always been

known by the few who studied it to be more intensely anti-Christian than that of heathenism itself. Many, however cherished the delusion that, under the combined influences of European civilization, it was now changed and mollified. I never believed this myself. I always regarded the apparent change as merely the result of external repression, that, is of necessity. Of the sad truth of this view of the case, the present rebellion has furnished the most memorable illustrations. Kindness, conciliation, benefits conferred—all have gone for nothing. The moment the external restraint has been removed, the old spirit, which exulted in the merit of sending the souls of infidels to the abyss of hell, has burst forth with uncontrollable fury.

August 1st.—The Cawnpore tragedy turns out to have been, in extent and atrocity, the most awful of all the terrible tragedies recently enacted in the northwest. It is now certain that not fewer than six or seven hundred men, women, and children, have fallen in it! The sufferings, physical and mental, which most of these must have endured for weeks, from the enemy's shot, exposure to the sun, scarcity of provisions, sickness of every kind racking suspense and anxiety, imagination itself can never realize. In my former account, it was stated that the monster Nona Sahib had reserved a number of women and children, who had escaped the fearful massacre in the boats; and that these he had barbarously massacred the day before General Havelock defeated him in battle, and re-captured Cawnpore. On the evening of the 15th July, these, as it now appears from a written memorandum found on the spot, to the number of 197, were taken to the house where the unfortunate men who had been taken from the boats were previously murdered; and there the whole of them were savagely butchered, and many of the mangled bodies thrown in to a deep well. The building in which the massacre took place is described as looking like a horrid slaughter house. A gentleman who saw it writes to say, "Let your imagination conceive of the horrible what it may, and it must still fall immeasurably short of the reality." Surely God is visiting our people in this land in hot displeasure; surely our sins have found us out. What need, then, of great searchings of heart and lowliest contrition of spirit, and burning confession of guilt, before God, if haply He turn away the fierceness of his anger! Still, nothing can palliate, far less justify, the crimes of the cruel murderers of defenceless women and innocent children. Accordingly, General Neill, by the last accounts, "was compelling all the high caste Brahmans whom he could capture among the guilty sepoys, to collect the bloody clothes of the victims, and wash up the blood from the floor,—a European soldier standing over each man with a 'cat-o-nine-tails,' and administering it with vigour whenever he relaxed in his exertions. The wretches having been subjected to this degradation, which of course includes loss of caste, are then hanged one after another."

Many isolated incidents connected with this wholesale butchery of a very affecting description have come to light. Here is one:—After the British had been shut up in their entrenchment, an English lady arrived with her children,—fugitives from some neighbouring station. Her husband had been murdered on the road. The poor helpless widow implored Nona Sahib for life; but he ordered them all to be taken out to the plain and killed! On the way, the children complained of the sun; and the mother requested that they might be taken under some trees. But even that request was denied her. Brought like so many felons to the open plain, the mother and children were tied together, and deliberately shot, with the exception of the youngest, who was seen crawling over the dead bodies, and feeling them, and asking why they had fallen down, and gone to sleep in the sun! At last a cruel troop-er came, and dashed out the brains of this little

one! The very recital of such horrors makes one's blood curdle in the veins. What a picture might a skilful artist form out of this scene,—a picture which might portray to men's senses the cruelties of heathenism, and poeianism, and the necessity for the regenerating, hampering influences of the gospel of grace and salvation!

August 4.—This terrible rebellion, I grieve to say so far from being arrested, is spreading with rapid strides. At Hazaribag, in the neighbourhood of the hill tribes on the north-west frontier of Bengal,—at Sogowlie, in the east of the Ganges, and other smaller stations,—there have been risings and massacres. At one of these, the doctor, his wife, and child were burnt alive in their own house! and the head of the commanding officer was carried off by the rebels in triumph, to be presented as a trophy to their king; and then, within the last few days, the mutiny at Dinapore, —one of the most distressing of all,—because, humanly speaking, it might have been easily prevented. In plain truth, it must be laid at the door of the proud incompetency and mismanagement of the old General in command. Dinapore is the great military station which commanded Patna, where a large porportion of the population is Mohammedan, and of a character so turbulent as to have often given much anxiety and uneasiness even in ordinary years. There was a British regiment there, and the forces for the upper provinces were constantly passing up in steamers. The three native infantry regiments and native cavalry were known to be thoroughly disaffected and mutinous. And the cry from all quarters for weeks past was, that they should be disbanded; and this measure, which could have easily been effected, was first recommended to the General in command by Government, and last of all positively ordered. But the business was gone about so clumsily and dilatorily, that the whole of the native sepoy escaped with arms and ammunition, untouched and unpursued, to spread the terrible work of incendiarism, plunder, and massacre, over the surrounding districts. Numbers have proceeded up the right bank of the Sonu river; the rest have crossed the Ganges, where they have been joined by a disaffected Hindu Rajah, who has brought with him thousands of armed men. The accounts of their destructive proceedings which have already reached us are truly appalling; and we are trembling lest still worse may soon reach us. It really looks as if judgments as sore as the plagues of Egypt were laid loose on this devoted land. Already has the sword, one of God's great plagues, been let loose upon it; and already there are ominous forebodings of a famine; and if a famine, then the pestilence!

Meanwhile, we cannot be too grateful to God for our exemption in Calcutta from actual outbreak. There has been no end of alarm and panic. For some time the authorities looked on with something like infatuated blindness and indifference. At last, they have been fairly aroused. The discovery of plot after plot, for a general rise of the natives and massacre of the Europeans,—the recently detected design of sixty sworn desperados to enter Fort-William by scaling ladders in the night; murder the guards, and rescue the ex-King of Oude,—the ascertained fact that, within the last two months, tens of thousands of muskets and other arms have been sold to Muhammedans and other natives,—the presentment of the Grand Jury, and a memorial from the Christian inhabitants, imploring the Government to disarm the native population,—these and many others circumstances combined, at last roused our authorities to action. And as on Saturday last commenced the Mohammedan festival of the *Bakra Eed*, to last for three days, strong parties of British troops, with picquets of volunteers, were posted all over the town. We had forty British soldiers in Cornwallis Square, who found quarters in our old institution, while the officer in command was our guest. In

the Mohammedan quarter some cannon were also planted. The preparations were so complete, that any attempt at a successful rise was felt to be impracticable; and so, by God's great goodness, the festival has passed over without disturbance or bloodshed. The *Mohurram* is approaching; and to it all are looking with gloomiest apprehensions. But our trust is in the Lord, who hitherto has so wonderfully interposed for our deliverance.

August 8.—To-day our mail closes, and it is lamentable to think that the curtain of our dire calamities has not yet begun fairly to rise. At the conclusion of my letter by the last mail, I stated that a gloom of hope flashed upon us from General Havelock's distinguished success in repeatedly defeating the rebels and reconquering Cawnpore. From that place the General proceeded to Bhitore, the fortress of the arch-traitor Nene Sahib, distant about twelve miles, took it, dismantled it, and burned the palace. Thereafter, he crossed the Ganges at Cawnpore, for the relief of the small and sorely beleaguered garrison at Lucknow, which, since the fall of its heroic chief, Sir H. Lawrence, was known to be reduced to the greatest straits. The distance being about fifty miles, the General wished to push on rapidly, and, if possible, carry away all the survivors, leaving the reconquest of Oude till the cold season. After marching about twelve miles, his force—only about 1500 strong—fell in with a body of 13,000 rebels, strongly posted in a walled village, with swamps on either side. After a sharp encounter, the enemy was routed with the loss of fifteen brass guns. The General then pushed forwards, but without tents, and with little baggage. As he advanced, this being the height of the rainy season, the whole country was found under water. Exposure to the sun and rain, the want of shelter and proper food, soon began to produce the usual effects. Fever, dysentery, cholera, broke out, committing such fearful ravages on his little force, and that, too, in the face of an enemy outnumbering them tenfold, that the General was compelled to halt in his triumphant progress. And the fear now is that he must fall back on Cawnpore, and leave the Lucknow garrison to its dismal fate. Many, however, are still sanguine that he will be able to push on—his men being inspired with almost superhuman energy, awakened by the brutal atrocities which have been perpetrated by the mutineers and their fiendish associates. Let us trust and pray that this more sanguine expectation of the success of general Havelock's small but intrepid force may be fully realized.

Meanwhile, we have every reason to fear that the city of Agra has fallen into the hands of the mutineers. The Governor, with the British and Christian inhabitants generally, have retired into the fort, built by the great Akbar, where they can hold out for some time. All the bungalows in the cantonments and civil lines have been plundered and destroyed; while the city itself has been mercifully ravaged. Still, our trust is in the Lord. The pride and arrogance of our people and nation needed to be humbled. And if, as a people and nation, we do return to the Lord with lowly, broken, and contrite spirits, He who is ever merciful and gracious may withdraw the strokes of his sore indignation.

Amid our personal sorrows and horror at the barbarities of the misguided sepoys and their allies, we, as Christians, have much need to watch our own spirits, lest the longing for retribution may swallow up the feeling of mercy. Already we begin to perceive here a recoil and re-action against the natives generally. But, as Christians, ought we not to lay it to heart, that the men who have been guilty of such outrages against humanity have been so just because they never, never came under the regenerating, softening, melting influences of the gospel of grace and salvation? And their diabolical conduct, instead of being an argument against further labour and lib-

erality in attempting to evangelize this land, ought to furnish one of the most powerful arguments in favour of enhanced labour and liberality.—Yours ever affectionately,

ALEXANDER DUFF.

[Another letter from Dr. Duff, bringing the intelligence down to the 22nd of August, has appeared in the *Edinburgh Witness*. Sir Colin Campbell had arrived, but no troops had reached Calcutta.—Editor.]

VIEWS OF AMERICAN CHRISTIANS ON TROUBLES IN INDIA.

It is important that the serious troubles between the native soldiers and the British in India should be rightly understood. To know the causes of these outbreaks may not be of much use in the suppression of the present mutiny, but it may go far to prevent the recurrence of similar tragedies. The revolted soldiers must be put down. All the interests of humanity and civilization, of the Hindus as well as of their Western rulers, require this to be done, and at the earliest day possible. Whatever mistakes or faults may have marked the connection of England and India in former years, or may yet be uncorrected, the continuance of British rule nevertheless is now indispensable to the Hindus themselves. Without it there could not be, for many long years, any security to property or life among them, any incentive to improvement, any redress for grievances, anything, indeed, but anarchy of the worst kind. The preservation of British authority in that country is a necessity; while it is far more, for it is the chief earthly hope of the Christian civilization of the Hindus. This being the true issue, it would be lamentable, indeed, if the British should withdraw from India, and leave the natives to themselves. We may feel sure this will not be done. Reasons of state and of commerce, to say nothing of higher motives, will compel the maintenance of the English supremacy; and in order to this, the suppression of this widespread mutiny, let the cost of life and treasure be what it may.

Then will come the work of reconstruction—certainly, of the army; probably, of the government itself, in important particulars. We express no opinion here on these subjects, and refer to them only as connected with the work of Christian missions. Here we perceive some signs of danger. There are not wanting those who would expel the missionaries; while others in greater number would place them under restrictions. How to deal with the missionary element in India, is a question which must be considered by public men, and which already awakens attention. Let the impression be created that these Sepoy mutinies are attributable to missionary or even to Christian agencies, and many persons will be ready to repress these agencies.

Were this the true cause, indeed, it would be the part of wisdom to accept it, and to shape the future policy of the British Government in India under the guidance of so great a power as that of Christianity. Even worldly men might see in this the ultimate safety and glory of the empire. But as friends of missions, we cannot yet lay a good claim to this great power as moving the minds of men in India, and least of all as moving the minds of the sepoys in the Bengal Presidency—the most bigotted in caste, and the most ignorant of Christianity among all the Hindus. The opinion that the natives generally are afraid of being forced to become Christians, or that the native soldiers hate Christianity presupposes a wide diffusion of Christian truth in the land—far wider, in fact, than any known proofs warrant us to believe. This opinion would awaken in missionaries the hope of a harvest

before the seed is sown' and it might equally mislead "government men" to the adoption of measures impractical or injurious.

It is no doubt true that in some places a portion of the native population is under the influence of a bad spirit towards missionaries, not as foreigners merely, but as teachers of a new religion. This spirit is found chiefly among the Mohammedan part of the Hindus. It is referred to in the letters of some of our missionary brethren, and was somewhat apparent in the destruction of mission property at Lodi-ana—though the hope of plunder was, probably, the pervading motive in that case. The far greater part of the natives do not seem to have been governed by this spirit; while the sepoys have been, not anti-missionary, but anti-foreigners in their fiendish outrages, sweeping their own officers, civilians, missionaries, women, and children, into a common destruction. This is certainly the impression we have received from a careful examination of the terrible details of these sepoy outbreaks. We find the same view presented by a correspondent of the "News of the Churches," Mr. Good Wylie, Esq., an English judge at Calcutta, from whose interesting letter we insert an extract below.

It is then an exhibition of pure heathenism and Mohammedanism, uninfluenced by Christianity, that we are called to behold in the sad scenes recently transacted in Upper India; an infuriated outburst of cruelty and lust; a dreadful mingling of robbery and murder. And we see all this directed first against the few foreigners in the country, but already in many instances beginning to desolate native villages and defenceless towns. May the restraining hand of God not be withdrawn from these depraved men, but may his converting grace be soon made known to them, and to their countrymen!—*For. Misc.*

CHINA—MISSION AT AMOY.

SENDING OF A CHINESE EVANGELIST TO THE FREE CHURCH AT SINGAPORE.

For some years there have been several of the most promising of the converts in training for the work of evangelisation at Amoy. The mission has lately taken another step in advance, in sending out one of these to labour among his countrymen at Singapore. Last year, the Rev. Mr. Fraser of Yester, Haddington, went out to minister to a congregation of his countrymen of the Free Church recently formed at that place; and the Rev. Carstairs Douglas, in writing from Amoy, says:—

Some time since I learned that Mr. Fraser and his congregation at Singapore were desirous to obtain a Chinese Christian to assist in doing good to the Chinese in that city. During last month there was a peculiarly good opportunity by a vessel, with a truly pious captain, conveying emigrants; and several of the emigrants (Chinese) were somewhat interested in the gospel before leaving this. One of our Pechua students volunteered to go, so that I ventured to send him at once, without previous communication with Mr. Fraser. It is a very arduous work. The Chinese supercargo returned me the passage-money of the young evangelist, saying, "He is a preacher of the doctrine; I will not take anything for his passage." We trust this is a token of good.

On Mr. Burns' first visit to Pechua, he found amongst the foremost and most interesting of his hearers, a youth of about eighteen or twenty, called Si-Boo; of stature rather under the average of his countrymen, with an eye and countenance more open than usual, and a free and confident manner, he soon attracted the attention of our missionary. His position in life was above the class of common mechanics,

and his education rather good for his position. His occupation was to carve small idols in wood for the houses of his idolatrous countrymen, of every variety of style and workmanship, some plain and cheap, and some of the most elaborate and costly description.

Had Si-Boo been of the spirit of Demetrius, he would have opposed and persecuted Mr. Burns for bringing his craft into danger. But instead of that, he manifested a spirit of earnest truthful inquiry, although that inquiry was one in which all the prepossessions, and prejudices, and passions of mind and heart were against the truth—an inquiry in which all the influence of friends, and all his prospects in life, were cast into the wrong balance. By the grace of God he made that solemn inquiry with such simplicity and sincerity, that it soon led to an entire conviction of the truth of our religion, and that to a decided profession of his faith at all hazards; and these hazards, in such a place as Pechua, were neither few nor small—far greater than at Amoy, where the presence of a large body of converts, and a considerable English community, and a British flag, might seem to hold out a prospect of both protection and support in time of need, though such protection and temporal aid have never been relied on by even our Amoy converts, still less encouraged.

One of the first sacrifices to which Si-Boo was called was a great one. His trade of idol carver must be given up, and with that his only means of support; and that means both respectable and lucrative to a skilful hand like him. But to his credit he did not hesitate. He at once threw it up and cast himself on the providence of God, and neither asked nor received any assistance from the missionary, but at once set himself to turn his skill as a carver, in a new and legitimate direction. He became a carver of beads for bracelets and other ornaments, and was soon able to support himself and assist his mother in this way. One advantage of this new trade was, that it was portable. With a few small knives, and a handful of olive stones, he could prosecute his work wherever he liked to take his seat, and he frequently took advantage of this to prosecute his Master's work, while he was diligent in his own. Some times he would take his seat in the "Good News Boat," when away on some evangelistic enterprise; and while we were slowly rowing up some river or creek, or scudding away before a favourable wind to some distant port, Si-Boo would be busy at work on his beads; but as soon as we reached our destination, the beads and tools were thrust into his pouch, and with his bible and a few tracts in his hand, he was off to read or talk to the people, and leave his silent messengers behind him. In this way our church had the benefit of many a useful evangelist, free of all charge on her funds; for Si-Boo was far from being the only one who gave hours and often days of gratuitous service. Some of the same occupation as himself employed their time in the same way.

The love of Bible studies has always characterized the converts in China. Few, if any, were more studious and diligent than Si-Boo, and few more successful than he. Morning, noon, and night, you might hear his clear and cheerful voice, reading aloud some portions of scripture or Christian classic; or, in the same loud tone, for almost all Chinamen read aloud, and that often at the full pitch of their voice, committing to memory some favourite passage of the Word of God; even when busy at work, that extra energy which in him led sometimes to an exuberant playfulness, rather opposed to the stricter notions and more staid manner of some of his friends, was generally expended in committing to memory some verse of scripture or favourite hymn, the latter being generally sung along with, or after the process of committing, so frequently, that many beside himself

had the privilege of hearing both hymn and verse if they were so disposed.

It was this diligent study and Christian consistency of character, during these years of his profession of the faith, and that intelligent acquaintance with a system of divine truth, which marked out Si-Boo for the interesting mission on which he has been sent, while his native energy and independence would both incline and enable him to undertake a work of enterprise and difficulty.

Subsequent letters announce Si-Boo's safe arrival at Singapore, and state that about twenty of the Chinese passengers had become much interested in the gospel story on the voyage. In a letter of June last, Mr. Douglas mentions that he had received the gratifying intelligence, that Si-Boo's preaching had been blessed to the conversion of two of his countrymen, and that Mr. Fraser had appointed a day for their baptism. These are encouraging accounts. A link has thus been formed betwixt one of the congregations of the Free Church in the Colonial field, and the mission at Amoy.—*Home and Foreign Record.*

PRESBYTERIAN MISSION STATIONS IN IRELAND.

The following account is given by a competent witness who has lately visited the various mission stations in Connaught:

BELFAST, August 20, 1857.

REV. DEAR SIR,—Having returned from the west of Ireland, after visiting, with one exception, all the Mission-stations and congregations of the Presbyterian Church in Connaught. I have been requested by some friends of the Mission to state how I found matters in the Mission-field now, as contrasted with what they were when I visited it three years ago. This, from the space placed at my disposal in the columns of the *Herald*, must be done with all possible brevity.

Regarding the aspect of the country generally, there are indications everywhere of progress and prosperity. In rural districts a vastly improved mode of cultivation everywhere meets the eye; in the towns better and more business-like shops are increasing. Beggars have made themselves scarce, and rags have almost disappeared from the land. Parties who, a few years since, were receiving out-door relief, are now capitalists with money in the bank.

The growing prosperity of the country affects in some considerable degree the Mission to the Roman Catholics. The poverty and famine-stricken population that some years since heard the Gospel preached by their best benefactors, do not now exist. The Mission-schools which attracted and taught thousands of idle and ignorant children how to work and how to read, and prepared many of them to fill with credit and honour positions in their own and foreign lands to which they would otherwise never have aspired, are not now so numerous attended as formerly. They seem in some measure, in many districts, to have done their work. The industrial teaching is no longer confined to the school, but is learned from former pupils at home, and will be transmitted as an heirloom from generation to generation. The priesthood are making strenuous efforts to control and direct, where they cannot prevent the education of the rising generation, and knowing their power and the unscrupulous means they resort to, the existence of Mission-schools at all is a most convincing proof of the good they have accomplished. The people prize them, and the priests dread them.

I found during the three years that elapsed from my former visit, that two new churches had been completed—one rebuilt, another newly gathered and growing congregations only

wait for the grant of sites to commence the erection of churches. Within the same period three manse have been completed, and two others in course of erection are roofed in. When these buildings are completed there will be in Connaught sixteen suitable places of public worship, and nine comfortable dwellings for the ministers of the Presbyterian Church. The work is consolidating and extending, and Presbytery seems in the fair way of doing for Connaught in the 19th century what it did for Ulster in the 17th. We would place little dependence on the erection of these outward structures, but a "building of God" is going on. Souls are being brought to Christ out of Popish darkness and Protestant indifference, and others not a few, are being confirmed in the faith as it is in Jesus. Let not the Church lightly esteem this day of her merciful visitation, nor be slow to enter into which the door by fearful things in righteousness the Lord hath opened for her.

Three years had wrought its changes among the Missionaries. Two of those whom I formerly met in Connaught are removed to other and more extended fields of labour. One is on his way to the East, not to rest, but to recruit his health, enfeebled by his labours in Connaught, and prolong his days for the service of his Master in a foreign land. Another has had addressed to him the words, "Well done, good and faithful servant, enter thou into the joy of the Lord." The places thus vacated have been nearly all filled up by men of like spirit; and the Connaught Missionaries, as a band, manifest the same apostolic zeal, self-denial, devotion and love to Christ, and to perishing souls for His sake, which first drew forth my admiration, esteem, and love for them. The church which God enriches with such men cannot be a poor church. Some of the congregations have greatly increased, none of them have declined. The attendance at some of the remote preaching stations is not quite so large as formerly. There is a loud call on the Church in the north for more faith, more prayers, more sympathy for the devoted ministers and persecuted converts, and more liberal support of a Mission honoured greatly by God as a means of converting and establishing souls in the faith as it is in Jesus.

We visited a great many schools. We refer only to those directly under the ministers of the Assembly. In all of them we found Roman Catholics. Never fewer than one sixth, frequently one third, sometimes the majority; and one instance of 69 children present, fifty-seven were Roman Catholics. With rare exceptions the children seemed most intelligent, and well taught in the history and doctrines of the Bible. Their knowledge of geography, &c., and their answers often astonishing us; but we have no space for illustrations. Some of the young people seemed to have turned their back on Rome as thoroughly as Luther or Knox did, and Popish persecution, instead of shaking them, only confirmed them in the true faith.

The Mission-school has sent forth its thousands and tens of thousands of scripture readers into the dwellings of the peasantry, many of them carrying not only the Word of God in their hands, but large portions of it on their memories. Thus has the way been prepared for the colporteur, who is now broad-casting the land with the Word of God, without note or comment, and religious and useful books. He has access to districts from which the Missionary and Scripture-reader are excluded. The people willingly purchase books; and persons after buying have said, "Thank God I have my own testament at last." The inspired history of Jesus, and Paul and Peter, or John or Mary, comes to be contracted with the fabulous legends of Rome's mists. No agency seems so well adapted to the altered circumstances of the country as colportage; and I

trust that it may be taken up heartily, and prosecuted with the energy it deserves.

Some say, "What has been accomplished in the West?" We reply, "the Lord hath done great things" there whereof we are glad. The same amount of success from any foreign field, would call forth any church's gratitude and praise to God. Souls in Ireland are as precious as immortality can make, and thousands there are as ignorant of the way of salvation as any in the realms of heathendom. Whatever may be the interest felt in this Mission by the members of the Church at home, let me, with all respect and earnestness, tell them that out of Ireland it is regarded as the Mission of the Irish Presbyterian Church—a Mission which she should prosecute and support to the utmost of her ability, while they at most can only be helpers.—Very respectfully yours,

M. PATTERSON.

Miscellaneous Articles.

RESIGNATION.

Grace does not steel the faithful heart
That it should know no ill;
We learn to kiss the chastening rod,
And feel its sharpness still.

But how unlike the Christian's tears
To those the world must shed!
His sighs are tranquil and resigned,
As the heart from which they sped.

The mint may be compelled to meet
Misfortune's saddest blow;
His bosom is alive to feel
The keenest pang of woe.

But, ever as the wound is given,
There is a hand unseen,
Hasting to wipe away the tear,
And hide where it has been.

The Christian would not have his lot
Be other than it is;
For, while his Father rules the world,
He knows that world is his.

He knows that He, who gave the best,
Will give him all beside;
Assured each seeming good he asks
Is evil, if denied.

When clouds of sadness gather round,
His bosom owns no fear;
He knows, where'er his portion be,
His God will still be there.

And, when the threatened storm has burst,
What'er the trial may be,
Something yet whispers him within,
"Be still, for it is He."

Poor nature, ever weak, will shrink
From the afflictive stroke;
But faith disclaims the hasty plaint
Impatient nature spoke.

His grateful bosom quickly learns
Its sorrow to disown;
Yields to his pleasure, and forgets
The choice was not his own.

Translated from the German.

THE SECRET OF SUCCESS.—Trace either Whitfield, Ponce, Nettleton, or Payson in their career, and it will be seen that the road between the pulpit and the closet was beaten well. No grass grew in that path. They, like Moses, dwelt much of their time in the mount of communion with God; and when they came to their people, they were radiant with the glory upon which they had been gazing—not

only radiant with the glory, but also clothed with power. The same may be said of all others who have attained to eminence as successful preachers of the gospel. Other gifts and attainments may secure fame, popularity, the *monstrare digno*, &c., but nothing but earnest piety and instant prayer will render a man eminently useful in winning souls to Christ. Learned, acute, profound, eloquent, Ministers may defend the outposts, or demonstrate the evidences, or muzzle the caviler, or gather gay and gorgeous offerings to deck the altars of the faith, but when it comes to the litigation, to the personal adhesion of men to Christ, here it is the men of faith and prayer whose ministrations are blessed to saving purposes.

Proceedings of Presbyteries, &c.

MEETING OF HOME MISSION COMMITTEE.

At Toronto, and within Knox's Church, on the 14th day of October, 1857, the Home Mission Committee of the Presbyterian Church of Canada met, and was constituted with prayer. There were present the following, viz:—Rev. W. Reid, Convener; Dr. Willis, Dr. Irvine, Professor Young, Messrs. Clark, Scott, Ross, King, McDiarmid, Roger, McNaar, Inglis, Gregg, McFavish, Mitchell, Lowry, Wightman, Burns, S. Young, W. J. McKenzie, Black, Alexander, Wilson, Ure, Swinton, Geikie, Laing.

The applications in behalf of the various Presbyteries were brought forward, when it appeared that forty-two missionaries were required, while there were only seventeen available for service during the winter.

The following distribution was then made of the missionaries, viz:—

To the Presbytery of Montreal were assigned Messrs. Thom, Stewart, Milloy.
Presbytery of Brockville & Ottawa—Mr. Tait.
Presbytery of Kingston—Messrs. Allan & Shaw.
Presbytery of Colouarg—Mr. Canning.
Presbytery of Toronto—Messrs. McKinnon and Murray.
Presbytery of Hamilton—Messrs. Grant, S. C. Fraser, McMechan, McDowell.
Presbytery of London—Messrs. Chennut, McKenzie, McKerracher, Paterson, McKay.

PRESBYTERY OF LONDON.

The Presbytery of London held its regular quarterly meeting at London, on the 6th and 7th of October.

A call moderated in from the Congregation of Bonquet, in favour of Mr. James Blount, Prolocutor, together with a loan for £150 of salary, was considered and sustained; and the Clerk was instructed to forward the same to Mr. Blount.

The Session of the United Congregation of East and West Tilbury, presented a petition, praying for permission to form a distinct session over each branch of the pastoral charge. The Presbytery considered that the existence of two sessions in one pastoral charge was contrary to the practice of the Church, and believed that the objects aimed at by having the two sessions, would be equally well gained, by a portion of the same session, being situated in each division of the congregation, and consequently refused to grant the prayer of the petition.

A petition was read from Yarmouth, requesting the moderation in of a call from the Congregation there, and the one at Belmont, as a united pastoral charge; but as a statement

was received from Belmont, not quite in harmony with the request from Yarmouth, the consideration of the matter was deferred till next meeting of Presbytery.

The subject of worldly amusements was brought under the notice of the court, which led to a full expression of opinion relative to the subject, on the part of several of the members. The Presbytery were unanimously of opinion that the attending of these amusements is hurtful to the interests of religion and morality, and the practice of them unbecoming professing christians; and from a consideration of the grave importance of the subject, appointed a committee to prepare a mature statement, which might be adopted as the deliverance of the court, at the next ordinary meeting.

Eight students were examined; six preparatory to their return to Knox College, and two preparatory to their entering it. The examination of all these was sustained, and the Clerk was instructed to supply them with certificates to the Professors' Court.

The examination of another student, Mr. Gillies, was transferred to the Presbytery of Toronto.

Mr. Scott having stated that from the multiplicity of his other duties, he could not longer undertake to fill the office of Presbytery Clerk, Mr. Doak, of Port Stanley, was appointed Recording Clerk, and Mr. Scott's office confined to the business of Corresponding Clerk.

The importance of promoting improvement in the singing of our congregations, engaged the attention of the court, and a Committee was appointed to consider the best means for obtaining this object.

The Home Mission business of the Presbytery having been taken up, petitions requesting a supply of mission service, were read from Paisley, Penetangore, Kinross, and Amherstburgh; and the following appointments were given to members of Presbytery:—

Messrs. Sutherland, Young, and Rennie, were appointed to visit several Townships North of Goderich, and to dispense the holy ordinance of the Lord's Supper at Blyth, Kinross, Culross, and Carrick.

Mr. Ferguson was appointed to preach at Belmont, on the first Sabbath of November, and at Yarmouth on the following Monday; Mr. Meldrum to preach at Yarmouth on the third Sabbath of November, and at Belmont on the following Monday; and Mr. McDiarmid at Belmont, on the second Sabbath of December, and at Yarmouth on the following Monday.

At Frampton, Mr. Tolmie was appointed to preach on the first Sabbath of November, Mr. Ball on the last Sabbath of November, and Mr. Wallace on the third Sabbath of December.

Messrs. Doak and J. McMillan were appointed to dispense the ordinance of the Lord's Supper to the Congregation of Vienna and Port Burwell. The time to be fixed by themselves.

Mr. Forrest was appointed to give two Sabbaths to Thamesville, before next ordinary meeting of Presbytery.

Mr. McColl was appointed to preach at Wallaceburg, on the second Sabbath of December.

Mr. Gauld was appointed to give one Sabbath to Enniskillen, and Messrs. Walker and Troup to give each a Sabbath to West Plympton.

Messrs. Doak, Ferguson, and Scott, were appointed to give each a Week-day service to Komoka.

Messrs. King and Straith were appointed to give what supply might be in their power, to Maidstone and Mersea.

Mr. King was appointed moderator of the Session of Amherstburgh.

Messrs. Ross and Graham, ministers, and Mr. Carnachan, Elder, were appointed to take the

necessary steps for forming a session over the Congregation of Grey.

Mr. Archibald Currie, Catechist, was appointed to Dunwich for two months, and afterwards to Wardsville.

The next ordinary meeting of Presbytery was appointed to be held at London, on the first Tuesday of January, 1853, at 10 o'clock, a.m.

J. Scott, *Præ. Clerk.*

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met on the 7th October, in the St. Free Church. There was a good attendance of the brethren. The following are some of the pieces of business:—

Mr. Fraser having returned from his mission to Europe, was congratulated by the Presbytery. Having expressed a wish to be released from the duties of the Clerkship, Mr. Fraser's resignation of this office was reluctantly accepted, and the unanimous thanks of the Presbytery were presented to him for his long, faithful, and efficient services.

Mr. Kemp was appointed to succeed Mr. Fraser in the Clerkship.

All the Students within the bounds of the Presbytery with the exception of one, appeared, and were examined to the general satisfaction of the Presbytery—certificates were granted accordingly. The congregations of St. Eustache Grand Greniere and St. Therese requested the moderation in a call, which was granted.

A petition was received from Osnabruck, expressing esteem for Mr. Quin and gratitude for his past services, requesting that ministerial supply to them be delayed for a time. The Presbytery resolved to grant what supply they could to Osnabruck in connection with Finch. Another petition was received from Winchester, expressing regret at Mr. Quin's resignation, and esteem for his ministry, and praying that Mr. Quin's services may be continued to them in the rear of the township. To this request the Presbytery returned a favourable reply.

Mr. Campbell was appointed to preach the church at Osnabruck vacant, and Mr. Clark that of Winchester.

A petition was presented from Presbyterians in Valley-field near St. Louis de Gonzague requesting supply of ordinances and promising suitable stipend for ministerial services. The prayer of this petition was granted, and Mr. McArthur appointed to give occasional supply in the meantime.

There being eleven stations in the bounds of the Presbytery, requiring Gospel Ordinances, it was agreed to ask the Home Mission Committee for six probationers including Mr. Allan and Mr. Milloy. Mr. Clark was appointed to represent the Presbytery at the Committee.

The Presbytery adjourned to meet at Montreal on the fourth Wednesday of January.

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg, on the 29th September.

The Rev. James Douglass was chosen Moderator for the ensuing year.

The Rev. Thomas Snell, as he had been called to a charge in the United States, applied for a certificate, which was granted.

A Circular was read from the Convener of the College Committee anent subscriptions in aid of the Building Funds of Knox's College. Steps were taken to communicate with the three congregations in this Presbytery that had not as yet contributed any thing for this purpose.

The Rev. J. W. Smith was loosed from the pastoral charge of Colborne.

Messrs. Rutherford and Inglis applied for the

moderation of a call at Colborne and Brighton. Mr. McLeod was appointed to this duty.

Mr. McLeod reported that along with Mr. McKenzie he had dispensed the Lord's Supper at Bethesda church.

Mr. Bowie reported that he had discharged a similar duty at Percy. He was appointed Moderator of the session there.

Mr. Peter Duncan, and Mr. James Thom Students of Divinity, having completed, in a highly satisfactory manner, the usual trials, were licensed to preach the gospel.

The Presbytery met the following day at Cartwright, when after an able and appropriate sermon, by the Rev. Mr. Douglass, from 2 Cor. VI. 3.—(Giving no offence in any thing, that the ministry be not blamed—the Rev. William Windell was inducted into the pastoral charge of Cartwright and Manvers.

The Presbytery appointed its next meeting to be held at Cobourg, on the 26th of October at 11 A. M.

JAMES BOWIE, *Præ. Clerk.*

PRESBYTERY OF TORONTO.

This Presbytery met on the 13th and 14th of October. A considerable time was spent in examining students, of whom thirteen, at various stages of their course, were examined, and the usual certificates granted. Among the other items of business before the Court, the following may be briefly noticed:—

A letter from Mr. James Cameron, Probationer, was read, desiring the call from West Gwillimbury, and craving further time to consider the call from Erin and Caledon West, as compared with the claims of the wide field in which he is at present labouring.

A call from Oro in favour of Mr. James Cameron, Probationer, was laid before the Presbytery. It was agreed to sustain the same, and the clerk was instructed to forward it immediately.

The Session Records of Boston and Milton Congregations—of Brampton—of Scarborough—and of Nerval and Union Congregations, were given in and revised.

A conference was held on the State of Religion within the bounds of the Presbytery.

The following motion on the appointment of a day of humiliation was agreed to:—The Presbytery having taken into consideration the present alarming and dangerous state of matters in the East Indian portion of the British Empire, arising out of the revolt of the native soldiery, and the barbarous cruelty practised by them upon British residents; Resolved to ask the Moderator of Synod to issue an official intimation to the ministers and congregations of the Church, requesting them to observe an early day, say—in case of no other day being previously fixed on by the Administrator of the Government—the fourth of November—or where circumstances render a little delay necessary—still as early as possible in November—as a day set apart for devotional exercises, in which special prayer should be offered to Almighty God, in behalf of our fellow christians, missionaries, and others; and of British subjects generally in that part of the Empire;—and that on the same occasion reference should be made to God's dealings both of mercy and of trial with the Province.

It was also agreed, that if possible, the co-operation of other religious bodies should be secured by due acknowledgment of them in making the arrangements. A Committee consisting of Dr. Willis, Convener, Messrs. Gregg and Reid, for the purpose of calling on the Administrator of the Government in reference to the appointment of a day of humiliation.

Next meeting was appointed to be held in Toronto, on Wednesday, the 2nd day of December, at 9 o'clock a. m.

THOS. WRIGHTMAN, *Præ. Clerk.*

The Ecclesiastical and Missionary Record.

MISTAKEFUL SUCCESS.—Richard Baxter, somewhere in his published works, has a remark to the effect, that he never knew any considerable success from the brightest and noblest talents, nor the most excellent kind of preaching, and that even where the preachers themselves have been truly religious, if they had not a solicitous concern for the success of their ministrations, uniform experience sustains the truth of this statement. It will not do for ministers to imitate the ostrich, which is said to lay her eggs in the sand, and then leave them regardless whether they come to life or not. It is not enough for a man to labor under a sense of duty, or of zeal for the honor of God, or even of love to the blessed Saviour; there must be also a yearning for the salvation of men, "a passion for souls," as it has been called, if success is to be expected. Certainly this intense longing for saving results has marked all who have been eminent in winning souls. To the Master his own disciples applied the words, "the zeal of thine house hath eaten me up." Paul speaks often of his heart's desire, his conflict, his wrestlings in prayer; the Scottish Reformer's burst of anguish was, "Give me Scotland, or I die." And so in our own day. He whose great concern is to see men rescued from perdition, will preach with blood earnestness, will steep every sermon in prayer, will come before his people as one standing in full view of the judgement seat.—*Christ. Int.*

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Charles Cowan M. P.....	5	0	0	
William Ross.....	20	0	0	
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	£218	10	6	
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	79	4	0	
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1st July, 1857.

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