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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. XIII.

TORONTO, APRIL, 1857.

No. 6.

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PRESBYTERY OF BROCKVILLE AND OTTAWA.

An adjourned meeting of this Presbytery will take place at Kempville, on the first Tuesday of May, at 11 o'clock, a. m.

S. C. FRASER, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the first Thursday of April.

J. S. SORT, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held at Madoc, on the first Monday of April, at 7 o'clock, p. m.

WILLIAM GREGG, *Presb. Clerk.*

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on the second Tuesday of April, at 2 o'clock, p. m.

M. Y. STARK, *Presb. Clerk.*

SABBATH OBSERVANCE COMMITTEE.

The Sabbath Observance Committee will meet in the McNab Street Presbyterian Church, Hamilton, on Tuesday the 14th April, at eleven o'clock, a. m.

R. F. BURNS, *Convener.*

KNOX'S COLLEGE COMMITTEE.

The College Committee will meet in Knox's College on Wednesday, 1st April, at 10 o'clock. A full meeting is particularly requested, as important business will require attention.

M. WILLIS, *Convener.*

KNOX'S COLLEGE-CLOSING EXERCISES.

The Session will close on Wednesday, 1st April. The closing exercises will take place in the College Hall on that day, at 11 o'clock, a. m.

COMMITTEE ON STATISTICS.

Blank Reports will be sent during the month of April to all the organized charges within the bounds of the Synod, and it is hoped that these will be filled up and returned to the undersigned on or before the first week in May.

S. C. FRASER, *Convener.*

McNAB, March, 1857.

Proceedings of Presbyteries, &c.

PRESBYTERY OF KINGSTON.

This Presbytery met in Belleville on the 2nd and 3rd March. The Clerk was instructed to write to Mr. Gordon respecting his continued absence from his flock.

The Records of Session were called for, when those of Trenton, Belleville, Madoc, Brock Street and Chalmers' Church, were handed in and examined.

The Presbytery took up for consideration Mr. Pearce's resignation of the charge of Chalmers' Church, handed in at last meeting, and ordered parties to be cited to appear at next meeting.

A Presbyterial visitation of the congregation of Chalmers' Church was appointed to be held on the 18th March,—the questions in the Draft Book of Discipline, as published in the *Record*, to be used.

A call from Madoc to Mr. D. Wishart, duly moderated in, and attested, was laid on the table,—sustained, put into the hands of Mr. Wishart, and accepted by him, and trial pieces prescribed.

The overture on the Barrier Act was approved, with the exception that instead of the words after "overture," in the first section, the words "respecting matters of doctrine," &c.

The consideration of the remaining overtures was postponed.

The next meeting was appointed to be held

in Chalmers' Church, Kingston, on Friday the 17th March, at 7 o'clock, p. m.

WILLIAM GREGG, *Presb. Clerk.*

PRESBYTERY OF COBOURG.

The ordinary meeting of the Presbytery was held in Cobourg, on the 24th and 25th of February.

A petition was presented from the congregations of Grafton and Robson's station, praying that the services of the Rev. J. W. Smith be withdrawn from Colborne, and confined to these congregations. As Mr. Smith was inducted minister of Grafton and Colborne, it was agreed to cite the congregation of Colborne to appear for their interests at next meeting.

Mr. Blain was appointed to preach at Cartwright and Ballyduff the 1st of March. Messrs. John Smith, Douglass, Blain, and Mr. M. Glaughlin, elder, were appointed to hold a meeting at Ballyduff, on the 2nd of March, for the purpose of conferring with the people at the station.

Mr. John Smith was appointed to moderate in a call at Cartwright, should it be desired.

Messrs. McLeod and McKenzie were appointed to draw up rules for the guidance of missionaries.

Mr. Cuthbertson gave a verbal Report of his labours, which was satisfactory.

Mr. Cuthbertson was appointed to supply Percy and Seymour Bridge the 1st, 22d, and 29th of March; and Bethesda Church and Alnwick, the 8th and 15th of March.

Mr. McKenzie submitted the following motion, which was agreed to: "That in all cases where elders or deacons have been elected or ordained, without their being members of this Church at the time of their election or ordination,—provided also that such office-bearers have not been, since their ordination, in full communion with this Church,—this Presbytery do regard all such elections and ordinations as invalid."

Messrs. Andrews and Bowie, and Mr. Caruthers, elder, were appointed to visit Percy, with the view of getting the financial affairs of that station brought into a better state; and Messrs. J. W. Smith and McKenzie, as soon as it can be done conveniently, to prepare a Communion Roll, and dispense the Lord's Supper.

The overture anent a Barrier Act was approved.

The Presbytery spent a portion of the forenoon of Wednesday in devotional exercises. Mr. McKenzie gave a brief summary of the answers returned to the queries that had been issued on the state of religion. Thereafter the several members present expressed their minds on this important matter.

The Presbytery appointed its next meeting at Grafton on Tuesday, the 24th of March, at 6 o'clock, P.M.

JAS. BOWIE, *Pres. Clerk.*

Communications, &c.

THE CALL OF REV. W. McLAREN TO BOSTON.

To the Editor of the Record.

DEAR SIR,—

I notice in the last number of the *Record* a letter from the Rev. John Laing, strongly advocating the claims of the Boston Congregation to the services of our esteemed Pastor. Permit me, as an interested party, to make a few observations on some parts of it. In the first place, he says, "he is not going to debate the question, whether the United States should be regarded as a proper field for the Canadian Church; or whether Mr. McLaren should except the call, and be settled in Boston." Now one would suppose from these statements that Mr. Laing was going to weigh the matter *pro and con* in a fair and impartial manner; but for all I can see, he settles the case entirely in favor of the Boston people. The many arguments he makes use of are, in my opinion, of no value. The strongest of them, and I dare say, if the truth were told, the only one, is their "early prejudices which they cannot rise above,"—a very poor excuse indeed. Surely there are Presbyterian Churches in the United States, free from the taint of slavery, that they could unite with: at least, we know that in New York there are as true friends of the Free Church as anywhere, who, as far as known to me, have never applied for a Free Church minister. I would suppose a minister like Mr. McLaren who, I know, has very strong British feelings, would find himself on some occasions very awkwardly situated. Suppose a day of humiliation was ordered, as was the case during the dark days of the Russian War. It would perhaps be right enough to call on the people to humble themselves, but it would not be very appropriate to call on the people of Boston to humble themselves on account of the *sins of Great Britain*. On the other hand it might be a day of thanksgiving for peace, &c., which would be just as bad. This idea of importing American Presbyterians into Canada, and exporting Scotch Presbyterians into the States is altogether wrong. The root of the whole is just "prejudice." Lord Elgin says, (*vide* his Speech at the Installation of the Lord Rector of Glasgow University,) "that in Scotland there are in excess religious distinctions, without a difference;" the same remarks might well be applied to Canada.

A few words about Amherstburg. Mr. Laing asks why Mr. McLaren is continued in such an unimportant position, confining his labours to from 70 to 80 hearers. Now, I would inform Mr. Laing, and all concerned, that his labours are not expended on those 70 or 80. A considerable portion of his time is given to the Presbytery. I am sure, that in place of his influence being small, the reverse is the case. Do the Presbytery wish to raise subscriptions for College buildings?—Mr. McLaren is the man to undertake it. Or do they wish to stir up a lukewarm portion of the Presbytery to the Missionary cause?—He is sent there.

I agree that the congregation at Amherstburg is small, perhaps 70 or 80;—and I would further confess that they are not what they ought to be, neither have they done what they should have done, but I would assert, without fear of contradiction, that they have done as much, if not more, than any other congregation in the province of like numbers and wealth. We are in the midst of a semi-infidel and popish population; and on that ground we require a minister of talent.

The Presbytery of London have treated us with great kindness and consideration, all through the arduous struggle we have been engaged in; and we hope they will not be found

wanting at this juncture. But, Mr. Editor, we need not be very much afraid,—we are in the hands of a faithful Father, who will make all things work together for good to them who love Him.

I remain, dear sir,
Yours truly,
J. B.

(At the earnest request of a true friend and member of the Church in Amherstburgh, we publish the above. The final disposal of this call may be safely left, by all parties, in the hands of the Church Courts, and committed to the direction of Him who is "Head over all things to the Church."—*Ennon*.)

THE POSITION OF BAPTIZED CHILDREN.

To the Editor of the Record.

REV. AND DEAR SIR,—

How is it that so many children of believing parents, when they come to years of discretion, are careless about the means of grace, and wander from the visible fold of Christ? How is it that when they come to this period of life, instead of making a profession of faith and enjoying the privileges of God's people, so many neglect them? These are most important questions bearing materially upon the progress of Christ's kingdom, and well deserve the careful consideration of parents and office-bearers of the Church. Many a parent mourns over and deeply regrets the indifference of his children towards the ordinances of religion, and many a faithful pastor's pleasure at communion seasons is diminished when he sees so many of the young of his flock, who, in the days of their infancy, had applied to them, perhaps by his own hand, the seal of the covenant of grace, keeping back from the table of the Lord and thus refusing to accompany the sheep into the richest pasture. They have been in an interesting manner given up to God in their baptism; their parents have vowed in the most solemn manner to "bring them up in the nurture and admonition of the Lord," and they have been recognised in their infancy as members of the visible church. Why then is it, that more do not, when they come to years of discretion, personally and publicly acknowledge the Lord Jesus Christ as their Saviour, take upon themselves his yoke, and follow the Lamb? The answer to this interrogation I am persuaded will, to a great extent, be found in the overlooking, by parents, office-bearers, and congregations, of their position in the visible church, and neglecting to treat them in accordance with this their privilege. I am no ritualist, and do not believe that any treatment or ordinances of themselves can make them christians. But I do believe God usually blesses the means and that "the promises are to you and your children."

What then is the real position in the visible church of the children of believing parents?—On this point two opposite and extreme views are extensively held. With those who hold them, there appears to be no difficulty in determining the ecclesiastical position of all children; and it is to be feared their opinions and practices influence to a greater degree than many are aware, the views and practices of those who profess to hold a third, and what, on this question, is to be regarded as the evangelical doctrine. The one class denies to all children, be they those of believing parents, or be they not, any place whatever in the church of Christ, until they obtain it by a personal profession. According to this view, those who are the children of believing parents are on the same footing with those who are not—the children of the church are in the same position as those who are without and are to be,

treated in no way different. "Like all worldling, heathens, and pagans, until they experience a conscious, inward, regenerating change of which they can give a credible account, and make a credible profession, they are to account themselves and to be accounted, and proceeded with, as 'aliens from the commonwealth of Israel, and strangers to the covenants of promise.'"

On the other hand, it is held, and too extensively held, unscriptural and absurd as it is, that every child, be it parents what they may, believers or unbelievers, moral or immoral, has a right, on its own account, irrespective of its parents, to the privileges of the Church, and hence not to baptize it, and so own it as a member of the visible Church, when presented for this ordinance by its parents, or it may be by their neighbors, is to deny it its rights and inflict upon it a serious injury. There are few pastors in the Synod, perhaps, who have not had applications for this ordinance by parents who made no profession of religion, and it may be by parents who, instead of making any profession, are leading an immoral life. When refused their request, they have gone away disappointed and dissatisfied that their children, on account of themselves, should be denied this ordinance, regarding, as they do, their own as having an equal right to the privilege with the children of believers, and looking upon the conduct of those who refuse it as harsh and unchristian. Between those two extremes there are various opinions which more or less agree with them and tend to place children in either one or other of these relations to the visible Church. For example, there are those whose procedure, with respect to baptized children, evinces that they discern no more in this ordinance than parental desire that their children may be the Lord's. Others, without any definite views on the subject, regard baptism merely as a beautiful and edifying rite, or as a pledge of religious instruction being imparted to children. And there are even some who look upon it merely as a convenient and appropriate way of giving them a name.

The Catholic doctrine on this question, as set forth in the standards of the Church, is very different from these vague and unscriptural views, and should, in its place, be fully set forth from the pulpit, and christian parents and congregations urged on all occasions to treat the lambs of Christ's flock in accordance with their true position. I will not attempt more at present than a brief statement of this doctrine, reserving for a future time the treatment which the children of the Church should receive.

In the Confession of Faith it is stated that the "visible Church * * * * consists of all those throughout the world that profess the true religion, together with their children." Again, "Sacraments are holy signs and seals of the Covenant of Grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him; as also to put a visible difference between those that belong unto the Church and the rest of the world, and solemnly to engage them to the service of God in Christ according to his word." In question 62 of the Larger Catechism, it is said, "The visible Church is a society made up of such as in all ages and places of the world do profess the true religion and their children." Again, in question 166, "Infants descending from parents, either both or but one of them professing faith in Christ and obedience to him, are, in that respect, within the covenant and are to be baptized." In similar terms the same doctrine is stated in the Form of Church Government. These standards plainly teach that the children of credible believers, and of those only, are members of the visible Church; that they are not made members by baptism, but are to be baptized because of this their relation to the

Church of Christ. They are members not partially or in a qualified sense, but absolutely. They have been born within the pale of the visible Church and occupy thus a most interesting and very different position from the children of parents who are without. "This does not," however, "imply that they are therefore to perform functions or enjoy privileges in the Church, proper only to riper years and intelligent piety." But it does imply that they are entitled to every privilege of receiving christian recognition, instruction, government, instruction and guidance, and bound to every office of obedience and love to Christ and his people, which are appropriate to their age and circumstances, as members of the Church. Children are none the less members of civil society, entitled to its care and protection and bound to serve it loyally, according to their circumstances, though not as yet qualified to vote or eligible to office." Nothing less than this, it is evident, is taught in the standards of the Church with respect to the position of the children of believing parents.

To many of your readers, perhaps, this statement of what these standards teach on this subject, acquainted with them as they are, will appear a work of supererogation. But we are persuaded there are many parents and office-bearers who have not sufficiently thought of this subject, and its bearings on the interests of Christ's kingdom; or it may be, have no clear and decided views respecting it, and should this communication be the means of directing the attention of any towards it, and hence to care for the lambs, in accordance with the true relation they sustain to the flock of the Great and Good Shepherd, it will gratify,

Yours truly,

W.

Kingston, March 17, 1857.

MISSIONS AND THEIR MALIGNERS. No. I.

The *Westminster Review* tells us of the amiable manners, of the innocent pleasures, and of the harmless pursuits of the Heathen, — and that it would be better to leave them as they are.

The missionary in his esteem has but thrown a withering blight on the peaceful Paradise scenes, amid which they roamed in all the nobility of unfettered nature.

Yes, truly, it is better for the Hindoo mother to plunge the knife into the bosom of her smiling babe, or dash it beneath the Ganges wave, far better for the Hindoo child to carry his parent whose locks are silvered, and cheeks furrowed, and limbs totter, to the banks of the sacred river, that life's last sands may run out beneath the beams of a broiling sun, or in the jaws of the voracious crocodile, far better that the Hindoo husband should grind his own crouching wife beneath his heel; or the Hindoo wife throw herself on the blazing pit by the corpse of her husband. These are but innocent pastimes.

It is far better that the Samoese should bow to an owl, or an eel, or an ape; or that the Feejee should cook his captives and eat them, far better that the Indian should wield his tomahawk and number his scalps, far better that the Hottentot should grovel like a beast, to make superficial philosophers put him down as ranking nearest, in the scale of development, to a baboon. Where are the philanthropy and the humanity—not to speak of the reason and common sense,—in which the men, who prate thus, pride themselves so much. Had the Missionary done no more than make the knife drop from the hands of the Hindoo mother, and snatch the tomahawk from the grasp of the Indian warrior, and place woman by man's side, under his arm, and near his heart, instead of at his feet; had he done no more than

quench the fires of the suttee, and pull down the smoking ovens of the Cannibal Islands, he should be hailed by those would be philanthropists as a benefactor to his species.

But civilization must go first. Civilize, civilize, civilize, cries the Infidel, and many who would repudiate the title, join in with him.

This was not the principle of Jesus. How run the standing orders of the Captain of Salvation. "Go preach the Gospel to every creature." He knew well how that gospel could adapt itself to the Esquimaux and the eternal snows of Labrador, and the Ethiopian amid the scorching sands of Africa.

This was not the principle of the Apostles. Where they went they determined to know nothing but Jesus Christ, and him crucified.—The cross was their weapon, a weapon not carnal, but which proved mighty through God to the pulling down of Satan's strongholds.—The lever of the cross they knew could lift the most sunken. With it, from the horrible pit and from amid the miry clay, they raised them up together and made them sit together in heavenly places.

And who have been the great civilizers?—Have they not just been those who sought to christianize? Our Fathers—who were they? Painted savages. And, wherefore, from an origin so remote, has sprung an empire so glorious—the Goshen of light—the Asylum of the oppressed—the Home of the free? Civilization with all its attendant benefits came in the same rude vessel that bore to the shores of Fatherland, the missionary of the cross.—Wherever the missionary moves, he brings civilization with him. It is the gospel that enlightens and expands the intellect, that purifies and refines the taste—that stirs into energetic and ingenious action the sluggish powers of our nature,—that elevates in the social scale—and promotes that development of the inner man, which can alone fit it for the reception of the arts, and give free course to the march of industry and invention. Look at those islands which stud the surface of the mighty Pacific. A few years ago they were Aceldamas and Golgothas—strewn with the skulls and soaked with the blood of slaughtered victims. Why have so many of them been turned into Edens? Why do we witness agriculture, architecture, and every industrial occupation steadily progressing? We look for an explanation to men cast in the John William's mould, who have combined the mechanic with the missionary.

And what has been done by the very men who talk so much about civilization to promote among the heathen the cause they profess to have at heart? Let them point to these societies, agents, and contributions. Let them describe their self-denying sacrifices. Let them bring forth the trophies of their conquests.—Oh! it is easy for comfortable houses and cushioned chairs to deal forth denunciations against missions, and sneers at missionaries; but it is not so easy to imitate those devoted men and women of whom the world is not worthy, in sundering the tenderest ties, and enduring hardness as good soldiers of Jesus Christ,—is not so easy to be in "labors more abundant, in prisons more frequent, in deaths oft, in journeying often, in perils of water, in perils of robbers, in perils in the city, in perils by the Heathen, in perils in the wilderness."

They who have to pass through such an ordeal, have nothing to fear from paper pellets soaked in vinegar, and smelling of brimstone, showered from behind a desk in a snug London study.

Their maligners are to be pitied "who whet their tongue like a sword, and bend their bows to shoot their arrows even bitter words; that they may shoot in secret at the perfect." Innocuous are their assaults. "But God shall

shoot at them with an arrow—suddenly shall they be wounded. All that see them shall flee away, and all men shall fear and declare the work of the Lord, for they shall wisely consider of his doing."

R. F. B.

KNOX'S COLLEGE MUSEUM.

[FOR THE RECORD.]

Mr. Editor,—

Shortly after the opening of the first session of Knox's College, which was held in the new buildings, an article appeared in the *Record*, containing a very graphic description of that event and of the scene where it took place. In the latter, your correspondent alluded in a very affecting manner to the miserable end to which the Museum had come. But, sir, what I am now about to state regarding it, is of a more cheering nature.

For some time past, three young *Layards* have been at work. By their exertions the Museum has at length been unbarrelled and now once more stands forth fully to view.

Perhaps a short description of it may not be unsuitable for your periodical, and may serve as a hint to our friends to add to our stock, which is far from being as extensive as that of the merchant who is said to have boasted that he had everything, and far more. With your permission then, I shall for a short time, in imagination, conduct your readers through Knox's College Museum.

The room is directly above the Divinity Hall. Leaving our walking-sticks or umbrellas at the entrance, (in compliance with the regulations,) we proceed. The first thing which strikes our eye is a large table, on the centre of which is placed a pyramid surmounted by a model of the ear of Juggernaut, brought from India. On the steps of which the pyramid is composed, and around the base, is arranged a fine collection of shells comprising a beautiful specimen of the Nautilus Pompilius and several elegant species of the Genera Cypræa, Conus, Oliva, Pecten, Murex, Cassis, Harpa, with others, "too numerous to mention." For the greater part of these, the College owes a debt of gratitude to Mrs. Esson, who, in this, as well as in other ways, has shewn that it still has a place in her thoughts.

This collection is, of itself, worth a visit to the Museum. If the visitor has a taste for conchology, he will find it a rich treat. But, whether he has or not, he cannot fail to admire the varied patterns of form and color here exhibited, and which present a beautiful argument from natural theology, for the being as well as the wisdom and goodness of God. The pleasure with which he views these specimens of the Creator's works will be unspeakably heightened if he can say, "He who made them is my reconciled Father."

On the same table with the shells are two cases of British Butterflies, and one of sea fern, which form another feature of attraction in the Museum.

Let us now turn to the northern wall. The upper part of it is appropriated to the Portrait Gallery. See yonder, in the first row of pictures, is the likeness of the late Professor Rintoul, then that of the celebrated Scotch man, Buchanan, then Calvin, Chalmers, and the late Professor Gale. In the second row are the portraits of Dr Willis, then of Dr. Cooke, the late Professor Esson, Henderson the Scottish Reformer, and lastly, of Dr. Hetherington. The third row (which extends round three sides of the room) is a collection of finely preserved botanical specimens, the gift of one of the students. That picture underneath, which is several feet in length, probably represents a Chinese festival. From the correctness of drawing in the figures, as well as of the

perspective, I think that it cannot have been executed by one of the "celestials," at least, it is altogether unlike the specimens of their skill in the fine arts, which we commonly see.

We next turn our attention to the specimens in the department of Mineralogy and Geology, which extend around to the centre of the southern wall. For their arrangement, we are much indebted to Professor Chapman of University College. Some fine specimens are to be found here; but, as a whole, this collection is not very rich, *at yet*. Perhaps this hint may not be without effect. "A word to the wise is sufficient."

"What is that notice on the wall?" the writer exclaims. He looks again, and reads thus: "*Visitors are respectfully requested not to handle any of the specimens.*" On looking around he sees copies of the same facing him in every direction, like the cannon in a fortification. While the Curators wish to afford visitors a good view of the specimens, they would, at the same time, respectfully direct their attention to this notice. Unless it is attended to everything will soon be put into confusion. The appearance of the Museum will, in consequence, be marred, and the Curators will have again to set in order what it has already cost them some trouble to arrange.

Let us proceed and examine the curiosities in the glass case at the centre of the western wall. At our left hand are a number of coins of various ages and nations. In the centre are several interesting articles. We may notice one or two. Look at that button and cannon-ball. You may smile! These articles may seem trifling; but there is a great interest attached to them. They are relics of the field of blood before Sebastopol. That button was taken from the coat of a dead Russian officer;—that ball has doubtless, been the means of sending a poor fellow-mortal into the presence of his Judge. See! there is one of the proof-sheets of the first edition of Meikle's Translation of the Lusiad, with the translator's corrections. Do you see those two small bottles? One of them contains water from that river through which the Israelites passed, as by dry land, immediately before entering Canaan, and in which our Lord received baptism at the hands of his forerunner. The other contains water from that sea which is supposed to cover the ruins of those cities of the plain that God overthrew in such an awful manner. "What is that thing like a bean-pod?" asks the young visitor. It is the charub which is supposed to be the kind of food termed "husks" in the parable of the Prodigal Son.

I wonder if the Committee have insured the College Buildings? If not, they may save expenses: for in this case is what will (according to some) render the buildings fire-proof? With a look of astonishment you exclaim: "Where is it?"—You see that string of beads? well, that was blessed by Pio Nono. You can have no difficulty in arriving at the conclusion. At our right hand are a number of communion tokens; a rose from Waterloo, and a piece of a twig from an olive in Gethsemane's Garden. That common-looking pen is associated with the origin of the Free Church of Scotland. It is one of those which were used in signing the Deed of Demission, May 18, A.D., 1843.

Passing over other objects of interests, we go to the southern wall. The Chinese parasols at the left hand, will, no doubt, call forth a smile from our lady-visitors. At the right hand a pipe and a war-club of Indian manufacture, and a model of an Esquimaux canoe. On the table below is a basket made by the Ceylonese, and manifesting a considerable degree of skill and ingenuity. Here is also three of their books, made of palm leaf, containing specimens of their writing. That sharp pointed instrument lying beside them, is a pen of the kind used by the higher classes of natives. "What

is that thing like the top of a crutch?" the visitor asks. Well, I will answer the question, for many might guess a long time before they could hit the mark. That is of great antiquity. It was taken from a mummy case, in which it was placed as a support for the head of the occupant. Near it is a small Egyptian idol, which is unable to save itself from decay.

What a strange influence has the association of ideas over us! There is a small piece of oak of no use in itself, and yet we cannot help regarding it with a certain degree of veneration. It is a part of the pulpit of Samuel Rutherford—the seraphic Rutherford—whose letters have been, and still are, notwithstanding their quaintness, held in high esteem by all who have been born again. Had it intelligence and speech, it could tell us much that would be interesting concerning that holy man. But, taking a look at a small lamp from Pompeii, and a piece of the "Royal George" which lay 50 years under water, we turn to the western wall.

Here, we have a number of curiosities from the South Sea Islands. At the top is a giraffe several feet long, made of grass. Those two clubs below have, doubtless, been, at a former period, besmeared with human blood. Beside them is a stone hatchet. On the door are hung some pieces of native cloth, and fishing lines, the looks of which are of bone and without barbs. That thing like a pocket is a bird's nest. On the table is a small collection of books, comprising a beautiful copy of the Geneva Bible, (date, 1599). Also the New Testament and other books printed for the benefit of the blind, the *Palmas* in Gujarati, and the New Testament in Ojibbeway, (a present from the translator, Dr. O'Mera). There is also a *fac simile* of the original M.S.S. of the "Cottar's Saturday Night."

On the same table with the books is a small collection of Indian curiosities, of which one of the most prominent objects is a skull. This was taken out of a pit in the woods, on the heights of Burwick, about 20 miles from Toronto. A large number of skeletons were found in the same place, some of which exhibited marks of fire. Not far from this spot were found fragments of pottery, ashes mixed with coals, &c., doubtless marking the site of an encampment. The rest of the collection comprises stone knives and chisels, arrow heads made of flint and copper, a large copper kettle found in Esquesing, &c., &c. A case of stuffed birds, on which we next fix our eyes, forms an agreeable variety. The number of the representations of the ornithological department in our congress of curiosities is, at present, very small; but I hope that it will soon be enlarged.

We come now to the end of our circuit. The wall over the mantle-piece is also appropriated to the Portrait Gallery. In the centre is a large crayon likeness of Ilim "who never feared the face of man." At the right hand and left, are portraits of the late Dr. McDonald of Ferintosh, Professor Esson, Dr. Duff the prince of living missionaries, and Dr. Burns. Below are eight small lithographic likenesses of Luther, Melancthon, and other distinguished German reformers;—also, engravings of Dr. Witherspoon and Ebenezer Erskine, and medallions of Luther, Calvin, and Reid the eminent metaphysician. The latter is an original by Tassie. We hope soon to see the walls of our Portrait Gallery adorned with a likeness of Professor Young. As some friends may wish to send contributions to this department of our Museum, I may here state, that what we most desire are portraits of men who are, or have been, distinguished for their labours in the cause of the Gospel. We will be happy to receive, also, pictures of scenes or events memorable in the history of the Church, as, for instance, "The

Bass Rock," Cattermoli's "Reformers Presenting their Protest at the Diet of Spain, 1829," Wilkie's "Knox Preaching before the Lords," &c.

On the mantle piece are four specimens of the serpent tribe, preserved in spirits. Also two small idols of Juggernaut, two stone idols from Burmah, and a few from China, one of which has lost his head.

In Matt. xxiii, 5, is a word, which, to many persons, (old and young), is mysterious in signification, as well as difficult in pronunciation, I refer to the term "phylacteries." These were square pieces of parchment whereon certain texts were written, and which were worn by the Jews on their foreheads, wrists, and the hem of their garments,—a custom founded on Exodus xiii, 9-16, and Numbers xv, 38, 39. Here, in this small frame is one of them,—a beautiful specimen of Hebrew writing.

We must now retire. Before doing so, we stop to look at a frame of autographs, among which is one of Dr. Chalmers' letters, another of Sir Ralph Abercromby the hero of Alexandria, the signatures of the Fathers of the Irish Presbyterian Assembly who met in Armagh, July, 1852, &c. Beside these are two small views of the Cathedral of Iona.

I have thus given a general description of our Museum. Were I to notice everything in it, I would monopolize a number of the *Record*. I shall, therefore, for the present, bid your readers good-bye. With your permission, I shall (if spared) be very happy at a future day, to accompany them on another visit to our Museum. We expect to receive large additions to it before the commencement of another session. We will be much obliged to friends who may send us specimens, if they give us all the information they can regarding them.

I remain, Mr. Editor,
Yours respectfully,
A CURATOR.

TRACT CIRCULATION IN SWEDEN.

In 1855, the Rev. H. J. Lundborg, a minister of the Swedish Church, visited Scotland, and was instrumental, by means of meetings held, and by private intercourse, in diffusing information and exciting much interest in the present state and prospects of religion in Sweden. A chief object of Mr. Lundborg's visit was to secure sympathy and help towards the formation in Stockholm of an Association, upon a broad and national basis, for the circulation of religious tracts. At a meeting held before his departure, a Committee was formed in Edinburgh, and some money was raised at the time, with the view of aiding such Society for a period of four years, by which time it was expected the Society might prove self-sustaining. In June last the Association began its operations and opened an office in Stockholm, under the presidency of Baron Alstromm, Mr. Lundborg and another young minister acting as secretaries. Many tracts, including a number of the Rev. Mr. Ryle's, and religious books, have been translated into the Swedish language; and during the five following months, above 300,000 had been put into circulation by the Society. A monthly religious periodical, similar in kind to Mr. Drummond's *British Messenger*, has been started, with every prospect of success. An idea of the earnest demand for such publications may be formed from the fact, that 90,000 copies of the Rev. Newman Hall's tract, *Come to Jesus*, have been sold in Sweden during the three years since it was published in Swedish—*Edinburgh Witness*.

Affliction makes those cry to God with importunity, who before would scarcely speak to him.

Though need drive us to God, He will not therefore reject us, for He is a very present help in trouble.

Office of Ecclesiastical and Missionary Record, &c.

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

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

All communications connected with the *Record* and the *Several Schemes of the Church*, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," 108, Yonge Street, Toronto.

TO CORRESPONDENTS.

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

The Record.

TORONTO, APRIL, 1857.

GOD'S WARNING VOICE IN PROVIDENCE.

Since our last number was issued, a very solemn dispensation has visited us, involving a fearful loss of human life. Our readers will of course know that we refer to the awful calamity which occurred on the 12th ult., near Hamilton, on the line of the Great Western Railroad, resulting in the loss of at least sixty lives. We feel that it would be wrong to allow such a solemn event to pass away without taking notice of it, and seeking to press home some of the lessons which it is fitted, and no doubt intended to teach. It is true, God is from time to time reminding us of our mortality, and of the uncertainty of our connexion with this world. One by one we see our fellow creatures called away, one in ripe age, another in the full bloom of vigour and the midst of usefulness, and another in the very morning of life. One goes to the tomb after protracted sickness, another is hurried away by a more sudden blow. Whenever such an event takes place, God speaks to those who survive. He calls upon them to number their days and apply their hearts to wisdom, and prepare to meet their God, when their call shall come. But God speaks in a louder and more impressive voice, when, as by the recent disaster, a number of our fellow creatures, some known to us and enjoying our esteem and affection, are suddenly snatched from our view, severed from every earthly connexion, and, by one dread stroke hurried into the presence of their maker and judge. It becomes us to hear God's voice in such dispensations, and not to despise the chastening of the Lord. We are prone to think merely of the secondary causes, and it is our duty not to overlook even these, in such a case as the present. But our chief business is to see God's hand, to hear

God's voice, to humble ourselves before Him, and to see that the dispensation does not come and go without producing some salutary effect upon us.

One of the lessons which such a dispensation should teach us, is a sense of our own insignificance, even so far as this world is concerned. Leading men in the community are suddenly called away, men of mark among their fellows, men who fill up a large space in the community, and are connected with great and important enterprises. Yesterday they were active and energetic. To-day their energies are extinguished, their connexion with time is at an end. Yesterday, mighty projects were regarded as depending upon them. To-day, their influence and power are no more felt.

"They have no share in all that's done
Beneath the circuit of the sun."

But yet the world moves on as though they had never been. Their near friends may mourn for them with genuine sorrow. Their acquaintance may express their regrets at their sudden removal. But every thing moves on as though they had not been. The bustle of the world knows no diminution. So shall it be with us all. The place that knows us shall soon know us no more. Our particular work shall be in other hands, and whatever space we may occupy in the view of our fellow creatures, we shall be but little missed. Let us cultivate humility. Let us seek to have right views of our own insignificance. Let us acquaint ourselves with God, and live for Him, and however mean and insignificant we may be in ourselves, we shall have a name and a place among his people when time shall be no more.

Another important lesson which we should learn is, the necessity of *habitual* preparation for death. Very few would calmly and coolly admit that they were willing to die without preparation. But alas, many have very inadequate ideas of what real preparation for death is. Many fancy that preparation for death is a light and easy thing, a matter which may be attended to when the individual is unfitted for the business of the world. But real preparation for death is something more serious. They only are truly prepared for death, who have a saving faith in Christ, and, under the sanctifying influences of such a faith, are bringing forth the fruits of the spirit to the praise and glory of God. This is a work for a lifetime. *Habitual preparation* is the great thing to be sought by us all. Such an event as that to which we now refer, should press upon every conscience the great importance, the necessity of habitual preparation.—None of us can know how long we shall be spared in the land of the living, and in the place of hope. In such an hour as we think not our Lord may call us. Let us then imitate the spirit and habit of the apostle who could say, 'I die daily.' Let us seek to have our loins girded and our lamps burning. When we are, by the grace of God, in such a state, death may be sudden, and may come in an unlooked for way, but it cannot come upon us unawares.

"Blessed is the servant whom his Lord when he cometh shall find watching."

In the crowd of sufferers on the recent occasion, there was doubtless great variety of character. Some, we fear, may have been unprepared for death. Some, we have every reason to believe, were true christians—pilgrims on their way, who, however unexpected the time and mode of their removal may have been, were living in a state of habitual preparation. To them the passage may have been abrupt and sudden, but it has been well with them. Death to them has been gain. Of this latter class we cannot forbear alluding in a few words to one, whose piety was deep, and unaffected, and who, although comparatively young in years, was advanced in grace and exhibited much faith and humility and devotedness. We refer to Mr. Charles Brown, a pious and useful member of our church, formerly of Toronto, and more recently of Galt. Mr. Brown was returning from the funeral of his aged father, for many years an Elder of Knox's Church, Toronto, when death suddenly overtook him. Devoted to his revered parent when in life, he was soon called to rejoice him in another and better state, leaving sisters and brothers to mourn the removal at once of an aged father and a beloved brother. May their sorrows and the sorrows of others involved in a like bereavement be alleviated by Him, who on earth was himself a man of sorrows, and who still looks down from heaven with sympathy on the afflictions of his people; and may there be many, like the friend whose case we refer to, who even in youth take up the pilgrims staff, and are not ashamed of Christ and of his cause, and to whom 'to live is Christ and to die gain.'

A FEW WORDS MORE ON THE SUBJECT OF MINISTERS' STIPENDS.

In a late number we adverted to a few of the causes which appear to us to operate in preventing an increase in the amount paid to Ministers as stipend, which the circumstances of the country appear to render absolutely necessary. It is not necessary to recapitulate what was then advanced. We would simply advert to two additional causes which undoubtedly have an influence in keeping things as they are. The people, at any rate in country places, and it is in such places where an improvement is most urgently needed, are not in the habit of purchasing the necessaries of life. Almost every thing they use in their families is the produce of their own farms. They are not in the habit of paying money, as their Ministers have to do for every thing which is used in the family. They look upon a hundred pounds as an immensely large sum, and think that it should go a very great way in supporting a family. They are surprised when you speak of a Minister with a hundred pounds as being very inadequately supported. But the truth is, if they estimated the price of every article consumed by themselves or their families, they would soon find that their own expenditure

was far above that of the Pastor, whom they looked upon "as passing rich" not 'with forty pounds a year,' but with eighty or a hundred. Let people remember then that ministers have generally to pay, and sometimes not the smallest price, for every article they require, and they will be constrained to admit that a hundred pounds, or even a sum considerably larger is altogether too small for a family to live upon in anything like a respectable style.

2. But one of the chief causes of the low stipends of Ministers, and the inadequate support given to our Theological Colleges, and Missionary enterprizes, is the circumstance that as a general thing, people give to such objects from no fixed principle. They do not practice systematic beneficence. If they are not called upon by the collector, they will not go to him. If waited upon by a collector they may perhaps give, but not according to any particular standard, or from any certain principle. Perhaps they cast their eyes over the list of names on the paper presented, and put down a sum such as their neighbors have given. Or they may give according to their present humour, or according to the amount of ready money they have in hand. At all events they do not, like the people of God in old testament times, or like Zaccheus in New testament times, devote a certain portion of their substance to the Lord. Here is the great evil. There is no principle or system in giving. Some suppose that they are giving largely, when perhaps they might discover that in one sumptuous entertainment, or on the purchase of some elegant but unnecessary piece of furniture, or perhaps on the article of tobacco, or intoxicating drink, they were expending more than on objects connected with the glory of the Redeemer and the salvation of precious and immortal souls. We would most earnestly urge this on the attention and on the consciences of our readers. Remember your position. You are not the independent and the irresponsible owners of the substance which is in your hands. You are but stewards, entrusted with the Lord's goods, and responsible to him for the manner in which you discharge your trust. If you were the stewards of an earthly master you would feel your responsibility. You would act systematically, you would keep your accounts accurately, you would be prepared at the proper time to submit a detailed statement of your receipts and expenditure. Should you not be equally systematic in acting as the stewards of your master in heaven? He will require an account at your hands. Let this matter then be duly considered, let the principles laid down in the word of God be pondered, let the obligations under which christians lie to the blessed Saviour be realized, then shall we see the evils we refer to removed, and find the direction of the Saviour fulfilled 'freely ye have received, freely give.'

Before leaving this subject we have a word to say with regard to presents and tokens of respect to Ministers. We have every month sent to us, for publication, notices of a number

of these. Now we have no wish to do any thing to cool or restrain the kind feelings of people, even when flowing forth through such channels. We would rather cherish the spirit which would prompt either individuals or congregations to such kindly acts to their ministers. But we would suggest whether it would not be better that congregations should express their affection and esteem for ministers without publishing the act. The reasonableness of this suggestion will appear from the following considerations:—1. There are many people who decidedly question the propriety and good taste of publishing every act of kindness to a minister on the part of his people. 2. Although at one time, for the sake of example, and with the view of teaching others to go and do likewise, there might have been some propriety in publishing such acts; they are now so common, that the same necessity does not appear to exist. Besides the Church is from year to year adopting measures for the purpose of bringing under the notice of congregations the whole subject of ministerial support. 3. Although we try to compress the notices to which we refer, into as small space as possible, (and in doing so we do not always satisfy the parties who send them,) still the number is so great, that, on account of space, their insertion involves some difficulty. In religious newspapers this difficulty is experienced, and some of these, such as the *Edinburgh Witness*, will only insert notices when paid for as advertisements. 4. The publication of such notices often presents both ministers and congregations in a false position. A congregation is represented as giving, and a minister as receiving a gift, it may be of considerable value, when if the real truth were known, only a simple act of justice has been done. There are readers of the *Record* who are in the habit of referring to the Statistical Returns of the Church, whenever they read of a pecuniary present having been made by a congregation to a minister; and one correspondent tells us that a friend of his speaks of some of these presents as "just debts" paid under "false pretences." While we would not discourage gifts to ministers, we would humbly submit that the best way of expressing attachment to their own pastor by each congregation, would be by giving a liberal stipend and paying it punctually.

These few remarks will, we think, lead most of our readers to regard the suggestion we have made, as quite reasonable.

ST. CATHARINES.

A short time since there were held, on three successive evenings, three meetings of more than ordinary interest in connexion with our Church in this beautiful town:—the Missionary Meeting—the Congregational Soiree—and the Sabbath School Soiree.

The Missionary meeting was addressed by the Rev. Messrs. David Inglis, John Alexander, and R. F. Burns, on different departments of the one great theme, and will yield about £25.

The spirit that prevailed throughout was very pleasing.

The Congregational Soiree has been pronounced by competent judges the best thing of the kind they ever attended. It was held in the Town Hall, which was most respectably filled. The Hall was divided off into a variety of squares, each capable of holding twenty-five, and presided over by two or more ladies. The provision for mind and body was excellent. The music furnished by a well accomplished choir drew forth special encomiums. Agreeable intercourse was enjoyed without any undue formality. We think the influence of such gatherings when rightly conducted is highly beneficial.

The children's Soiree was held in the Church, last in order, and was attended by nearly 200. The children mustered strong, and were delighted with the treat. The Annual Report of the School was read by Mr. Samuel Reid, the Secretary,—a very creditable document,—the substance of which he may perhaps send you. It shows the school to be outwardly in a very prosperous state. The Pastor presided, and was aided in addressing the company by several of the Teachers.

The Ticket system is followed, and Prizes have been distributed amongst all the children—proportioned in value to the number of Tickets obtained. The system, as yet, seems to work well. The Teachers meet once a week for prayer and going over the lesson, and once a month for business. There is a senior and junior Bible-class held during the week.

As the accommodation afforded by the present Church is altogether inadequate, a splendid site has been secured, with the view of erecting a new one forthwith. The site has been got on very easy terms, and could not be improved. Plans are now nearly ready, furnished by an English Architect in Buffalo, and we hope soon to see the site graced by a building worthy of it. The Port Dalhousie congregation (which is in a most thriving state) are also contemplating adding a spire, and bell, and vestry to their neat Church, and making other improvements which will render it very complete. The site is beautiful.—overhanging the canal and the lake—and comprising over an acre of ground, generously granted some years ago by Squire Pawling. The bell will be of great use in summoning the sailors who, during the summer, congregate here in large numbers, in consequence of the excellent practice which we should rejoice to see followed on all our public works,—of closing the canal on the day of rest.

AMHERSTBURGH.—The Ladies of the Free Church at Amherstburgh, desirous of clearing off the debt on the Manse, agreed to have a Soiree for that purpose, which was held on the 20th January, in the Hall of the Sons of Temperance, kindly granted for that purpose. John McLeod, Esq., ably filled the Chair. A blessing was asked by Rev. Mr. Barbour, and excellent addresses were given by our own worthy pas-

tor, Rev. Mr. Straith, and Rev. Mr. Hodgins of the Methodist Church; also, by George Murray, Esq. The Amherstburgh Band was in attendance, and added much to the evening's enjoyment. It is needless to add that the refreshments were of the very best. The next day the children of the Sabbath school held their annual celebration. After Mr. McLaren had put to the children a few questions in a general way, on the portions of scripture which had been gone over during the year, they received a small book each, the most valuable were given to those who were the best scholars and most regular in attendance. They then enjoyed the refreshments prepared by the ladies, to which they did ample justice. After all was over, it was found, after paying all expenses, that the sum of nearly £23 was availed for the use of the manse, which, I think, cleared off all the debt, except about £3. J. B.

MILTON.—For some days the weather had been warm, and a rapid thaw had swollen the streams, flooded the bridges, and made the roads very soft and disagreeable. Our expectations, accordingly, were not very sanguine when we left for the church—when we entered, however, we were very happily disappointed. A good congregation was assembled, and before the sermon was over there was a fair attendance of brethren of the Presbytery, and a large congregation. Rev. J. Laing preached from the words, "who is sufficient for these things"—and after the solemn act of ordaining Mr. James Mitchell by the laying on of the hands of the Presbytery, Rev. Mr. McLachlan addressed the pastor in a most appropriate, faithful, and solemn manner, charging him with his new duties—and Rev. J. Nisbet addressed the people in a very practical and faithful manner. In the evening a Soiree was given which was numerously attended, indeed the unfavourable weather seemed not to have made any difference. A number of addresses were given by brethren of the Presbytery, Messrs. Inglis of Hamilton, and McLean of Nairn—and brethren representing the United, and the Associate Reformed Presbyterian Churches, and two branches of the Methodist Church. The meeting continued till a late hour, and the attention was sustained till the very last. Every thing was well provided; and the services of a choir added to the agreeable entertainment of the evening.

The Church had been opened for public worship on the previous sabbath, by the Rev. Dr. Willis and Mr. Mitchell. The building reflects great credit on the active and enterprising gentlemen who have exerted themselves for its erection. It is a substantial stone building, seated for about four hundred and fifty, which has cost more than £1000. The inside is well finished, painted, and provided with handsome lamps. The church is nearly free of debt; and when it is remembered that little more than two years has passed since Milton was opened as a mission station—we feel convinced that the cause is prospering. We con-

gratulate both the minister, and the people of the United Congregations of Boston and Milton on the happy circumstances in which the settlement of Mr. Mitchell has taken place.—*Communicated.*

KNOX'S COLLEGE FUND.—A large proportion of Congregations have not yet sent in their contributions for Knox's College.

It is earnestly requested that remittances be made as soon as possible.

Items of Religious Intelligence.

EDINBURGH WITNESS.—Mr. Peter Bayne, author of an able work—"The Christian Life"—has been appointed successor to the late Hugh Miller, as Editor of the *Witness*. Mr. Bayne will not be able to enter upon his duties for a short time.

REV. W. C. BURNS.—This devoted Missionary was, by latest accounts, labouring unmolested at Swatow. The two companions of Mr. Burns, who had been arrested along with himself, had not been relieved.

EFFORTS AMONG THE WORKING CLASSES.—The Rev. N. McLeod has commenced a course of Lectures to the working classes. In order that none may absent themselves on the ground of their being ashamed to come in their every-day clothes, none are admitted unless dressed in ordinary working clothes. This plan has been carried on in Glasgow Wynd Church with great success.

DEATH OF THE EARL OF ELLESMERE.—Late British papers mention the death of this nobleman. He was for a number of years Rector of the University and King's College, Aberdeen. He was distinguished for his refined taste, and generous disposition.

THE ANTI-SABBATH LEAGUE.—The efforts of this League are not meeting with success. They have recently sustained several signal defeats, especially at Newcastle, at a meeting promoted by themselves.

CELTIC HISTORY AND LITERATURE.—Rev. T. McLachlan of Edinburgh has lately been delivering a series of very interesting Lectures on this subject. These Lectures have attracted general approval and admiration.

PHILADELPHIA BIBLE SOCIETY.—This Society has pledged itself to raise at least \$10,000 during the current year for general purposes, and to assist the American Bible Society in exploring fully the country and putting a copy of the Scriptures in every house.

THE BRITISH MINISTRY AND THE WAR IN CHINA.—The House of Commons, by a majority of 16 against the Ministry, have expressed their disapproval of the attack on Canton.

COLLINGWOOD.—A new Church was recently opened at Collingwood, by Rev. J. McRobie, who preached in the morning from Rev. ii. 4-5, and in the evening from Luke xvii. 32. The members of this congregation deserve credit for the perseverance and spirit which they have manifested.

INDUCTIONS, &c.

WIMBORNE.—On the 3rd of March, the Rev. Thomas Lowry, was translated from the pastoral charge of the congregations in West Gwillimbury, and inducted as pastor over the congregation in the Town of Whitty.

Mr. Ure, preached and presided on the occasion, Mr. Reid addressed the Minister, and Mr. Wightman the people on their respective duties. The concluding prayer was offered up by Mr. Laing.

MARKHAM.—On the 11th of March, the Rev. R. C. Swinton was inducted into the pastoral charge of the united congregations in Markham.

Mr. Adams preached and presided. The Minister was addressed by Mr. Alexander and the people by Mr. Laing.

WEST PUSLINEH.—The Rev. Mr. McLean has been inducted as pastor of the congregation at West Puslineh. The Rev. A. C. Geikie preached and presided. The Rev. A. McLean of Cumminsville addressed the Minister, and in the absence of Rev. Dr. Bayne, the Rev. A. McLean of East Puslineh, and the Rev. S. Young of Guelph addressed the people.

BERLIN.—The induction of the Rev. A. C. Geikie over the Presbyterian Congregation of Berlin, took place on the 5th of March, the Rev. T. S. Hodgskin, of Doon presiding. Mr. Hodgskin preached an appropriate and admirable sermon, from Psalm xx. 6. Dr. Irvine of Hamilton addressed the Minister, and Rev. Mr. Young of Guelph, the people. After the services were ended, a handsome pulpit gown was presented to Mr. Geikie, from the Ladies of the Congregation. The attendance was excellent; and we are happy to know that there is every ground for encouragement in the prospects of our church in this quarter.

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.

CALCUTTA.—A late number of the *Home and Foreign Record* contains an able letter from the Rev. Mr. Gardner, in which we find much interesting information in regard to the native feeling throughout India. We give a quotation, which may serve to give some idea of the kind of work in which missionaries are engaged in India, and also of the way in which they and their words are received:—

PREACHING IN THE JUNGLE.

We leave the river side and enter the jungle. We come to another shop, where we stop. Here the people are ruder and less patient sometimes, and even disposed to take advantage of the gentleness with which a Sahib they find is addressing them. They, too, have often heard the gospel from Mr. Smith and Sahib Chunder. They tell us to be gone, for they are busy. We beg a few minutes' hearing, and the bystanders say, "Speak on." So again we read and speak. We speak of sin. They tell us that God is the author of all their actions, good and bad, that they, therefore, have no sin; and that actions of His, which would be bad in men, cease to be so in

Him, because of the greatness of his power. So fearfully has Hinduism prevented their minds and deadened their consciences. We point out the blasphemy of this, and suggest what would be the condition of the world were such a being disposed to work his evil will; and conclude, perhaps, by asking them if they absolve their neighbours from blame when they injure them, because God works all their actions in them. We again praise the love of Christ, and leave. We penetrate further into the jungle. We come to a small village, where the people are of the simplest, yet most degraded character. We endeavour to interest them by telling them of the glad tidings of God's love and mercy. We speak again of sin, and the forgiveness of it; and read to them, perhaps, about Him who, though he was rich, yet for our sake became poor, that we, bought his poverty, may become rich. They listen with a sort of stupid amazement, arrested for a little while, and then they tell us, "What can they do, they are *murkko lok* (i. e. ignorant people); what can they ever know; we must go to the learned people—to the Brahmins;" and so they turn away, in their darkness and hopelessness, with hardly a thought higher than the cattle they go to tend, and under the settled impression that knowledge is not for them, and that it is their destiny for ever to remain ignorant. Oh, it is heart-breaking to have to leave them, or rather to be left by them, though we tell them that to the poor the gospel is especially to be preached, and that Christ came to save the ignorant and the needy; before we can arouse them, under this unhappy impression, they are gone. We now reach the open country, glad to emerge from these dense thickets, too often at this season exhaling the deadly jungle fever or ague. The next village is one where Mr. Smith and Sahib Chunder have laboured much. Many in it know the gospel well, and at one time gave hopes of turning from their idols to Christ; but the fear of their zemindars, the unwillingness to stand alone, and, really, the enmity of the carnal mind against God were sufficient to hedge up their way, and they are still worshippers of Hindu abominations. But the seed has been, and still is being sown in their hearts, and it is with Him who has sent His servants forth to give the increase. We build our hopes, not on the dispositions of men's hearts, but on the power and grace of God from on high, and the promises He has given. In this village, and the adjoining one of Hagachee, there was a great deal of cholera a few months ago, and many deaths, and this they ascribed to the anger of their gods for their hearing the missionaries. If anything happens to their crops it is the same. They have many objections to our doctrine, and frequently call upon us to work miracles and then they will believe. We show them from Scripture that this would not be enough, for that many saw the miracles of Christ, who yet did not believe. And yet there is much that is interesting about these poor people. They have suffered much this year, in the destruction of their rice crops from the unusually large amount of rain which has fallen. One poor man lately said to me, so touchingly, when I was speaking of the meat that endureth unto everlasting, "Ah, Sahib, but who will stand between me and my zamindar, now that my crops are gone? (the zamindar is his landlord); and who will get rice for my wife and children?" In a shop in this village, one day, I met two old Brahmins, and began to speak to them, assailing the hopes on which I knew they must be resting, and sitting before them some of the most solemn and precious truths of Christianity. And that they might know all the better what I meant, I got Sahib Chunder to say these things to them in his own effective Bengalee; but the old men were quite unmoved. Though their own religion was assailed, though the most solemn verities of which one man can discourse to another were set before

them, the peace of their minds was never ruffled, their feelings were unroused, they replied only by a quizzing smile. Such is the Bengalee Brahmin sometimes.

BOMBAY.—At Bombay, where the community is of a very mixed kind, Hindus, Parsees, and Mahomedans, there has been an addition to the church of Christ by the conversion of Sayyad Hasan one of the reputed descendants of the false prophet himself. He is well skilled in Mahomedan literature, and has been for four years a student of English in the Elphinston College at Bombay. The Mahomedans, though greatly moved by the case of Sayyad Hasan, had acted both towards him, and towards the missionaries in an honourable truthful, and kind manner.

LATER INTELLIGENCE.

CALCUTTA.—At Calcutta, as we learn by the February number of the *Home and Foreign Record*, there has been a considerable addition made to the native agency. Three young Hindus, after examination in Systematic Theology, Greek, and Hebrew, were set publicly apart as Catechists; two others were appointed probationary Catechists; and these others advanced a stage in their course. Mr. Wm. Crichton Fyfe, was licensed to preach the Gospel.

MADRAS.—The friends of missions at Madras have been gladdened and strengthened by the arrival of Mr. Paterson, Medical Missionary. He is at present learning the native language, and making himself useful as he has opportunity. A Committee is being formed of Christian Medical men and other friends to cooperate with Mr. Paterson in his plans.

The Rev. W. Moffat has been obliged to seek the restorative influences, of a visit to Europe, in consequence of illness and exhaustion.

BOMBAY.—Dr. Wilson, writing from Bombay, gives intimation of the death of the oldest native convert. He had been baptised in 1829. Dr. Wilson mentions that Sayyad Hasan had been allowed without opposition to continue with him. Dr. Wilson had baptized two other native adults Khan Singh, and Ashraf Khan, a mohammedan Munshi of talent and learning. He had baptized also three children of native converts. The Rev. Dr. Glasgow of the Irish Presbyterian Mission was with Dr. Wilson, when he wrote, on the business of the translation of the Gujarati Scriptures.

POONAH.—We rejoice to hear that the cruel rite of 'hook-swinging,' which has from time immemorial been practised, has been prohibited by proclamation.

Mr Mitchell had lately baptized two adult females.

MISSIONS TO THE JEWS.

HOLLAND.—The following letter from the Rev. W. Swartz of Amsterdam will be read with interest by the friends of Israel. The letter it will be seen, mentions the departure of the first Jewish christian, who has ever gone forth

to carry the Gospel to the heathen and Mahomedan populations of the Dutch Colonies:—

MISSIONARIES FROM HOLLAND TO DUTCH COLONIES.

You are aware that two of the students have left us lately for Java under very favourable circumstances. The departure of one of them, Mr. Spaling, was, in so far, very remarkable, as he was accompanied by Mrs. Spaling and Miss von Loun, the latter being the first person I ever baptized in the Netherlands, as she is the first Jewish Christian that ever went out from Holland to bring the glad tidings of salvation to the heathen and Mohammedan population of the Dutch colonies. A year ago she was very ill, so that all hope of recovery was given up. Standing at her sick-bed, which I then believed to be her death-bed, I was privileged to see the strength of her faith, as the Lord was with her in the hour of need, and she could fully rely on Christ as her Saviour. For several years she has cherished the wish of going out to the heathen, and the Lord has granted her the desire of her heart. It so happened that when she had to leave for Java I was ill, so that I could see but little of her, but what I then saw inspired me again with the hope that she was going there to do a work where she was called, and the Lord would not forsake her even in that distant land. I need not tell you, that all that loved Israel have followed her with their prayers, and sure I am that our friends in Scotland will not forget to remember that daughter of Abraham who, after having received forgiveness of her own sin, wishes to testify to poor heathens of the Saviour of sinners and from sin.

My health being restored again, I was resolved that a prayer-meeting should be held in our church on the occasion of the departure of the second of our students, Mr. Krul. The meeting was held on Wednesday, 12th November. The church was, as usual, very well filled. Having opened the meeting with the giving out of a psalm and the reading of 1 Timothy iv., Mr. Esser, who have been for many years in Java, and is now here the soul of all that is done for the Dutch colonies, addressed the meeting, shewing how destroying powers in nature accompanied frequently the coldness of man, whilst both ceased to exist wherever the gospel was preached. It was not enough, he continued, to do something for the kingdom of God, but we had to remember that we had nothing else to do on earth but to promulgate the name of Christ. Mr. Teding van Berkhut, as president of the seminary, gave a short sketch of the blessing God had granted to those educated with us and placed in different spheres of usefulness, reminding the audience of the constitution and design of the institution, expressing a hope that the seminary would be the more valued the more it was known, and people felt the necessity of having well-fitted evangelists for the work at home and abroad. In the short address I then gave, I admonished our departing brother, in accordance with 1 Timothy iv. 16, "Take heed unto thyself and unto the doctrine," not to forget the duty now devolved upon him, nor lightly to esteem the privilege bestowed on him of being perhaps the first from whom those he was sent to would hear the message of mercy. It struck very much the whole audience, that whilst I, Jew and German by birth, was sent to Holland by the Free Church of Scotland to preach here to Jews and Christians the glad tidings, your seminary was used as an instrument of educating a man, *Jansenist* by birth, to go forth as an evangelist to the Dutch colonies as a preacher of the gospel to forlorn heathens and followers of the false prophet. Having received a Bible from my hand, and the whole congregation having sung the last verse of the 13th Psalm, Mr. Krul spoke a few very touching words, thanking the doctents (teachers), and commending him-

self and his work to the prayers of all assembled. The meeting was an exceedingly satisfactory, and, what is much better, a blessed one.

MINISTERS OF DUTCH CHURCH AND CONVERSION OF THE JEWS.

Let me now add a few words about newly-established prayer-meetings on behalf of Israel by ministers of the Dutch Church, and conducted regularly in the national churches. I give you the statements from the report they have sent me for the *Herald*. The meetings are to be regularly continued every three months, and tracts to be published. The titles of the four first tracts are: The Divinity of Christ; The holy Spirit; The Name of Jesus; The Words of the Spirit. The first sermon was preached by a dear brother and an excellent Christian minister, the Rev. Mr. Callenbach, on the last clause of Num. x. 29, where the words occur, "For the Lord hath spoken good concerning Israel." Proceeding from the past, that Israel's unbelief could not destroy the faithfulness of God, it having pleased Jehovah to choose Israel as His people from among the nations,—the preacher added, that *Israel* and the *Messiah* can never be separated from one another, and that the people being once chosen by God, He cannot but fulfil the promises given on account of and in the Messiah. The promises will be fulfilled, as it is manifest from the promises already fulfilled, from the power of God that He can, from the goodness of God that He will, and from the faithfulness of God that He shall, give what he has once promised. Therefore must we join our prayers with the friends of Israel everywhere, and love Israel for God's sake, for He loves Israel; for *Israel's* sake, and for our own sake, for we shall then be blessed for Israel. It was rather remarkable that I got the letter containing that delightful intelligence on the very day our meeting took place at Amsterdam. May we not firmly believe that the Lord, having given it into the hearts of many of His children to pray for Israel, will also grant speedily the supplication brought before the throne of the God of Abraham, of Isaac, and of Jacob? At present, I only add, that the church continues to be very well attended indeed, and that on last Wednesday of this year more than a hundred Jews were present, to whom tracts were given when leaving the church, as many went away even during the service. The subject of the discourse was "Unity and Trinity." The *Herald* and our new publication, the *Friend of Israel*, are more and more read, even by Jews. In my next letter I hope to give you some details regarding it, and of two baptisms that have taken place, of a Jew of high standing at Utrecht, and of a whole Jewish family at Amsterdam, on the 25th and 26th of December. A mother and four children were baptized under rather remarkable circumstances.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

INDIA.—The Rev. H. Pestonji, a convert of the Free Church Mission in Bombay, has been appointed by the Board as one of the Missionaries of the Presbyterian Church of Ireland. Those, with whom Mr. Pestonji was associated in the Free Church Mission at Bombay, while they deeply regretted parting with him, approved the step which he took.

Jewish Mission.—The last number of the *Missionary Herald* contains a most interesting account of Rev. Jules Ferrette, formerly a Dominican Monk, but now a faithful preacher of

the gospel in connexion with the Damascus Mission. Mr. Ferrette had once studied under Dr. D'Aubigne, but had afterwards joined the Romish Church.

ROMAN CATHOLIC MISSION—COLPORTAGE IN CONNAUGHT.—At the meeting of the Board of Missions, held in the month of December, it was found necessary, from the exhausted state of the funds of the Home Mission, to decline an application of the Presbytery of Connaught for the salary of an additional Colporteur to labour within their bounds. This state of matters, so much to be regretted, elicited a letter from the Rev. John Wilson, explanatory of the importance and adaptation of this particular agency to the state of the Mission-field in Connaught, and appealing to private liberality to supply the untimely deficiency of the public funds of the Church. We are happy to say that the appeal has not been in vain.—A friend who withholds his name, but who writes from L—— House, near Ballibay, is willing "to contribute a mite, and give one £1 per annum for three years." A gentleman, "once a member of the Presbyterian Church in Ireland," has remitted to us £20, thus reminding us that separation and distance do not serve to intensify in the Christian bosom love of fatherland and mother Church, while Dr. Edgar, with his usual readiness to help every good work, promises £15. The salary of an additional Colporteur for Connaught, for one year, may therefore be regarded as secure.—But a great door and effectual has been opened. An extensive system of colportage may, and ought to be undertaken for Ireland.

Miscellaneous Extracts.

MAYNOOTH, OR THE PLOT UNRAVELLED.

II.—DOINGS IN THE COLLEGE—ITS RIPER YEARS.

Recapitulation.—In our preceding paper we have seen that Maynooth was founded with the professed object of supplying Ireland with such a class of priests as were speedily to terminate that country's miseries. We have seen that a College honestly seeking to accomplish this object, would not desire a larger establishment than the object itself required,—would endeavour, as was promised, to give the education most likely to secure it,—and, especially, would in all its doings be distinguished for that transparent openness which ever marks the *mens conscia recti*. We have seen that if, on the contrary, mischief were intended, the main aim of such a College would be indefinitely to enlarge the institution,—proportionally to intensify the virulence of the teaching; and, meanwhile, to study that secrecy which usually marks dishonesty. And, finally, we have seen how sadly our worst anticipations in these respects have, during Maynooth's earlier days, been realized.

Examination Continued.—We now pass on to its riper years; and if in our preceding sketch we have after all been misjudging that College, it is in the present one that this will be sure to appear. Innocence has often been suspected for a time, but rarely, if ever, for a lifetime; for sooner or later its worst-looking acts are explained, and the clouds of suspicion begin to disperse. It is in the case of real guilt only that we find the opposite process going on, and these clouds growing darker to the last, till suspicion ripens into certainty. Therefore, if Maynooth after all be innocent, its innocence is sure, as its years roll on, to come out with resistless evidence; but if it is guilty, as certain are the signs of guilt to multiply as we proceed. You need have no fear, then, reader, for the ends of justice

in the present case, as it is here on a track on which it cannot be baffled. In an investigation stretching over sixty years; we are certain to find abundant evidence to clear up this case in one way or other. We can do no better, then, than simply pursue the aforementioned threefold course of inquiry, and endeavour to ascertain whether the suspicious doings of Maynooth in regard to enlarging the establishment, intensifying the teaching, and aiming at concealment, which have already marked his career, are found, as we proceed, to disappear or to multiply.

Further Schemes of Enlargement.—I. Were there the least necessity, we might adduce numerous facts to show that the passion for enlargement seems only to have grown with Maynooth's own growth. As, for instance, the absorption into it in the year 1817 of a lay college, (with all its buildings and lands,) which had early been established within its precincts, because found, say the Commissioners, to be an "inconvenient appendage." Or the employment of the immense sums which we have found to have been fraudulently appropriated, not in improving the buildings already reared, but in erecting "new buildings," and then these bare walls being used as an argument for farther supplies, after the manner of Rome's well known scheme of leaving her chapels half finished for years, the better to draw out her people's liberality. Or the extraordinary fact, that the more the accommodation of Maynooth increased, the more seems to have been required, inasmuch that, even in 1845, we find it still so unfinished, and still so crowded, as to constitute one of Sir Robert Peel's strongest arguments for the Maynooth Bill, then forced on the nation. Or his memorable statement on that occasion, which somebody must have authorized him to make, and which not one of the professors corrected; but which, as was proved before the Commission of 1854, "was let run through the land uncontradicted, because it served a purpose, that three students were accustomed to sleep in a bed." From these and similar facts, it would appear that the idea of a vast establishment seemed never for an instant to have been lost sight of. But it is quite sufficient for our present purpose to show how, under that statesman's auspices, the idea has been actually realized.

The Act of 1845.—Be it remembered that the Maynooth Trustees had, by the year 1845, expended some £76,000 of the public funds on buildings, and above £400,000 on maintenance—making in all near half a million sterling;—that their schemes of enlargement had swallowed up, like a Maelstrom, the lay College, with much of the Dunboynes funds and commons; and that from 50 students who appear on the first year's roll, the number had gradually risen to 440. Yet, as if this were not enough, the community were astounded at the introduction that year of a Bill by the Premier himself, which proposed, at one sweep, to raise the Maynooth Endowment from £9000 to £30,000 a year—to put this princely revenue beyond the chances of annual votes, by the permanent security of an Act of Parliament; to add to all this, £30,000 more for enlargement and repairs; to make the Trustees a body politic and corporate, self elected, irrisponsible, and consisting, for the most part, of Popish bishops; and, despite the statutes of Mortmain, to empower them to take and hold land to the value of £3000 a year, in addition to what they already were empowered to possess, to the value of £200 more, to take and hold personal property to any amount whatsoever!! While, in its boundless profusions, the Bill provided for the board and education of 520 students, allowing each of them 128 a year, and giving £20 additional to 250, and £40 additional to the 20 Dunboyne students. And all this prodigal bounty it proposed to heap on Maynooth, without condition affixed or enquiry instituted— as the Premier himself expressed it, "in a liberal sense and confiding spirit." Even the trifling

visitorial power, which former acts gave to the four chief judges of Ireland, was withdrawn, and all the due care taken to prevent inquiry into any matters connected with the doctrines or discipline of the Roman Catholic Church, save by three Popish visitors, of whom two were Popish Priests; for thus exclaims Sir Robert Peel, "we will not spoil this act by any attempt at novel and ungracious interference in such matters." What could all this mean? For a statesman, so proverbially cautious, to propose such a Bill at all, and at such a time, and without even the excuse of pressure from without—to persevere in it, despite the loud denunciations of an indignant nation—to hurry it through Parliament, as he did, with unconstitutional and indecent haste, and thus to incur an amount of odium from which he never recovered. An urgent reason there must surely have been for such a step by such a man; but one thing is certain, that no adequate reason existed above the surface; and the only farther clue given us is his own candid admission, "We have not introduced it without communication with the leading ecclesiastical authorities of the Roman Catholic Church."

The Commission of 1851.—Here, then, is a sample of what persevering encroachment can do! A College which began with merely obtaining "authority" for certain persons "to raise subscriptions and donations to enable them to establish and endow" it, thus in 59 years grows at the public cost of half a million into a vast establishment, and during the past eleven years, consumes about half a million more of our funds, and luxuriates on the bounties of a Protestant nation! Well, you say, surely it has now at length reached its climax. Far from it, kind reader! For, besides the provisions already cited that Act contains another, securing—what, think you? that the entire establishment shall from time to time be still farther enlarged, repaired, and furnished! In pursuance of this provision, farther grants for these purposes have already been proposed, and made with such liberality, that even in the five years ending 1850, they amounted to near £6000. While to crown all, one of the few suggestions of the Maynooth Commissioners for 1851, in their Report was, that still farther additions should be made to the building. And, in the Appendix to that Report, they are good enough to present us with two lithographed "prospects" of the College,—the one exhibiting its ranges and quadrangles as they now exist, and the other, with the "proposed additions." And all this, after the astounding disclosures which that Commission had brought to light—which are found in that same Appendix—and some of which we now proceed to notice.

Doctrinal Developments—Bailey expelled.—2 We find from the Report of the Commissioners of 1826, that at that period the Maynooth Class-books were Delanogue's *Doctrinal Theology*, Bailey's *Moral Theology*, Cabbasutus on *Canon Law*, and Menochius' *Commentary on the Scriptures*. Now the reader will please to bear in mind the discoveries we have already made as to Maynooth's doctrinal developments previous to that year—especially the cases of Aquinas, Dens, and Delanogue. And the simple question now is, What has, in this respect, been Maynooth's behaviour since? Looking, then, into the Report of the Commission in 1834, our first discovery is, that one Class-Book, Bailey, has been expelled the College. And why, think you? Napoleon is said to have suppressed it because of its evil character; and perhaps, you say, Maynooth has begun to improve, and expelled it for the same good reason. Alas! the reason given by three different professors is, that the Pope had put Bailey's works into the Index because of his Gallican doctrines. That is to say, so fast is ultramontaniam gaining the ascendant all over the Popedom, that a work, for many years a standard amongst Papists themselves, is now condemned for its Gallican sen-

timents. And so paramount has the Pope's influence become in Maynooth, that though it is only in Bailey's *Doctrinal Theology* his Gallican doctrines are taught—a work which, as we have seen, was, because of these doctrines, never allowed into the College—its managers, out of mere "reference to the Pope," as they candidly admit, "his *Moral Theology*, a totally different work. And this, though one witness confesses that such an act by the Pope, even in the days of Louis XIV., "would not have displaced, in the French Universities," any portion of Bailey's Works!

Scavini substituted—Liguori. And what work have you got instead? asked the Commissioners. Scavini's *Moral Theology*, was the answer. Now what think you, reader, is Scavini? Why nothing more nor less than a compendium of Liguori's *Moral Theology*,—a book which, for ultramontaniam and infamy, outdoes even Dens himself. And even this is not all, for Liguori is now a standard work amongst the Jesuits—that order which in former days even the Popes could not endure, but suppressed. And that same Liguori is now the prime favourite of Rome's popes and bishops, and his works are more prized by her author than those of any other author. Cardinal Wiseman himself has become his biographer and eulogist. The authorized censors of the Propaganda College, after a six years' examination of his works, declare that "they find nothing censurable in them," while Scavini gives the most warm eulogiums pronounced upon him by nine successive popes, from Benedict XIV. to the present Pontiff. And as though even this were not sufficient acknowledgment of works deemed so inestimable, in the year 1839 he was placed in the constellation of Rome's canonized saints,—that extraordinary company of good, bad, and indifferent. In other words, so fast is Rome speeding on its downward course in obedience to that law by which "evil men and seducers wax worse and worse," that she has now as a Church, to all intents, homologated the tenets of that infamous order, which she at one time repudiated, and has made Jeunism and Romanism virtually synonymous.

Busebaum's *Moral Theology*.—Yet even this is not the whole. In 1641, a work called the "Narrow of Moral Theology," was published in Westphalia by the Jesuit Busebaum, which was so successful as in twenty-five years to have gone through 230 editions, and yet so execrable, that it was "ordered to be burned by the hangman's hand in the different cities of France." Yet what do we find? That after lying for over a century in the grave of infamy, those agents of evil, the Jesuits exhumed it, and prevailed upon an obscure fanatical Neapolitan bishop to father it. And who, think you, was he? This now canonized Alfonso Liguori! Busebaum's infamous "Narrow of Moral Theology" comes forth again under the title of Liguori's "Compend of Moral Theology!" Yet such British statesmen, is the man whose works, this included, are pronounced faultless by the censors—who, in consequence of their merits, has been sainted, and is now therefore worshipped by Rome—of whose vile "Moral Theology," Scavini's Compendium, has, in our own favourite Maynooth, displaced the Gallican Bailey; and to whom, according to your Commission's Report, the students, while withstanding under the passions aroused by this compend of his own chief work, are actually taught to pray for protection from its polluting influences!! While it is admitted by the Professors themselves, that his full works, without any abridgement, are occasionally consulted by them, one Professor avowing that "his Moral Theology is what he principally refers to." And thus a College which began with professing Gallicanism, we have traced downward through the ultramontaniam stages of Aquinas and Dens, till we now reach the ne plus ultra of even Jesuit abomination.

Cabbasutus displaced by Devoti.—And yet it

seems that even "in the lowest depths a lower deep" here opens upon us. For in 1826 we found Cabbasutus to be the Dunboyne Students' Class-Book on Canon Law,—a book which one would think might well have satisfied the most rabid ultramontaniam. But what now do we find? That even Cabbasutus was so long since as the year 1831 dismissed as not sufficiently strong, and Devoti appointed instead. Now, before the Commission of 1826, Dr. Murray makes this remarkable statement, that Dr. Troy had early "brought over" Devoti, with a view to its being "used in the College;" but that it was "not used" because it inculeated "opinions too strong with regard to the interference of episcopal authority in temporal matters!" That is to say, so rapid have been Maynooth's doctrinal developments, that twenty three years ago even Cabbasutus himself was flung aside as too weak, and Devoti, too strong in 1826, was appointed in its stead. And this brings us to the climax of our case. Maynooth, which began with such fair promises and specious professions has now for years been avowedly using as its class-book a work whose author plainly enough teaches that the very heretics who support it, should, in return for their kindness, be punished in various forms, amongst which are specified "confiscation of goods" and "DEATH" itself!

Our third section, on Maynooth's schemes of concealment, we must delay till next number.—*The Bulwark.*

STATE OF RELIGION IN AUSTRIA.

ROMAN CATHOLIC CHURCH.—Wherever public opinion, both in the people and in the press, has an opportunity to declare itself frankly in spite of the many precautions taken by the Austrian police, it shows itself decidedly unfavorable to the great influence which by and in consequence of the concordat, the Roman Catholic church is gradually recovering. Conversions to Protestantism continue to be very numerous. The intense disgust caused by the new marriage law is the principal reason why so many persons secede from the Roman church.—These conversions take place principally in Hungary, where the new ecclesiastical laws have greatly disturbed the good harmony between Catholics and Protestants, and in Moravia and Bohemia, where the spirit of the Hussites is again at the work in the Slavonic nation. But also in Vienna itself, the applications made to the superintendents of the Augsburg and Helvetic (Lutheran and Calvinist) confessions for information and religious instruction, are exceedingly numerous. A number of those Austrian statesmen who helped to conclude the concordat, are alarmed at the energy with which the Roman church strives to regain her lost influence, and at the exorbitance of the many new claims which she unceasingly brings forward. Count Thun, in particular, the minister of Worship and Public Instruction, who, though always a patron of the Catholic clergy, is unwilling to comply with all the claims of the Catholic party, and has more than once expressed the wish to resign. The Catholic party, on the other hand, is dissatisfied with Count Thun, but wishes him at present, to remain in office, because no other Austrian statesman it is feared, would be able to promote the development of literature and literary institutions in Austria with equal success as Count Thun. It is expected, however, that ere long a Catholic bishop will occupy the place of Minister of Worship and Public Instruction.

The Emperor, personally, seems to sympathize more than ever with the endeavors to subject his empire to the unlimited influence of Rome. Not rarely, an application to the Emperor obtains what had been refused by the Ministry. The church of the University of Vienna has been given over to the Jesuits, who, on Dec. 8th, preached in it to the professors and the 4,000 stu-

dents of university for the first time since the suppression of the order in 1773. They claimed also a part of the university buildings for the priests who are charged with the divine worship. The Minister of public instruction refused the demand, because other officers for the university had, in this case, to quit the building; but by the Emperor it was granted. Two public colleges, at Feldkirch, in the Tyrol, and at Vicenza, in Lombardy, are now likewise in the hands of the Jesuits in consequence of a wish of the Emperor. The official "Gazette of Vienna" gives no longer place to any other Catholic paper of Austria, in zeal for advocating the interest of the Roman church, and is probably the only governmental paper, except those of Italy and Spain, which devoted, on Dec. 31st, a long leader to the "Glorious Festival of the Immaculate Conception."

A large portion of the Austrian nobility is an equally zealous patron of the Roman church. Before 1848, a large number of the sons of noble families was sent to Belgium, to be educated by the Jesuits. Now, a large educational building has been erected for this Order, in the vicinity of Vienna, at Kalksburg, where only young noblemen will be admitted, in order to be more easily educated in the principles of High Aristocracy. The establishment is already one of the best endowed in Austria, and was opened by the Archbishop of Vienna in the beginning of October, with 60 pupils.

Thus the new year 1857 opens notwithstanding the dissatisfaction among the people, with uncommonly bright prospects for the Roman church. On the second of January, the new marriage law, which recognises the validity of the ecclesiastical code for all Catholic Austrians, was to take effect. As this law requires the establishment of ecclesiastical courts, the Bishops were, towards the close of 1856, deliberating with the clergy of their dioceses upon the necessary preparations for this purpose. The organization of a free Catholic University at Salzburg, which is to be entirely under the control of the Bishops, although it will enjoy all the privileges of state institutions, is likewise announced as near at hand. This will be the first Catholic University of Germany, for although in several other universities a majority of the professors belong to the Catholic church, their administration depends entirely upon the government, and the church has no right for removing Anti-Catholic professors, or suppressing obnoxious lectures. For many years, therefore, the erections of purely Catholic Universities has been prominent among the claims of the Catholic party. It was complained, that, together with the whole literature, all the universities of Germany were so much under the influence of Protestant, or at least, Anti-Catholic ideas, that Catholic youths could not be safely entrusted to any of them. The Austrian government has already promised that the university of Pesth, in Hungary, shall have, in future, again a Catholic character, and the general expectation is that several or most of the other Austrian universities will be re-organized on the same plan. Another measure of a wide range is the projected establishment, in every Austrian diocese, of a *seminarium puerorum*, i. e. an institution where boys, from the beginning of their studies, are trained for the Catholic priesthood. The Council of Trent strongly recommends to all Bishops the foundation of such institutes, from which all secular influence is shut off, as the best nurseries of zealous priests. They are existing in every diocese of France and Belgium, and, since 1848, multiplying also in the European countries; but Austria has been thus far without them. Most of the 14 Roman Catholic Bishops of Austria hoped to complete, during the present year, the necessary arrangements.

The Protestant Church of Austria.—The two Protestant (Lutheran and Calvinist) churches of Hungary have received the imperial permission to meet, next May, in General Synods. This

was the unanimous wish of all the eight district Synods; which were invited by the government to give their opinion on the scheme of a new ecclesiastical constitution for the Hungarian Protestants. They declared that as all legislative power was vested in the General Synod, the General Synod alone was competent to decide on the reception of a new constitution. The advocacy of this wish by the Minister of Public Instruction, has obtained for it the sanction of the Emperor. On the scheme of the new constitution, proposed by the government and published by it in a pamphlet from, we select a few items from an elaborate article of Professor Hise, the well-known church historian, in the *Protestant Church Gazette*, of Vienna. He says, that as far as the organization of the church by means of Synods and consistories is concerned, the scheme grants almost everything that he and his friends longed to secure for the German Evangelical church, from the revolution of 1848. The election of the Presbytery is put with greater confidence in the hands of the congregation, than by the Prussian Law of 1850. The minister is elected by a vote of all members of the congregation entitled to a vote. A member of local presbyteries is united into a district, for which a senior is chosen for the term of four years. Several districts are united into a Superintendential district, presided over by a Superintendent, who is chosen for life time. As in almost all state-churches, the Emperor reserves to himself the right to reject the election of a Superintendent, if his political views are not sound. The supreme administration of either church lies in the hands of a Royal, Imperial, supreme ecclesiastical council, consisting of five members, all of whom are appointed by the Emperor for life-time. The councillors have to be members of the denominations, which was formerly not the case, as the Evangelical consistory of Vienna was always presided over by a Catholic President. Every year a general conference, consisting of the six Superintendents (as provided for by the new constitution), their Vicars, the six Lay Curators and six Lay Deputies, is to meet at Pesth. Every sixth year a General Synod, with two ministerial and three lay delegates from every Superintendential district, may be convened; but this requires, every time, the consent of the Emperor. Some of those provisions secure to the Hungarian church a higher degree of self-government than any other Protestant church of Germany enjoys. But that which it leaves in concert with the legislation in the rest of Germany, in the hands of a Catholic Prince, is sufficient to endanger the future of the Hungarian church, unless constant vigilance watches and repels every further encroachment upon the rights of the church.—*Independent*.

HOW TO BUILD A CHURCH

Not a house of worship, but a living church. No human power, alone, can build a church of the living God. But God has promised to build when his servants use all the proper means. Public preaching is the great instrumentality. Some churches have much preaching, and yet are not built up. Some ministers preach years, and build little; and under some, what had been built dilapidates. Why? Allowing that in some cases there may be faithfulness without immediate results, yet in general there must be a fault somewhere among those of us who are unsuccessful.

First, a pastor's church must be in his heart. It must be there every day in the week, and by night on his bed. He must carry it with him as constantly and inseparably as the limbs of his body. The pastor who thinks of his church on Saturday only, and feels for it on Sabbath only, can not build.

Secondly, a church is not built by dashing strokes at great things; but by a thousand little

acts. The process of building is similar to that of many other things. The largest church-house is put up, one brick at a time. Some of our ministers are great men—too great to be successful builders, because they neglect the single brick. The great apostle of the Gentiles was not a great man, according to the modern idea. Did such a man live now, in this country, he would never be elected president of a college, nor chosen to the theological chair. Paul alludes to the process of building up the church in Christ thus, "In whom all the building fitly framed together, groweth unto a holy temple in the Lord." How beautiful the idea! Suppose workmen are rearing a building, and you are passing it every day, you will notice with interest its steady growth from the foundation to the roof. Brick by brick it goes up. Paul was a wise master-builder; but whoever supposes he built churches by what we call able preaching, and by a masterly eloquence, is mistaken. He went to no place with the enticing words of man's wisdom. "His bodily presence was weak, and his speech contemptible." This is decided language, and at once abolishes a certain idea of greatness, which we are too apt to throw around him at this distance of time. One sentence which he dropped in his farewell address to the elders of Ephesus, reveals the secret of his success as a builder. "Warning every man night and day with tears." "Every man." He had a word for every one that he met with. This daily and nightly dealing with individuals was the single brick, laid up one by one. These labors made the building grow unto a holy temple. He was known to every one as the man of one purpose, and when he stood before the public assembly, all felt that he was in earnest.

A congregation is to be gathered. The church must be filled with hearers, in order to the hope of their conversion, and few ministers can do this by their popular eloquence. But many can do it by visiting from house to house, embracing all opportunities of a word and an act to individuals that will bring them, one by one to the house of God, till every seat is filled, and by a similar method of working, they may be brought to Christ, and into his visible fold. Let us rise up and build, after the example of Paul, the wise master-builder. **NARRAS.**

—*Exchange Paper.*

We should do all the spiritual good we can, one by another, while we are together, because we are to be together but for a while.

Column for the Young.

JOHN KITTO.

In a small lowly dwelling in the good town of Plymouth, nearly forty years ago, sat an aged woman engaged in darning a stocking. That she was not rich could be seen from her appearance; that she was ignorant might be judged from the coarse untidy scrawl in her window, which announced that she sold "milk and cream."

A poor boy, who happened to be passing with a book in his hand, stopped and earnestly fixed his eye on this label, glanced in at the open door, and then, as if encouraged by the gentle face of her who sat plying her needle, he ventured into the house.

"What do you want?" said the old woman to the stranger; but the boy answered not a word. Alas! the sounds of nature, the singing of birds, the tones of music, the voice of kindness, were to him for ever silenced! A fearful accident had quite deprived him of his hearing, and dreary stillness was around him till his death. But his eyes seemed to read that to which his ears could not listen; he now looked anxiously into the old woman's face, and opening the book which he car-

ried, drew out of it a paper upon which "milk and cream" appeared, neatly drawn in coloured letters. He pointed to the window, and speaking with difficulty in a strange and hollow voice, said to the woman, "This for a penny."

She replied, but he knew not what she said; he thought that she considered his little charge too much; "A halfpenny then," the poor child said, and distressed at seeing that her lips still moved, he put his fingers to his poor deaf ears, to show her the affliction which it had pleased God to send him. A kindly pitying look came over the face of the good old woman; she drew a penny from the till, and, beckoning him to wait till she came back, left the room, and presently returned with a nice cup of milk and a piece of cake, on which the deaf boy made a delicious repast.

May we not believe that this little act of kindness was not forgotten by Him who has promised that he who gives even a cup of cold water in the name of a disciple, shall in no wise lose his reward?

But two little did the good woman dream that the poor deaf boy who was trying to earn a few pence by the sale of his little slips of paper, was one, who in after life should earn for himself a distinguished and honourable name; that the writings of Kitto should be known and valued by rich and poor, in distant lands as well as in his own—that the Queen herself should honour him with a pension—that he who drew a little label for the window should become an author who would direct thousands and tens of thousands to the blessed narrow path which he walked in himself!

I need hardly tell you that Kitto, even when a boy, was full of industry and perseverance. It was his delight to improve his own mind, and under every disadvantage he did so. He studied when in the poor-house—he studied when labouring hard to earn his bread as a shoemaker's apprentice. But amongst the many volumes which he eagerly read, that which he most studied, that which he most read, was the words of God, which makes men wise unto salvation. It is written of Kitto, that when quite a child, "the book he most valued was an old Bible."

Dear children, could this be said of you? You may, perhaps, never be learned or famous like Kitto; but if, like him, you give your hearts unto God, and remember your Creator in the days of your youth, a richer blessing will be yours than all the prizes of men, or the wealth of the world. Kitto was poor, but the true riches were his; he laboured hard; but he laboured not in vain; for he looked forward in humble faith to that blessed day when "the ears of the deaf shall be unstopped;" and the first sound that breaks the long silent may be the welcoming voice of the Saviour.—*Juvenile Presbyterian.*

JOHNNIE ROSS'S MESSAGE.

AN ENCOURAGEMENT TO TRACT-GIVERS.

At a late meeting of nearly 400 distributors of the *Monthly Visitor*, in Edinburgh, one of the speakers related the following encouraging incident:—

John Ross, a poor boy, died in Bishop's Close, Edinburgh, in 1836. From a brief memoir of him published at the time, he left behind him evidence, that from his earliest childhood he had been taught of God, and that at eight years of age he died in the Lord.

He was visited by a Christian lady, who every month left the *Monthly Visitor* at his mother's house. He took great delight in collecting and keeping the tracts, and in showing them to any one who came to the house. He was anxious to pay for them, and had resolved that he would try to collect five shillings, to give to the Society. He was very poor, and died before his missionary plan was accomplished. He had got as far as 2d., which was found in his missionary-box after his death.

One day, when near his end, he asked what day of the month it was. On being told it was the tenth, he said "That good lady who brings the tracts is not come. I would like to see her before I die. I know she is a child of God; she goes about to see and make bad people good. Thank her, mother, when I die, and tell her, I'll see her in heaven. My mind loves her for giving us the tracts. Tell her to continue to give the tracts, that wicked people may be made better, by them."

Little did that dying boy know how out of his mouth the Lord should "ordain strength" to his faithful servant. When the friend, one of the Directors, who narrated the incident, was leaving the hall after the meeting, he was surprised and rejoiced to find, waiting to speak to him, the lady who had given John Ross the tracts. Twenty years had passed since then, and still that patient labourer has not wearied in her quiet but blessed work. And little did the speaker know, while he told the story for the encouragement of others, that she was present to whom those precious words were left as a grateful memorial by the dying child.

Are any of our readers tract-distributors? Let them not weary. "Whosoever shall give to one of these little ones, a cup of cold water only, in the name of a disciple, shall in no wise lose his reward." "And this I say, that he that soweth sparingly, shall reap also sparingly; he that soweth bountifully shall reap also bountifully."—*Juvenile Presbyterian.*

Notices of Recent Publications.

PRIMITIVE PURITANISM OF ENGLAND. Reviewed in its Origin, its true Development, and its present Position.

An Inaugural Address delivered in Exeter Hall, Nov. 4th, 1856, by the Rev. Thomas McCrie, D. D. LL.D., Professor of Systematic Theology and Church History, in the College of the Presbyterian Church in England. Published by request. London: T. D. Thompson.

The object of this discourse may be divined from its title, and the occasion on which it was delivered. The opportunity was a fitting one for presenting to the English mind, so far as it can be reached on such a subject, the claims of our Presbyterian polity. We do not know that English Episcopalians will, to a great extent, grant a hearing to the plea of this cause. But it is right to solicit it, and Dr. McCrie does so with some peculiar advantage.—He bears a name associated favourably with British Church History, and he has certainly approached the English ear in the most conciliatory tone. His aim is to disabuse especially Episcopalians, of their prejudice against the Kirk policy of Scotland and Geneva, and not of these alone, but of most countries of the Reformation. For strangeness it may sound to lovers of the Anglican Hierarchy, in its latter method of church organization, Episcopacy may be regarded as the exception, and not the rule, among the forms which revived Christianity assumed, at the great remodelling era of the sixteenth century.

And even in the Church of England itself, Dr. Crie shows that the Puritan and Presbyterian element long struggled against the tyranny, both civil and ecclesiastical, which overpowered it. He disagrees in the opinion so often expressed, that the government of the Church assumed a monarchical form, because England

was a monarchy. He perceives in the ancient constitution of that country in its courts of "tithing," or district court—"the hundred" its provincial jurisdiction, and the "Wittenagemotte" or assembly of wise men, indications of a national preference for self-government, to which the Presbyterian order by its analogous provisions of representative courts would have doubtless recommended itself.

"But at the Reformation she found herself under the despotic regime of the House of Tudor. The life and power of the gospel were there, but the babe was destined from the very moment of its birth to be compressed with bandages of arbitrary power, first in the hands of the self-willed Henry VIII., and next of his no less imperious daughter, Elizabeth." The violence of successive Archbishops in silencing an incredible number of clergymen of those times proves the discontent, existing in that communion, with its liturgy, or ceremonies, or Erastian constitution. Bancroft, when advanced to the see of Canterbury, persecuted the Puritans with such fury, that in one year, three hundred ministers were silenced, excommunicated, imprisoned, or forced to leave the country. "When we add to these," he continues, "the still greater number, who with consciences ill at ease, or less tenderly scrupulous than those of their brethren remained in the establishment,—when we take into view the moral weight of these men, we may form some idea of the prevalency of Puritanism within the Anglican Church, and of the powers which it might have had in moulding the general character of the church had it possessed any ordinary freedom of action.—And that Puritanism would most certainly have obtained the ascendancy, had it not been overborne by despotism, its most uncompromising advocates are ready to admit. Heylin, the bitter opponent of Presbytery, does not scruple to express his thankfulness for the early death of Edward VI., which he says saved the church from becoming wholly Puritan."

The period of the civil wars and of the commonwealth is next appealed to—and the undeniable fact stated; that the Westminster Assembly was constituted in its greater proportion of the reforming clergy of the English Church. True it may be said these were Presbyterians. But, then, that is enough;—they were English Presbyterians; of choice, and not by force they assumed the Presbyterian discipline. Scottish commissioners lent their counsel; but it was mainly an English convention. The whole was the result of a spontaneous movement. "The Church of England, relieved from the incubus of the civil arm, and deciding for herself, rose up and actively developed herself into the Presbyterian model."

We dare say our Episcopalian friends will hardly admit that the movement of those times was so spontaneous, or so harmonious. Yet they cannot disprove the historical fact, that before the restoration of the second Charles, the Church of England was decidedly Presby-

terian—that nearly all the benefices were held by Presbyterians; and that in several parts of the country, they had succeeded in establishing Provincial or Synodical Assemblies.

Dr. McCrie exhibits interesting evidence of the liberal spirit withal in which these Presbyteries were willing to meet the “moderate, godly, episcopalian men” who in turn recognised the validity of Presbyterian orders.

This spirit of mutual recognition and co-operation between the early Episcopalians and Presbyterians has justly been held up in contrast with the narrow exclusiveness of modern High Church men; though we are not sure that the Presbyterian Professor does not go too far in pointing to Calvin as one who would have forborne with Episcopacy, if only associated with soundness of creed, and a spirit of tolerance. It is true, that Calvin was more concerned to rid the church of Papal error, than to proscribe the prelate. But his definition of the powers of scriptural bishops (*see Institutes*) could ill assort with the diocesan episcopacy, that has actually for the most part been exemplified, where that form of government has prevailed. Calvin and Beza can only be considered as so valuing opportunities of proclaiming the Gospel, above forms of outward order, as that they would not counsel a stern refusal of conformity to a less scriptural polity, at the cost of losing such opportunities. It is honourable to their wisdom no less than their charity, that they advised forbearance under certain circumstances; and would have accepted less than a perfect platform, if so be the gospel, under it, would have free course. Nor do we deny, that the reforming fathers generally admitted the lawfulness of a well regulated Episcopate, while they disallowed its exclusive pretensions. Yet are we not the less impressed with the soundness of the conclusion arrived at by our Scottish ancestors, more decidedly unfavourable to the hierarchy, when they judged “that office necessary to be removed out of the church.” Baillie himself, though not of extreme views, nor prepared to denounce Episcopacy as unlawful, laments “the great inconveniences it had ever brought to our church, and still was most like to do, limitate it as men could best.”—(*Letters*.)

In the inaugural discourse before us, the present state of the English Church, in respect of the Anglo-Catholicism which has so largely overspread it, is not omitted to be noticed; nor the antagonistic element of a theological mysticism. We hope that Dr. McCrie's anticipations may be fulfilled, that these conflicting influences may work a reaction in favour of truth, and even hasten union among all those who hold in common the essential principles of the Reformation. It seems to be his design in identifying Puritanism with the English establishment, to urge a re-union. He would bespeak from Episcopalians a calm consideration of the principles of Nonconformists; and he anticipates at the least, as an effect of this, an abatement of the lofty airs of the hierarchists, and a return to the ground occupied by candid

and learned Episcopalians of other times.—the Jeromes and Augustines of early antiquity, and the Crammers, the Jewels, the Stillingsfleets and Ushers of a more modern day. All these eminent men made distinction between Episcopacy as expedient and Episcopacy as of necessity or divine right. Even Whitgift, in his reply to Cartwright, was content to take the lower ground of its warrantableness—the latter having claimed exclusive authority for his own presbyterian mode. It is strange that the Church of England should assume so dogmatically ground so easily disputable, and from which, as a supposed elevation, it looks coldly askance on an overwhelming majority of Protestants. It has isolated itself on a principle unknown to the Churches of Switzerland, of France, of the Palatinate of Saxony, of Holland, of Sweden, of Scotland, nay of early England also.

Each of these churches, while preferring its own peculiar organization, willingly accorded to others their ecclesiastic standing, yea, gladly affiliated with them on this occasion. Why should English Christians strike out so much from the unity of the one brotherhood? Of course we refer to that section which represents the opinions of Bancroft, and attach undue a sacredness to ordination by episcopal hands; though with many others also, the service book and form of prayer constitute in themselves a wall of partition from other communions, which will render them slow to respond to the proposal of fellowship held out in this inaugural address. It will not be easy to induce the lovers of the liturgy to come to terms with the followers of Knox and Melville—and we are pleased to see that Dr. McCrie in this appeal for unity, does not address himself exclusively to Episcopalians. He justly holds out the friendly recognition to the Goodwins and Nyes, the Burroughs and Bridges; and the Fullers and Doddridges of England; the upholders of dissent, but largely also of serious religion. From the days of the commonwealth downwards, albeit we are attached to the Westminster standards more than they, we can trace their continuous and earnest testimony for the common truth.—Some may think that their services to the evangelic interest and to religious freedom, are scarcely enough appreciated in the work before us. Still we are Presbyterians by choice; we wish to see Presbytery revived in England; and we augur some good from Dr. McCrie's vindication of the Puritans within, as well as without the pale of the English Church. Let Presbyterians without intolerance, avow their principles, and seek their extension.—Let them show a worthy confidence in them. Let earnest preachers be multiplied. Going forth in the spirit of the English as well as Scottish martyrs, let them seek the diffusion of the common salvation first, and of pure church order secondly. And we do not despair that, with fair field and no favour, England may come to be Presbyterian again, or its masses recall the church order which

was once so popular, even in South Britain, that Baillie tells us in his letters from London in 1643, that “all the town was for Presbytery.”

THE PRACTICAL AND DEVOTIONAL FAMILY BIBLE: With the Marginal Readings, Original and Selected Parallel Passages printed in full, and the Commentaries of Henry and Scott. Condensed by the Rev. John McFarlane, L.L.D. Glasgow and London: William Collins, Hamilton; D. McLellan.

We have received the second number of this Bible, and would again recommend it as one of the very best Family Bibles. The text is printed in large and distinct type, while the marginal references and commentary are also clear and legible. There is a digest of antiquities, geography and Natural History, from the pen of the late Dr. Cox, of Hackney. The Bible will be completed in 32 parts at 1s. 3d. each.

LIFE IN ITS INTERMEDIATE AND HIGHER FORMS: or Manifestations of the divine wisdom in the Natural History of Animals. By P. H. Gosse, F. R. S. New York: R. Carter & Brothers. Sold by J. C. Geikie, Toronto, and D. McLellan, Hamilton.

This is an exceedingly interesting book.—The author of it describes the various phases of animal life throughout the whole range of animated nature, from the infusorial monad, to the highest of the quadrupeds. The author appears to be quite at home in natural history and physiology. There are numerous illustrative wood cuts. The wonders of animal existence as here described are well fitted to impress upon the mind the words of the Psalmist, the works of the Lord are great.

HOME: A Book for the People. By the Rev. W. K. Tweedie, D.D., author of “Seed Time and Harvest,” &c., &c. T. Nelson & Sons. Sold by the Booksellers generally.

This is an excellent work, on a most important subject. Home influences are unquestionably the strongest, to the operation of which we are, as human beings, subjected. And here we have an attempt made to set forth these influences, and to describe and enforce the laws which should preside in a christian home. The work is divided into two parts. In the first, the author treats of the component parts of a household; and in the second, of the laws which should regulate all that is done. The work is worthy of being circulated extensively. We should wish to see it in every home in our land.

THE DESERT OF SINAI. Notes of a Spring Journey from Cairo to Beersheba. By Horatio Bonar, D. D., Kelso. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

Dr. Bonar is favorably known to the Christian community as a most devoted minister, and the author of several popular and edifying works. His new work will still add to his popularity as an author. He possesses many qualifications fitted to render his published travels in the lands of the Bible peculiarly interesting. A deep interest in the ancient

people of God,—an intimate acquaintance with the names and customs of ancient times,—a genial flow of spirit,—and no small share of poetic genius,—all combine to qualify him for the work in which he has lately been engaged. We have read his notes with interest and delight. In another form, the work might have been more attractive; but in his notes we have his impressions in all their freshness and vividness.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW.
 Edited by the Rev. Charles Hodge, D.D. January, 1857.

The January number of this excellent Review contains the usual amount and variety of theological literature. Two of the articles are on the subject of the sacraments, and particularly on the relation which the baptized children of members of the Church sustain to the Church. These articles to which we refer, are entitled, "The Children of the Church and Sealing Ordinances," and "Neglect of Infant Baptism."—These we would specially recommend to the careful perusal of Ministers, office-bearers, and members of the Church. The writer brings out the fact that, in the American Churches, and especially in the New England Churches, infant baptism is on the decline. In endeavouring to account for this fact, he refers to the following causes, viz: 1. The extraordinary efforts of anti-Pedobaptists to disseminate their sentiments. 2. The neglect of pastors in giving proper and full instructions to their people in regard to baptism. 3. The improper administration of this ordinance. 4. The failure of the Church to recognize baptized children as members. 5. The neglect of family worship. 6. The time and circumstances attending the administration of baptism. And 7. the effect of 'new measures' in some branches of the church to lead to the overlooking of this ordinance.

The other articles are 'Tischendorf's Travels in the East;' 'Grote's History of Greece;'—'Free Agency;' Annals of the American Pulpit;' 'Spiegel's Pehlevi Grammar.'

This Review may be ordered through the Rev. Andrew Kennedy, London.

Religious Truth, Illustrated from Science, in Addresses and Sermons on special occasions.
 By Edward Hitchcock, D.D., LL.D. Boston: Phillips, Sampson, and Company.—Sold by J. C. Geikie, Toronto.

Dr. Hitchcock has occupied for years, a very high place among the scientific men of America, and is the author of several treatises on Geology, one of the most able and interesting of which is 'the Religion of Geology'. The volume before us contains a number of addresses and sermons on special occasions, the object of most of them being to illustrate the connexion between science and religion. The following are the titles of the several addresses, viz:—'The highest use of learning'; 'The Relations and mutual duties between the Philosopher and Theologian'; 'Special divine interpositions in nature'; 'The wonders of science compared

with the wonders of romance'; The religious learnings of Man's Creation'; 'The Catalytic power of the Gospel'; 'The attraction of heaven and earth'; 'Mineralogical Illustrations of Character'; 'The Unseparable Trio'; A Chapter in the Book of Providence'; 'The Waste of Mind'; In some of the sermons there is an application of scientific terms which may appear to some quaint, perhaps even affected and pedantic. But there is a great deal of vigorous thought in them, and they may be read with interest by some for whom ordinary discourses would have no attractions.

THE VOYAGE OF LIFE. By the Rev. W. Arnot, Glasgow.

"Remember the Sabbath Day to keep it holy": a Catechism for families and Schools, with a recommendation by the Rev. J. C. Ryle.

THE YEAR-BOOK, OR DAILY REMEMBRANCE FOR 1857.

"This do in remembrance of me," or, SACRAMENTAL MEDITATIONS, by the Rev. J. Smith, Cheltenham.

These are published by Nelson and Sons, and may be obtained from most of the Booksellers. They are very excellent little treatises on the several subjects to which they refer, and are worthy of a large circulation. The Catechism on the Sabbath is very excellent, and its circulation might be of great service at the present time, when efforts are not wanting to break down the Sabbath.

MONEYS RECEIVED UP TO 20th MAR.

KNOX'S COLLEGE BUILDING.

Knox's Church, Toronto, in all.....	£200	13	9
Knox's Church, per Messrs. McBean and Laidlaw.....	200	13	9
Female Association, Peterboro'.....	10	0	0
Scarboro.....	11	0	0
Wakefield.....	1	12	0½
Aldboro.....	3	5	0
Port Stanley.....	1	5	0
Vaughan.....	2	15	3½
Cobourg.....	30	0	0
Dundas (additional).....	2	2	4½
Tilbury East.....	£0	18	6
Tilbury West.....	0	13	6
London.....	1	12	0
Leicester.....	28	0	0
Dalhousie Mills.....	3	12	6
Thorah and Eldon.....	3	15	0
Thorah and Eldon.....	10	13	0

BURSARY FUND.

Saltfleet and Binbrook.....	£2	13	1½
Mrs. Willis, donation.....	5	0	0

COLLEGE BUILDING FUND.

Binbrook.....	5	1	3
Emiskillen.....	12	12	6
Ottawa.....	23	1	1
Lochiel.....	7	10	0
Millbrook.....	11	5	0
Union and Norval.....	8	6	0
London.....	12	10	0
Amherstburgh.....	2	12	6
Leicester.....	3	17	6
D. Cattanaeh, Esq., Kenyon.....	1	5	6
Dalhousie Mills.....	4	15	0

FOREIGN MISSIONS.

Binbrook.....	£2	4	8
Saltfleet.....	1	10	6½
Seneca.....	1	9	6½
	5	4	9

Bunton.....	1	10	0
Williams.....	6	1	3
Ramsay.....	2	0	0
Bell's Corners.....	88	10d.	
Nepean.....	88	5d.	
Aylmer.....	198	2d.	
	1	16	5
Vaughan.....	2	18	3½
Boston Church.....	2	0	0
Union and Norval.....	£7	9	3
A distant Member of the Church 10s			
	7	19	3
Brook Street Church, Kingston....	2	0	0
Wakefield.....	1	0	0
King.....	3	5	0
Finch.....	2	13	11
North Caradoc.....	0	17	6

Correction.—The sum credited in last Record to Beaverton, should have been credited to Thorah and Eldon.

FRENCH CANADIAN MISSIONARY SOCIETY.

Wakefield.....	£1	10	0
Nepean.....	13	9	
Bell's Corners.....	6	9	
Aylmer.....	22	6	
Earlley.....	3	9	
A Friend.....	2	6	
	2	9	3

WIDOWS' FUND.

Aylmer.....	15	0
Earlley.....	5	3
Bell's Corners.....	10	6
Nepean.....	10	2
	2	0
Cobourg.....	2	10
Waterdown and Wellington Square.	1	17
Ingersoll.....	1	10

Rates from Rev. L. McPherson, Rev. John Smith, Rev. John Gray, Rev. R. McKenzie, Rev. J. Adams.

BUXTON MISSION AND SYNOD FUND.

Smith.....	£2	10	0
Peterboro Sabbath School.....	£1	0	0
Peterboro.....	6	10	0
Wakefield.....	0	18	7
Kingston, Boock Street.....	2	0	0
Cobourg.....	5	0	0
Cobourg.....	5	0	0

PRESBYTERY OF TORONTO'S HOME MISSION FUND.

Markham, Melville Church.....	£3	15	2½
York Mills.....	£3	5	8
Fisherville.....	3	1	7
	6	7	3½
Scarboro, Melville Church.....	1	5	0
Scarboro, Knox's Church.....	4	0	0
	5	5	0
Cooke's Church Toronto.....	10	0	0
Boston Church, Esquesing.....	8	0	0
Bradford.....	£1	0	10½
West Gwillimbury.....	2	0	0

Barrie.....	1	9	4½
Whitby, Rear.....	1	16	19½
Thorah and Eldon.....	11	4	6
Brook.....	4	5	11
Reesor's Corners.....	2	10	0
Caledon West.....	6	10	0

HOME MISSIONS OF PRESBYTERIAN CHURCH OF CANADA.—We have received the sum of £124 5s. currency, being £100 sterling and interest,—a sum left by the late Mrs. Fergusson, of Woodhill, for the Home Missions of the Presbyterian Church of Canada. This was very handsomely paid by the Honorable Adam Ferguson, free of Legacy duty.

PRESBYTERY OF LONDON.

Collections received by Mr. W. Clark.

Total amount paid at sundry times by Congregations within the bounds of the London Presbytery towards Knox's College Building Fund:—

KNOX'S COLLEGE BUILDING FUND.	
London.....	£118 11 0
Zorra.....	56 8 14
Woodstock Chalmers' Church ...	46 11 0
Eckfrid and Mosa.....	41 15 0
North East Hope.....	40 11 3
Port Sarnia.....	38 0 0
Williams.....	36 13 11
Chatham.....	28 1 3
Lobo and N. Caradoc.....	25 7 6
Ingersoll.....	22 8 9
Brucefield.....	21 0 0
North and South Plympton.....	20 0 0
Thamesford.....	17 0 0
Stratford.....	18 15 0
Aldboro'.....	15 0 0
Egmondville.....	12 0 0
Amherstburgh.....	9 2 6
Ridgetown.....	8 15 0
Moore.....	8 1 8
East and West Tilbury.....	5 19 0
Fingal.....	2 0 0
Yarmouth.....	15 15 0
South Dorchester, Belmont.....	10 8 9
Wardsville.....	1 2 6
Romoka.....	1 0 0
	£619 18 24

Remitted at sundry times to Rev. W. Reid.....	£601 1 24
Deputation Travelling Expenses.....	12 11 0
Expenses supplying Deputation Pulpits, &c.....	6 6 0
	£619 18 24

Eight Congregations not reported as yet, and fifteen Mission Stations. It is earnestly requested that they would remit as soon as possible.

W. CLARK, Treasurer.

KNOX'S COLLEGE MUSEUM.

From Miss Willis, Woolwich, (by Rev. D. Willis)—two cases British Butterflies, one case of Sea-fern.

From Mr. Wm. Nelson, Glasgow, Scotland, (by Rev. Dr. Burns)—Geological Specimens from the Manitoulin, Virginia and Kentucky; also, from Scotland and Ireland, from Dr. Burns, a beautiful copy of the Geneva Bible, (dated 1599)—a Medallion of Dr. Reid, author of the "Inquiry into the Human Mind," (an original by the celebrated Tassie)—Portrait of Dr. Witherspoon—three Ancient Coins—two views of Iona Cathedral (cast front and chapter house.)

From Mrs. Young, Toronto—a Jewish Phylactery.

From Professor Chapman, University College, Toronto—Mineralogical Specimens.

From Rev. Dr. O'Meara, (the Translator) the New Testament in Ojibeway.

From Rev. Dr. Irvine, Hamilton—the Psalms in Gujarati.

From Mr. Bald, student—specimens of Straw Manufacture, from Rome.

From Angus McCaig, Esq., Lochiel—specimens of Coral.

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