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THE
ECCLESIASTICAL AND MISSIONARY RECORD,
 For the Presbyterian Church of Canada.

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

Vol. XV.

TORONTO, DECEMBER, 1858.

No. 2.

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PRESBYTERY OF LONDON.

A *pro re nata* of this Presbytery will be held at London on Thursday, 2nd Dec., at 11 o'clock A. M., for the purpose of considering Calls moderated in at Tramesford, Wallacetown and Currie Road, Kincairdine and Bruce, and Clinton.

DAVID WALKER, *Moderator*.

PRESBYTERY OF LONDON.

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

WILLIAM DOAK, *Prca. Clerk*.

PRESBYTERY OF MONTREAL.

An adjourned meeting of this Presbytery will be held at Montreal on the second Thursday of December.

PRESBYTERY OF HAMILTON.

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

JAMES MIDDLEMISSE, *Prca. Clerk*.

PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery will take place in the usual place, on the second Tuesday of January, at 11 o'clock, A.M.

W. GREGG, *Prca. Clerk*.

PRESBYTERY OF COBOURG.

A meeting of this Presbytery will be held at Cobourg, on the second Tuesday of January, at 11 A. M.

JAMES BOWIZ, *Prca. Clerk*.

FOREIGN MISSION COMMITTEE.

A meeting of the Committee will be held (D.V.) at Montreal, within the vestry of the Free Church, Cote Street, on Thursday, 9th December, at noon.

Brethren interested in the proposal of a mission to Vancouver's Island, or willing to volunteer for such a mission, are requested to communicate immediately with either of the Conveners, or with the Rev. Wm. Rei'.

D. FRASER, *Conveners*.

Notices of Recent Publications.

The Book of Psalms and Sacred Harmonies, with the words printed for Expressive Singing. London: T. Nelson & Sons. Toronto: J. Campbell.

The object which this book is intended to serve is a most important one, and it is admirably fitted to accomplish this object. It has the Psalms and Paraphrases printed so as to exhibit the spirit and expression with which they should be sung. It contains also a very excellent selection of tunes. Each Psalm has at least two tunes mentioned at the beginning—an arrangement which will prevent such inappropriate selection of tunes as we sometimes notice. We should mention that the book is so arranged as to enable the person using it to have before him both the psalm and tune. So far as mechanical arrangement can go, this book cannot but tend to improve congregational singing. We most cordially recommend it. It is beautifully got up. Every precentor at least ought to possess a copy.

The Julia, by the author of Yara. Sidney Grey: a Tale of School Life. By the author of Mia and Charlie. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

These are two interesting little books which can be safely recommended to the young, as mingling instruction with interest and amusement.

The Sheepfold and the Common, or Within and Without. New York. R. Carter & Bros. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

This is a book which was published some time ago under the title of 'Evangelical Rambler,' and had then a very extensive circulation. Its object is to convey religious and spiritual truths, not in a dull, didactic form, but through simple and interesting narratives, drawn from the scenes of everyday life, and in the form of

dialogues. It is well adapted to fulfil the object in view. When first published it was eminently useful, and we trust it will, by the blessing of God, prove equally useful now.

Light for the Line, or the Story of Thomas Ward, a Railway Workman. By the author of *Memorials of Capt. H. Vickers, &c.* New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

This is another most interesting little book from the pen of the author of the *Life of Capt. Hedyey Vickers*, and 'English Hearts and English Hands.' It is the story of a Railway Labourer who, through the efforts of the writer, was brought to a saving knowledge of the truth, and died at an early age, bearing, with his last breath, testimony to the preciousness of Christ. It is full of interest, and we trust will read not a few to imitate the christian devotedness and efforts of the excellent writer.

The Biblical Repertory and Princeton Review. Edited by the Rev. C. Hodge, D. D. October, 1858.

The articles in the October number of this excellent Review are the following, viz.:—Jonathan Edwards and the Successive Forms of New Divinity,—De Tocqueville and Lieber as writers on Political Science,—The Life of Cardinal Mezzofanti,—Harrison on the Greek Prepositions,—Adoption of the Confession of Faith,—The Revised Book of Discipline. These articles are all written with the ability which characterises the writings in the Princeton Review generally. The first contains a peculiarly lucid account of the development and progress of the New England Theology, and defends the elder Edwards from the charge sometimes made, of his being the principal originator of opinions which, in truth, he gained his greatest celebrity in opposing and demolishing.

The Canadian Almanac for 1859. Toronto: Maclear & Co.

We have pleasure in welcoming this old friend, even although coming to remind us of the rapid succession of years. The Canadian Almanac is so well known, that it is really not necessary to recommend it to the public. We trust the success of the undertaking will be encouraging to the spirited publishers. It is a most useful and interesting pamphlet to send to friends in Britain.

BOOKS RECEIVED FOR NOTICE.

Leighton's Works,
 The Pilgrim's Progress,
 The Beautiful Home,
 Memoirs of Mrs. Jukes.

The kindnesses which we have received from our friends, must not be buried, either in their graves or ours, but our children must return them to theirs.

GOOD BUFFALO ROBES.

EVERY Farmer in Canada who is not already well provided should avail himself of the present year, when Buffalo Robes are at a moderate price, to secure a pair of good ones for the health and comfort of his family. Some merchant in almost every locality will have a supply. Or they may be had of the Undersigned, Wholesale and Retail.

JOHN DOUGALL,
COMMISSION MERCHANT,
265 St. Paul Street.

Montreal Nov.

**DONATIONS TO THE LIBRARY OF
KNOX'S COLLEGE, BY PRINCIPAL
WILLIS AND FRIENDS IN GLASGOW.**

Butler's Lectures on Ancient Philosophy, 2 vols.
Bengel's Gnomon, 5 vols.
Stebbing's Church History, 3 vols.
Moor on the Prophets of the Restoration.
Whewell's Inductive Sciences, 2 vols.
Paley's Evidences of Christianity.
Blakey's History of Political Literature, 2 vols.
Eadie's Commentary on the Colossians.
Geisler's Ecclesiastical History, 3 vols.
New York Pulpit (Revival of 1858).
Cheever's Views of American Slavery.
Young's Christ of History.
Ellicott on the Pastoral Epistles.
Potter (Bp.) Discourses, Addresses, Charges &c.
Greek Testament.
Watson's Tracts.
Letters on Pastoral Duty, (Orton), 2 vols.
Stebbins on Colonization.
Marshall, Hall and Dr. Ross on American Slavery.
Livingston's Remarks on the Oxford Theology.
Breckenridge. The Knowledge of God objectively considered.
Leusden's Novum Testamentum

**DONATION BY THE REV. W. B. CLARK,
QUEBEC.**

Appianus Variorum 2 vol.

BY J. GEGGIE, ESQ. QUEBEC.

Justini Historie Philippicæ, 1 vol.
Terentius cum Notis Variorum, 1 vol.
Valerius Maximus, 1 vol.
Wolzogenius in Johannem, 1 vol.

NEW BOOKS, FOR SALE

BY

JAMES BAIN,

No. 37 KING STREET EAST, TORONTO.

BOOK (THE) OF PSALMS and Sacred Harmonies, being the Scotch version of the Psalms and Music arranged in a new and most convenient manner, 8s. 9d.
LEWES' Biographical History of Philosophy, 8vo., cloth, 13s. 9d.
MILLER'S (H.) Testimony of the Rocks, 1 vol. 6s. 3d.
MILLER'S (H.) Schools and Schoolmasters, 6s. 3d.
MILLER'S (H.) Old Rod Sandstone, 5s.
DO. Footprints of the Creator, 12mo. 5s.
GUTHRIES' (Dr.) The Gospel in Ezekiel, 12mo., cloth, 5s.
CANDLISH'S (Dr.) Scripture Characters, 12mo., cloth, 7s. 6d.
SCOTTISH PSALMODY, 1s. 10d.
BIBLES in every style and type.
PsalmBooks.
Confession of Faith.
Catechisms, &c.
Toronto, 25th August, 1857.

NEW BOOKS.

**SCHOOL AND COLLEGE TEXT BOOKS
OF ALL KINDS.**

CHALMERS' WORKS.

By Special Arrangement, the Subscriber is enabled to offer for a limited time, the **STANDARD BRITISH EDITION** of the Works of Dr. CHALMERS, D. D., L. L. D. &c, in Twelve volumes, at Twelve Dollars, the price in Britain being **EIGHTEEN DOLLARS.**

The surpassing value of these works is acknowledged by universal consent. The cheapness of the series at Twelve Dollars will, it is confidently believed, lead many to purchase. Price, with Dr. Chalmers' Life, by Dr. Hanna, Fifteen Dollars.

JOHN C. GEIKIE,
61, King St., Toronto.

**THE BIBLICAL REPERTORY AND
PRINCETON REVIEW."**

THIS able Periodical has now completed the 29th volume,—thus its course has not been a short one; nor does it show any symptoms of falling off, but promises to be still a rich quarterly feast of instruction and literary enjoyment for many years to come. We do not know a better—we might say an equal—work for Ministers and Theological Students; indeed for all intelligent and inquiring Christians. It can be got through the Rev. Andrew Kennedy, London, C. W., at the reduced price of \$2 50c., which includes the charges of United States postage, and there is only 2d. of Canadian postage to pay on each number. By sending the names of new subscribers, with that sum to Mr. Kennedy, the work will be regularly forwarded per mail, from Philadelphia, in January, April, July, and October.

RELIGIOUS LITERATURE.

The Upper Canada Religious Tract and Book Society have just received an Extensive Assortment of **NEW AND STANDARD WORKS**, from the London Religious Tract Society, including the Leisure Hour, Sunday at Home, Milner's History of England, Universal Geography, Angus' Bible Hand Book, Wayland's Moral Science, Butlers' Analogy, Paley's Evidences, Annotated Paragraph Bible, &c. &c., which are now on sales at the Society's Depository, 102 Yonge Street, at 20 per cent less than the retail price in England. Also, a large supply of Religious Tracts, and Sabbath School Libraries at £2 5s. 0d., £2 12s. 6d., and £7 5s. 0d. each currency.

By order of the Board,

JAMES CARLESS,
Depositar y

Toronto, 18th August, 1858.

**Office of Ecclesiastical and Missionary
Record, &c.**

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

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

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

THE HOME SICKNESS.

BY REV. HORATIUS BONAR, D. D.

And whence this weariness,
This gathering cloud of gloom?
Whence this dull weight of loneliness,
These greedy cravings for the tomb?
These greedier cravings for the hopes that lie
Beyond the tomb, beyond the things that die;
Beyond the smiles and joys that come and go,
Fevering the Spirit with their fitful flow;
Beyond the circle where the shadows fall;
Within the region where my God is all.

It is not that I fear
To breast the storm or wrestle with the wave,
To swim the 'orrent or the blast to brave,
To toil or suffer in this day of strife
As He may will, who gave the struggling life,
But I am home-sick!

It is not that the cross
Is heavier than the drooping frame can bear,
Or that I find no kindred heart to share
The burden, which, in these last days of ill,
Seems to press heavier, sharper, sorer still—
But I am home-sick!

It is not that the snare
Is laid around for my unwary feet,
And that a thousand wily tempters greet
My slippery steps, and lead me far astray
From that safe guidance of the narrow way—
But I am home-sick!

It is not that the path
Is rough and perilous, beset with foes,
From the first step down to its weary close,
Strewn with the flint, the briar and the thorn,
That wound my limbs and leave my raiment torn—
But I am home-sick!

It is not that the sky
Is darkly sad, and the unloving air
Chills me to fainting; and the clouds that
there
Hang over me seem signal clouds unfurled,
Portending wrath to an unready world—
But I am home-sick!

It is not that the earth
Has grown less bright and fair—that these
gray hills,
These ever-lapsing, ever-lulling rills,
And these breeze-haunted woods—that ocean
clear,
Have now become less beautiful, less dear—
But I am home-sick!

Let me, then, weary be!
I shrink not—murmur not;
In all the homelessness, I see
The Church's pilgrim-lot;
Her lot until her absent Lord shall come,
And the long homeless here, shall find a home.

Then no more weariness!
No gathering cloud of gloom;
Then no dull weight of loneliness
No greedy cravings for the tomb;
For death shall then be swallowed up of life,
And the glad victory shall end the strife!

Even a heavy head, if a guilty and forfeited head, ought not to be any man's protection from justice.

It is a happy kingdom, when the end of one good reign is the beginning of another.

Many ruin themselves, because they know not, when they are well off.

Sinners, by presuming on God's patience, often treasure up wrath to themselves.

The Record.

TORONTO, DECEMBER, 1856.

EDITORIAL EXPLANATION.

In consequence of the length of some of our communications in the present number, we have been obliged to leave over several articles until next month. We hope to insert them all in the next number

OPENINGS FOR MISSIONARY ENTER-PRIZE.

There have been few periods in the history of the Church when so many wide and important fields for missionary effort have, in the providence of God, been almost simultaneously opened. Not to speak of India, towards which recent events have drawn forth such deep christian interest, China, with her teeming millions, is now in a great measure open for the efforts of the missionary. There is every reason to believe that facilities will be greatly increased for obtaining access to the natives, and disseminating throughout that vast empire the good seed of the kingdom. Now, another door is open to the commerce of Britain and America, and, we doubt not, will soon be open to the christianity of these nations. We refer to Japan, with which, through the bold, and decided policy of Lord Elgin, a treaty has just been concluded. This nation, the most exclusive and prejudiced perhaps of all nations, has quietly opened its ports to foreign commerce, and has entered itself on the roll of national brotherhood. On the Western coast of our own continent we have a new colony established, and loud cries calling to us for the supply of Gospel ordinances. Well may we exclaim, in contemplating these various openings—"What hath God wrought." We trust that the Church of Christ, in its various sections, may exhibit energy and faith equal to the occasion, and that both men and means may be forthcoming for the proper prosecution of the work. A solemn responsibility rests, at the present time, on the professed followers of the Lord Jesus Christ.

With reference to the region last mentioned—we mean Van Couver's Island, and the western portion of British North America—we may state that several sections of the Church are already at work in earnest. An endowment for an English bishop has already been secured. The Wesleyan Church in this Province is sending out immediately four labourers. We trust that our own Church will not be behind, but that we shall soon be enabled to send one or more missionaries to look after the Presbyterians, who are already numerous in that region, and to plant the standard of the cross on the interesting and important fields now within our reach.

KNOX COLLEGE.

CALL FOR SPECIAL EFFORT.

We have always regarded the College as the first and most important of all our enterprises. It lies at the very foundation of all our undertakings, whether at home or abroad. In vain shall we gather together congregations at home, or organize missions abroad, if we have not suitable men to take the work in hand and carry it on with vigor. Where shall we find a sufficient number of laborers, if we do not train them up amongst ourselves? and how can we train them if we have not our College in efficient operation? We repeat, then, that in our estimation the College really lies at the foundation of our progress, yea, of our very existence as a Church, and that it must be sustained, even although other schemes should be given up. But there is no necessity for this. We are able, if we have only the disposition, to sustain all the schemes which we have undertaken. The effort would not exhaust us. It would only develop our energies and promote our own spiritual welfare.

At the last meeting of the College Committee a Sub-Committee was appointed to take into consideration the financial position of the College, and to adopt suitable and necessary means for relieving existing difficulties. The Sub-Committee appointed their convener to draw up an appeal, to be sent in the form of a circular to every Minister and vacant congregation in the Church, with a view to leading the congregations to make a *special effort*, either by forming associations for the support of the College, or by adopting some more systematic mode of obtaining contributions than has been employed in past years. We shall only run into difficulties if we leave the College contribution to accident. We must have some systematic mode. The most feasible is the formation of an association, or the appointment of collectors who will faithfully and zealously do their duty, and give every member and adherent an opportunity of contributing to the support of this important institution. We earnestly trust that the subjoined circular will receive due attention.

CIRCULAR.

DEAR SIR,—The time for collecting on behalf of the College being close at hand, the College Committee desire to call special attention to the present financial state of the College, in the hope that something effective may be done for its improvement.

For some years past the "Dr." and "Cr." sides of the Treasurer's account have not been on such terms of equality as it would be desirable to see maintained between them; of the two, the latter has been proving itself to be by much the swifter footed, having up to this date considerably outrun its tardier competitor. To be plain with it, we are getting sadly into debt, with no prospect of getting out of it again, or even of arresting its increase, unless there be more zeal manifested than has been heretofore, in providing the needed resources. Last year there was a deficit in income as compared with expenditure of about £100, which, added to the unfavorable balances of previous

years, leaves the ordinary College Fund in debt to the amount of about £800.

This way of doing business obviously cannot go on much longer, and even if it could, it ought not to be any longer tolerated by the Church, if she wishes to bear a fair character for honesty as well as for enterprise. One of two things must be done without unnecessary delay. Either the Church must say decisively that the present equipment of her Theological Seminary, however essential to its efficiency, involves a measure of expenditure which she lacks the disposition to sustain, or, failing this, she must consent to the forth-putting of such general and hearty effort, as shall suffice to meet the liabilities which she deems it requisite to assume. To which of these lines of procedure must the preference be awarded? Hitherto the Church has been practically divided on this question; and the division is none the less real nor disastrous, though it simply limits its manifestations to practical results, without extending them to a professed diversity of sentiment and conviction. Taking the statistical tables published by the Synod, one class of our congregations prove, by their contributions that they are in favor of the latter resource; another class shew, by the same mode, that their preferences are on the side of the former, while a third class go for neither, but practically state their choice to be in favor of the abolition of the College altogether. This unfortunate and worse than theoretical discordance must cease, else the College cannot be sustained. If it be asked on what principle we proceed in making the above classification, the answer is easy. It is by calling to our aid the convenient test supplied by pounds, shillings and pence, and applying it, not exactly according to the absolute amount which each congregation gives towards this object, but according to the proportion which that amount bears to the collections made for the ordinary Synodical schemes. Many of our congregations, happily a majority of those reported to the Synod, show plainly, by this rule of judging, that they consider it indispensably necessary to use extra effort in raising their College contributions. In respect to this class, we will venture no farther than to express the hope that the current Synodical year will witness no relaxation of effort on their part on behalf of the College. The second class mentioned above comprises about twenty-five congregations, none of which appear to give any special prominence to the object in question. They simply give it the benefit of a Sabbath-day collection, the proceeds of which, in nearly half the number of cases, fall below the contributions made by the same parties to some one or other of the ordinary schemes, such as the French Canadian or Foreign Mission, while in no case do they rise much above this standard. In the third class there are twenty-one congregations, almost all of which, while attending to the claims of one or more of the ordinary schemes, do nothing whatever to assist in meeting the annual expenditure of the College. They leave it to the rest of their brethren to make up, as they best may, the £1500 a year required to keep the Institute afloat; just as if, in their reckoning, this sum were either so trifling in amount, or the object to which it is devoted so unimportant in its bearings, as to render inaction on their part a thing of no great consequence. It is to be hoped that these congregations will, during the current and succeeding years, consent to meet equitably their share of the common liability.

The Committee would earnestly press upon each congregation, not only the duty of contributing regularly for the College, but the necessity also of their raising their contributions by some other plan than that of the Sabbath-day collection. This latter certainly is the simplest mode that can be adopted, and it is to be hoped

that it will by and by be sufficient for the purpose, but in our present circumstances, the result of its general adoption throughout the Church would be to swamp the College in a twelvemonth. The aggregate amount realized by our Sabbath-day collections, for any one of our ordinary schemes, scarcely ever exceeds the sum of £500, or not more than a third of the revenue yearly needed to sustain the College. Those congregations, therefore, who place the claims of this object on a level with those of the ordinary schemes, by limiting their efforts on its behalf to an ordinary Sabbath-day collection, are really making not £1500 but £500 the standard sum to be aimed at for College purposes.

A majority, as nearly as we can ascertain, of our congregations raise their contributions for this object by subscription, and there is nothing to hinder any of the rest from following the same course. We are firmly of the belief that in every congregation a few young men or young women may be found who, for so good a cause as this, would esteem it a privilege to take charge of a subscription paper, if it were only put into their hands, and a specified section (not too large) of the congregation assigned to each for visitation. Such a body of willing collectors are, it is to be presumed, at the call of every minister of our Church, and they can easily, at the fitting time, be convened from the pulpit and set to work.

Will you be kind enough, for the information of the Committee, to say when it will be suitable for you to make your College Collection, and whether the Committee may rely upon your taking it up by subscription. Please answer at your earliest convenience, as the nature of the answers received to these queries may materially modify certain arrangements at present contemplated by the Committee.

I am, my dear sir, in the name and on the behalf of the College Committee,

Yours respectfully,
ROBERT URE

Streetsville, Nov. 16th, 1858.

P.S.—A copy of this circular is addressed to the Minister or Representative Elder of each congregation in the Church. Answers to be addressed for convenience sake to Rev. W. Reid, Editor of *Record*, Toronto.

Editorial Items.

MONTREAL—REV. D. FRASER.—The call from Inverness to the Rev. D. Fraser, A. M., has come to the Presbytery of Montreal. The Presbytery at an adjourned meeting, held on the 25th ult., directed the Congregation of Cote Street, Montreal, to be cited to appear for their interests, at the next meeting of Presbytery, which is to be held without delay. The call is signed by nearly 600 members of the Congregation of the Free High Church, Inverness. The Rev. A. Topp, of Toronto, and the Rev. A. Crawford, of Westport, have been commissioned to appear for the Presbytery of Montreal.

RAMSAY.—The Congregation of Ramsay, vacant for a lengthened period, has called the Rev. W. McKenzie. We trust the settlement of Mr. McKenzie will be, by the blessing of God, productive of much good in the important Congregation of Ramsay.

BELLEVILLE.—The Congregation of Belleville has been declared vacant by the Presbytery

of Kingston. The Rev. Mr. White is obliged, by the state of his health, to return to his native land.

OPENING OF FREE CHURCH COLLEGE, HALIFAX.—The session of the Free Church College, Halifax, was recently opened under favorable and encouraging circumstances. The Rev. Professor Lyall delivered the opening Lecture.

OSGOODE.—The Rev. J. Whyte has been ordained as Pastor of the congregation at Osgoode, and enters on his charge with every prospect of success.

REV. W. CAMPBELL, NATAL.—We received, before going to press, a letter from Rev. W. Campbell, of Natal, who was in this country about two years ago. The letter accompanies a communication from the office-bearers of Mr. Campbell's Church, expressive of their thanks for the measure of assistance obtained by Mr. C. in this country. As it will no doubt be interesting to many of our readers, we shall with pleasure publish it in our next number.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.—The last number of the *Missionary Herald* contains interesting missionary intelligence both from India and the Jewish Missions. Mr. Graham writing from Damascus, refers to several encouraging circumstances. We regret being unable to publish these letters in the present number.

OPENING OF SESSION—PRESBYTERIAN COLLEGE, LONDON.—On the 17th of November, the anniversary, by the bye, of the accession of Queen Elizabeth, three hundred years ago, and the anniversary also of the death of Oliver Cromwell, two hundred years ago, the annual session of the Presbyterian College, London, commenced. The opening lecture was delivered by Professor Lorimer; the subject was "Our Church Ancestry, and our Church Duty." The Lecture was an able and interesting one.

CHINA.—REV. W. C. BURNS.—The last number of the "English Presbyterian Messenger" contains a letter from the Rev. W. C. Burns which we should have gladly transferred to our columns, had space permitted. Mr. Burns is still at Swatow, preaching principally to his countrymen on shipboard. It is Mr. Burns' opinion that too much must not be expected from the new treaty, until the minds of the people become habituated to the new state of the law.

LATE JAMES GIBB, ESQ.—REQUEST TO COLLEGE.—We have pleasure in recording the handsome legacy of Five Hundred Pounds to Knox's College, by the late James Gibb, Esq., which has been paid by his Executors. Mr. Gibb, during his life, gave many liberal contributions to the various schemes of the Church. These were given without ostentation, indeed sometimes anonymously.

THE RECORD.—We direct attention to the terms of the Record, viz:—half a dollar if paid

within six months, if not paid till afterwards, three-quarters of a dollar. Subscribers will please remit both for the current volume and for any arrears due.

HOME AND FOREIGN RECORD OF AMERICAN PRESBYTERIAN CHURCH.—We beg to remind Ministers that the Home and Foreign Record of the American Presbyterian Church, will be sent to Ministers on sending the postage for the year, viz: ten cents. Those who wish to receive this periodical will please remit this small amount.

DAY OF THANKSGIVING AND HUMILIATION.—In our last number we referred to an application by the Presbytery of Toronto to the Government of the Province, for the appointment of a day of general thanksgiving and humiliation. The application was not successful. The Presbytery of Toronto, it is understood, will now observe the second Wednesday of December, as a day of special thanksgiving for mercies received, and humiliation on account of public sins. It is hoped that other Presbyteries, that have not made any special appointment, will observe the same day.

HAMILTON, KNOX'S CHURCH SABBATH SCHOOL.—The anniversary of Knox's Church Sabbath School was held in the Lecture room on Wednesday, the 17th instant, when the scholars and friends (about 350) were interested by instructive addresses, and supplied with suitable refreshments. A report was presented of the contributions of the juvenile mission association for the support of scholars in the French Canadian Missionary Institute at Point au Tremble, of about \$80. The officers of the schools were afterwards elected.

PRESENTATION TO REV. DR. IRVINE.—On Friday evening, the 19th instant, the young friends in Dr. Irvine's Bible class, having invited the Teachers of his Sabbath Schools to meet them in the Lecture room of Knox's Church, served the party—about 70 persons—with tea and coffee, and then two of the class presented their teacher and minister with an affectionate christian address, accompanied by a rich and beautiful Silver Pitcher and Salver, with an appropriate inscription thereon. The address and the reply thereto indicated the feeling of deep present interest, and gave assurance of lasting relationship between the Pastor and the people. Several animated addresses were delivered, and highly gratifying evidences were manifested, of the bond of unity which actuated the whole party. The members of the choir were present, and added much to the pleasure of the evening.—*Com.*

THE PRESBYTERIAN TRACTS.—We can still supply a few copies of the Tract "The Teaching Elder," at the rate of 30 cents a dozen, or \$1.50 per 100.

STUDENTS' MISSIONARY SOCIETY.

We are requested by the Treasurer to insert the following contributions:—

Osnbrook, per Alex. Matheson, Student	\$12.00
Georgetown, per J. Robertson, Student	9 50
Westminster, per G. Bremner, Student	6 00
Osprey & Ardenesia, per L. Cameron, Student	4.00
Per D. McVicar, Student, collected as follows:—	
Collingwood.....	\$13.06
Nottawa Village.....	3.00
Scotch Corners.....	4.05
Garafraxa and Blenheim, per T. Fenwick Student.....	20.11
King & Vaughan, per C. Cameron, Student	14.00
Niagara, per F. McCuaig, Student	3.30
	11.00
	\$79.91

METAPHYSICAL AND ETHICAL SOCIETY OF KNOX COLLEGE,

The Annual meeting of the Metaphysical and Ethical Society of Knox's College was held in the College Building, on Wednesday the 3rd ultimo.

The following gentlemen were elected office-bearers for the ensuing year:—

- President, Mr. D. H. McVicar.
- Vice Pres. " N. McKinnon
- Secretary, " D. H. Fletcher.
- Treasurer, " James Greenfield.
- Committee of Management,—Messrs. McEwen, Frazer, Bremner, McCuaig and Campbell.

OPENING OF A NEW PRESBYTERIAN CHURCH AT HASTINGS.

The village of Hastings, in the Township of Ashpodel, is beautifully situated on the banks of the river Trent. For some time past the history of this place might be summed up in one word—progress. This in no small measure is due to the enterprise of Henry Foulds, Esq. Since the existence of Norwood as a pastoral charge, this has been one of the stations in connexion with that Congregation. But like the tabernacle in the wilderness the congregation at Hastings, was without a settled abode. They assembled successively in a Store—a School-house which was burned—a dwelling house—a second dwelling house—and latterly in a school house. But for some months past there might be noticed a neat substantial church which was gradually approaching towards completion. It was opened for public worship on Wednesday, the 20th of October. The Rev. John M. Roger, of Peterboro', officiated in the forenoon. He commenced by giving out for a song of praise, Psalm cxxxii. 1. 8. As the words,

"Lo, at the place of Ephrathah
Of it we understood;
And we did find it in the fields,
And city of the wood.
We'll go into his tabernacles,
And at his footstool bow.
Arise O Lord into thy rest
The Ark of thy strength, and thou."

were sung to the fine tune "Kilmarnock" we felt that nothing could be more suited to the occasion, and the circumstances in which we assembled. This was followed by "the unpremeditated prayer in accents low but earnest." The portion of scripture read was Psalm xxxiv. Then another of "the anointed shepherd's lays," Psalm C, was sung. He took for his text Psalm cxlv. 4. "One generation shall praise thy works to another, and shall declare thy mighty acts." The comforting truth was dwelt upon that God would always have a people to serve him; and our duty to transmit and diffuse religion was also shown. After prayer, and the singing of the closing lines of Psalm cxxxii, the blessing was pronounced, and the congregation dismissed for the forenoon. The Rev. W. Blain, of Springville, conducted the

services in the afternoon, and preached from Col ii. 10. "And ye are complete in him." The day was all that could be desired, and the attendance at both diets was respectable. We should perhaps mention that in the interval between the services, and also in the evening, tea-meetings were held, and the funds which were provided by the Ladies were excellent. The collections amounted to \$58 50. The Rev. James Bowie, the pastor of the congregation, occupied the pulpit on the following Sabbath, and preached from Rev. iv. 6. "And before the throne there was a sea of glass like unto Crystal."

Thus ended services which we believe will not be speedily forgotten. The greatest harmony has hitherto prevailed, and we hope it will continue unbroken. The young men have been peculiarly active, and may they be equally so in seeking to build a spiritual temple. The Church is seated to contain upwards of 300, and when the gallery is put in will hold considerably more. We trust that within its walls the pure gospel of the grace of God will ever continue to be preached, and that immortal souls will be born, nurtured, and trained for heaven.

Com.

RESIGNATION OF REV. WM. S. BALL.

About two months ago application was made to the Rev. Wm. S. Ball to permit his nomination as Travelling Agent of the Upper Canada Bible Society. After mature deliberation, Mr. Ball felt it to be a providential though unexpected call to an important sphere of usefulness, and consented to accept the appointment. Those who were best acquainted with Mr. Ball were prepared to acquiesce in his decision, knowing that he has many peculiar qualifications for the work of a travelling agent. Mr. Ball gave in his resignation of his pastoral charge to the Presbytery which met at London on 5th Oct. last. His congregation being duly informed, held a meeting at Woodstock on Monday, 25th October, when, after Mr. Ball had given in reasons for the step he had taken,—his conviction that it was a call of God to a very important department of the Lord's work, and his desire to accept the offer made to him,—the congregation adopted the following resolutions:—

"That having during many years enjoyed the ministerial services of the Rev. Mr. Ball, and believing as they do that many souls have been greatly edified, and that the good seed of the Word has been sown in the hearts of many, which they trust will yet spring up, and bring forth fruit, to the glory of his Master's great name; yet, considering the pre-eminent qualification of the Rev. Mr. Ball, as acknowledged by all, and especially by his co-presbytery, for the office which he has been requested to accept, do not consider it their duty to oppose any obstacles to his removal from the pastoral charge of this congregation, and they therefore feel called upon to acquiesce in Mr. Ball's own decision, which they now hereby do; and with most affectionate remembrances of past services, do heartily commend him to the God of all Grace and earnestly trust that his labors in the new sphere of duty, to which he has been called, may be crowned with the most abundant success."

This Resolution was presented by Mr. David White, Elder, as the representative of the congregation, at the presbytery held at Ingersoll, on the 27th October. Mr. White also addressed the Presbytery, and spoke very affectionately of Mr. Ball, and of the attachment of the members of his congregation. Mr. Burgess, Elder, followed and spoke to the same effect; he stated that the congregation would not have consented to a separation but for Mr. Ball's expressed de-

sire to enter upon the new sphere of usefulness which opened before him.

After several members of the Presbytery had expressed their affectionate regard for Mr. Ball, and the regret at the loss which the Presbytery will sustain in not having his active and efficient labors in the service of our Church, a Minute was adopted releasing him from the pastoral charge of Knox's Church, Woodstock, and commending him to the blessing and guidance of the King of Zion, and earnestly praying for his future usefulness and success.

The communion was held in Mr. Ball's church on Sabbath 24th October, and the services were very solemn and impressive. Several persons both old and young wept at the prospect of losing as their pastor one whose labours had been blessed to so many, the same scene was repeated at the congregational meeting on Monday. Since that the young men's Bible Class presented Mr. Ball with a purse well stored and a very affectionate address; a similar purse and address were presented to Mrs. Ball by the young women's Bible Class. Such tokens of esteem are very encouraging to those engaged in the arduous work of the Gospel Ministry,—a work which, with its labours, anxieties and responsibilities, requires all the encouragements which can be given, to sustain the sometimes fainting hearts of those who are truly devoted to it. A little thoughtful and generous liberality on the part of congregations would often relieve the minds of ministers of a burden of care; cheer, animate and strengthen them for the more efficient and successful discharge of their duties, and return in manifold blessings upon the heads of the people.

Such labours of love have the promise of a sure and certain reward "In as much as ye have done it unto one of the least of these my servants ye have done it unto me."

May the Head of the church watch over our brother in his new sphere of usefulness and soon provide an able and faithful pastor for his affectionate, generous, and worthy congregation. November 15th, 1858. R. W.

PENBROKE—The Pastor of the congregation at Pembroke writes:—

Our congregation continues to increase,—seventeen being added at the last communion making in all fifty three members added to the communion roll since my settlement and of these two are converts from popery, both of whom were re-baptised. I attribute this large increase to the church in a great measure to the revival meetings we held in the winter, when the Spirit of God seemed to honor the means of grace in a more marked degree than usual, in producing conviction and conversion.

We shall rejoice indeed if all who have begun shall run well and continue to hold the beginning of their confidence steadfast to the end.

Items of Intelligence.

SYNOD OF THE UNION OF EVANGELICAL CHURCHES IN FRANCE—The biennial meeting of this body took place in the end of August, at Le Vigan, in the south-east of France, about fifty miles from Montpellier. The Synod was opened with a sermon preached by M. Pressense of Paris. The Rev. F. Monod was chosen President or Moderator. Deputations from the Free Church and the United Presbyterian Church. The Synod, in accordance with a request made by the French Canadian Church, agreed that a

connexion should be entered into the French Canadian Church, similar to that subsisting between the Free and United Presbyterian Churches, and their brethren in the Colonies.

REV. PRINCIPAL CUNNINGHAM.—We regret to observe that, Dr. Cunningham, Principal of the New College, Edinburgh, has been severely indisposed, and that the sight of one of his eyes has been impaired. He hopes, however, to be able to go through the ordinary work of the Session.

REFORMED CONFERENCE AT ELBERFELD.—A Conference of brethren of the Reformed Church in Germany, lately took place at Elberfeld. Much inconvenience has resulted from the want of any bond of union hitherto. It was proposed to establish an institution for the more perfect instruction of Theological Students in the peculiar doctrines of the Reformed Church.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The Autumn Meeting of the Union took place in the end of October, at Halifax. Various matters of importance occupied the attention of the Union. Dr. Alliott, the chairman, referred in earnest terms to the importance of exciting deeper interest in the state of Theological Colleges.

REVIVAL OF RELIGION IN SCOTLAND.—A deep and pervading movement appears to be going on in Scotland. In Aberdeen, daily union prayer-meetings are held in the County rooms and are attended by people of every rank and of every denomination. Mr. Brownlow North and other pious laymen, have been preaching with the happiest results.

SOCIAL SCIENCE.—A Conference of the friends of Social Science, was lately held. Lord Shaftesbury, Lord Brougham, the Hon. W. F. Cooper, Dr. Begg of Edinburgh, and many others who are interested in the improvement of the masses, took part in the proceedings.

SCOTTISH PRESBYTERIAN SERVICE IN PARIS.—Arrangements have been made for establishing a Scottish Service in Paris. Principal Tulloch of St. Andrews, is to conduct the services for eight months in the year.

MORAVIAN MISSIONS.—The Moravians have, at present, 73 Mission Stations, connected with which are 74,187 adherents, of whom 21,000 are communicants. Their operations have been greatly extended within the last thirty-five years.

HUNGARIAN PROTESTANTS.—The Hungarian Protestants are again about to apply to the Emperor for permission to superintend their own Schools, and hold a Synod; but they do not appear to think that attention will be paid to their application. There is some power in the State which apparently opposes the Imperial will; for some ago the liberty prayed for was ordered by the Emperor to be granted, but it has never been enjoyed.

DEATH OF DR. PAULL OF TULLYNESSLE.—We observe, in late papers, notice of the death of the Rev. Dr. Paull, of Tullynessle, who has been a Minister of the Church of Scotland for

upwards of fifty years, and, who for many years took a leading part in the Church Courts.

MEETING OF EVANGELICAL ALLIANCE.—A meeting of the Evangelical Alliance took place in the end of October at Liverpool. Among those present were Lord Benholme, Rev. Dr. Raffles, Rev. Dr. Wylie, Mr. Henderson, of Park, P. Scott, Edinburgh, Sir C. E. Fardley, Rev. Dr. Brown, of Aberdeen, &c., &c. Several ministers from Edinburgh were absent in consequence of communion arrangements. The following were the principal subjects which engaged the attention of the Conference:—The Need of Union—Missionary Efforts in India—the Confessional in England—and Maynooth. The Rev. Dr. Patton, of New York, gave an interesting account of the Revival in the United States. There was a warm discussion on the Maynooth question. The general feeling seemed to be against any settlement by compromise.

SYNOD OF NEW YORK.—At the late meeting of the Synod of New York, of the Presbyterian Church in the U. S., a Resolution was passed, approving of the action of the American Tract Society, in reference to Slavery, and recommending the Society to the sympathy and liberality of the congregations.

Communications, &c.

VISIT TO CAPE BRETON.

BY DR. BURNS.

KNOX'S COLLEGE,
TORONTO, Nov. 4, 1868.

Tyre has a name in history, both sacred and civil, and the ruins of Old Tyre are most graphically and characteristically described in prophetic record as places on which "fishermen would spread their nets." What the ruins of Tyre are in the East, those of the once famed town and fortress of Louisburg are in the West. Macgregor, indeed, in his excellent history of the British Colonies, imputes to "fanaticism" the capture of this city and fortress in 1745, because it was the preaching of Whitfield that formed the proximate cause of that bold undertaking on the part of a few merchants and farmers of New England, which humbled the pride of France, and led to the extinction of her empire in North America. The colonial historian perhaps had forgotten his own acknowledgment elsewhere, that the Jesuits and the "freres" and the St. Sulpice "Sisters" of Cape Breton, were the great "hounders on" of the poor Miamaes, in their scalping experiments on defenceless Englishmen.

It has been said that the destruction of its capital threw the island beyond the limits of vision. It may be so, for assuredly Britain has up to this moment shut her eyes on a colonial gem, compared with which Ceylon or Jamaica are baubles. Its agriculture and its woods are most valuable, its minerals and fisheries are boundless, and its local situation, relatively to Europe and America, make it the very Thermopylae of the West. Its population is sixty thousand, but its capabilities will suffice easily for ten times that number. Down to the close of the American war, when a few loyalists settled in it, the island was absolutely ignored by the mother country. It was not till the beginning of the present century that Cape Breton was thought of as a field for emigration.

The first settlers were Scotch Roman Catholics from Barra, South Urist, Harris, and the Lewis, and being the first, they very naturally and laudably, chose the best of the land. The eastern half of the island is still theirs, but fishing has occupied their attention more than agriculture, and the best of their farms are mortgaged. About 1810 the "clearings" of the North drove away many valuable Protestant families from their loved native abodes, and for twenty years successive colonies of these reached Cape Breton, and settled principally in the south-east, western and northern parts. At first they were poor and spiritless; nevertheless they have done, on the whole, well, and are now in a fair thriving state. One fact is sufficient to show the progress of the Island. In 1832, when Macgregor published his history, "one school" at Sydney is mentioned; now (1858) there are about one hundred schools.

It was in 1827 my acquaintanceship with the late Mrs. Mackay, of Rockfield, Sutherlandshire, began. At that time her attention was directed to the state of the emigrants from her own county to Merigonidsh, Earlton, New Lairg, and the district around Pictou, Nova Scotia. Her first efforts were directed to the sending out well-selected libraries of religious books for the use of the settlers. The libraries thus formed were conducted on the circulating plan, and, from some letters of thanks to Mrs. Mackay, which I have just been perusing, it is plain that the gifts were justly appreciated and profitably improved. In the view of obtaining the services of a few pious Gaelic missionaries, Mrs. Mackay felt a desire to concentrate her efforts and those of her friends on some one point; and, as many of the northern emigrants had settled in Cape Breton, that island was fixed on as a suitable field. So early as 1827 the Glasgow Society had received very affecting details of the spiritual wants of the Island, and different individuals were fixed on as pioneers in the enterprise. In all such cases it is well known that the disappointments in the experience of all Missionary Societies, in the outset, are numerous, and it was matter of great satisfaction when Mrs. Mackay resolved to take "her little island," as she called it, under her care. This "little island," nevertheless, is 3000 miles square. Its number of settlers had been increasing year after year, and no evangelical association had as yet given it any place in their benevolent regards. The mission of the Rev. Alexander Farquharson, in 1833, was on this account an important event in the religious history of the Island. That excellent man had to encounter a host of difficulties, particularly at the outset of his labors, but by divine grace he was enabled to conquer them all, and after twenty-five years active and laborious missionary toil, he was gathered to his fathers in peace. He was a single-hearted devoted minister of the cross, and the blessings of his attached flock will rest on his widow and family.

Mrs. Mackay was spared to see a very considerable number of the leading Gaelic settlements in the Island taken up by missionaries whom she was mainly instrumental in sending out; and their labors were aided and encouraged by catechists, on the itinerating plan, as in Scotland, by teachers, and by supplying pious books gratuitously to them. The number of leading stations now is about a dozen, and if these are multiplied by four, the result may give us an idea of the number of spheres of labor. The extent of each charge is great, as the settlers are scattered; and the demand for additional churches and ministers is at present very clamant. Three of the more remote charges I had it not in my power to visit, but the two Sabbaths I spent in the island, and the meetings held successively at Sydney, Myra, Sydney Mines, Brasd'Or, Boulardrie, Bedeque, Cape St. Ann, Wyecokoma, and Plaster Cove,

will dwell in my remembrance to my latest days.

It was a very fair evidence of the care with which ministers had been selected for Cape Breton, that when the disruption in Scotland took place in 1843, they all stood to their principles. In all the other colonies there was exhibited a sad defilement, a melancholy preference of Mammon to Jehovah. Here it was very different, and the evidence of real conviction comes out still more clearly when I add that while the Free Assembly contented itself with a single letter of appeal, addressed to the Presbytery of Cape Breton as such, the Residuary Assembly shewed more tact, by addressing a letter specifically to every minister. Principle, however, carried the day, and now a fairer "garden of the Free Church" the sun does not shine upon than this interesting island. Between twenty and thirty thousand cling to what they rightly term "the Church of their fathers," and the "Auld Kirk" can scarcely count its adherents even by units.

The arrival of Dr. Macleod, of Logie, Easter, first, as a Deputy from the Free Church, and afterwards as Minister of Sydney, is one of the leading events in the religious history of the island. A man of ability and experience was earnestly longed for by the pastors already settled, and such a one they have had in Dr. Macleod. By his personal exertions in Cape Breton, in Nova Scotia, in Canada, and in the United States, he has succeeded in obtaining the necessary funds for raising churches in several parts of the island. These neat and commodious places of worship raise their white spires in all directions. Among these, at Myra, not far from Louisbourg, is a large and handsome, but plain structure, capable of holding two thousand hearers; and stormy as the Sabbath was when Dr. Macleod and I preached there, a dense collection of people, to the number of fifteen hundred, met us, gathered, some of them, from the distance of twenty miles. Dr. Macleod has six churches under his own immediate care, and assuredly the Church at home would do well to strengthen his hands by sending out additional laborers. In the meantime I rejoice that he has in his immediate locality two such associate fellow-laborers as the Rev. Matthew Wilson, the esteemed pastor of Sydney Mines and Bras d'Or, and the Rev. James Frazer, of Bouliardrie, now the oldest resident minister in the island. Bouliardrie is an island *within the island*, eighteen or twenty miles long by four or five broad, a spot characterized no less by fertility of soil, in many parts, than by its being a stronghold of evangelical truth and experimental religion. The number of inhabitants exceeds sixteen hundred. With a few exceptions they may be said to be all of the Free Church. Mr. Frazer is the only resident minister of any denomination on the island, and the number of intelligent "men" who strengthen his hands is large. I preached to 500 persons on the afternoon of a week day in harvest, and in a lovely hollow encompassed with trees, where the communion had been dispensed some weeks before. The scene was deeply interesting, and the grasp of the hand, and the tear in the eye, were unmistakable marks of a hearty spiritual welcome.

The three churches at Wycokoma, Bedeque, and St. Ann's Bay, forming one extensive and beautiful vale, are supplied by three excellent ministers, Messrs. Mackenzie, Macintosh, and Ross, who had all been students at the Halifax Free College, and are now fellow-laborers in localities bordering on one another. We had week day services in each, and the number of hearers in two of these exceeded 400, while in the third, St. Ann's Bay, it reached nearly 900. The settlements at Middle River, North Cove, and St. Peters, the want of time prevented me from visiting, and the sail in an open boat from

Bouliardrie to West Bay, sixty miles, was so retarded by want of wind, that the hour fixed for service was long passed before we arrived at the place, and the painful intelligence met us, on our reaching the house of the intelligent and pious ministers, the Rev. Murdoch Stewart, that two days before, his barn, his horse, and his hay had been burned to ashes by the hand of a deranged young man in the vicinity. We passed the night under the hospitable roof of the excellent minister, and next morning he accompanied us twenty-five miles, to Plaster Cove, where the Rev. Mr. Forbes labors, and where I gave my last discourse in the island. After enjoying the hospitality of kind friends, I crossed the Strait of Canso, which is here narrow but extremely picturesque, and went on next day, sixty miles, to the house of my worthy old friend the Rev. John Stewart, of New Glasgow. With him and his excellent family I stayed two days, preaching to a good audience on Friday evening. The Sabbath following was spent at Pictou, where we had two crowded audiences and a well attended Sabbath School. On Monday I went on to Roger's Hill and Salt Springs, on my way to Truro, preaching in both places. Wherever I have been the people have come out well, even on week days, although on these later occasions the pressing labors of harvest did sensibly, as was reasonable, affect the audiences.

At Truro we had the pleasure of spending a few days under the hospitable roof of our esteemed friends Dr. and Mrs. Forrester. The Educational College and Provincial Training Establishment, over which Dr. F. was three years ago called to preside, is an honor and a blessing to Nova Scotia. We attended, on two successive days, the various examination and lecture meetings, previous to the closing of the session. The eminently lucid, practical, and pointed addresses and expositions of the Principal; the aptness to teach, as well as the science, exhibited in their varied departments, by the teachers, in English Literature and History, Mathematics, Algebra, and the kindred sciences, as well as in the subsidiary sections of Physiology, Botany, Geology, and Agricultural Chemistry, to say nothing of Aesthetics, Belles Lettres, and Music; and the warm, enlightened, and liberal, religious spirit which pervaded all, accompanied, as the whole was, with encouraging and eloquent appeals by Messrs. Archibald and Creelman, Members of the Legislature and Commissioners of Education, all these furnished to my mind a treat, intellectual and moral, of very rare enjoyment. Truro is one of the oldest and wealthiest of the settlements in Nova Scotia, and its prevailing type is Presbyterianism, of the Scottish Secession Church. That religious body has lately erected a commodious Theological College in the village. Its session had just been opened, and the venerable Principal, Dr. Keir, who had given the inaugural address, was suddenly called away by death, amid the deep regrets of that section of the Christian community which had so long enjoyed his valued labors.

On a retrospect of my visit to Cape Breton, my impressions as to its religious state are very favorable. Under the labors of the present faithful ministers, those of Mr. Farquharson, lately removed by death, and those of the Rev. Mr. Maclean, of Lewis, Scotland, who ministered four years in the island, revisiting it afterwards, preaching daily once or more for three months, and realizing "fruit unto life eternal,"—the cause of Christ has remarkably prospered.

In reviewing the history of the Free Church in Nova Scotia generally, a careful observer of Providence must be struck with the large number of witnesses for the truth whom her annals have presented to us, as glorifying God

in their lives and by their deaths. It is also interesting to notice the representatives of varied classes of witnesses as standing out in bold relief to the eyes of the careful observer. Do you desire a specimen of befitting qualification for duty, zeal in its discharge, and success in the preliminary training of young men for the ministry? The lamented Professor Mackenzie, cut off in the very dawn of his usefulness, may be honorably named. Do you wish to see the picture of a pious laborer who, for a quarter of a century or more, toiled in a very unpromising field, but who lived down his difficulties, and saw very clearly the fruit of his earlier and later toils? We point you to the Rev. Alexander Farquharson, the pioneer in Mrs. Mackay's band of pious heralds to Cape Breton, and the father of its infant but promising Church. Do you desiderate a second specimen of the same class more recently? You have it in the late Rev. Murdoch Sutherland of Pictou, over whose early grave the residents and visitors at Rothsay, Scotland, will long shed a tear of respectful sympathy. Do you look round for one among the rising hopes of the College of Halifax, ripening fast in attainment and already an active and successful missionary, but gathered prematurely ripe, as we would say, into the garner? The image of the late Mr. John Macdonald rises before us, while, as one of the great cloud of witnesses on high, he seems to beckon his surviving fellow students to catch his mantle as he ascends. Do you desiderate one example out of many, on the roll of departed Christian citizens, who, amid diligence and toil and humble integrity in secular life, have never lost sight of the paramount claims of the Cross of Jesus? I would name the late Mr. John McIntosh, of Halifax, associated under the ministry of the lamented Mr. Robb, as one of the early leaders in the Free Church movement in that city; and whom all its members lamentingly revere as the very beau ideal of a devoted and judicious lay brother in Christ. In fine, do you look for a pattern of Christian humility, decided principle, and active usefulness in a female member of the Church, and a mother in Israel? You may see it in the late Mrs. Mackenzie, of Pictou, who has so lately finished her course of rare godliness with triumphant joy. With most of these I was more or less acquainted. Memorials of each have been laid before the public, and I would deliberately give it as my opinion, that a Church, within whose orbit such a bright galaxy has been seen, cannot fail to be honored by her Head with many additional evidences of his approving smile.

It is to me a matter of the deepest anxiety,—yea, a matter around which my warmest wishes and most earnest prayers unfeignedly rally,—that the Free Church of Scotland should see it her duty to retain within her affectionate and liberal embrace the Church in those islands I have visited, and in the British Colonies of the West at large. Yea, she will not do her duty if she does not find ways and means of planting the standard of Zion in the valley of the Saskatchewan and in British Columbia. Her children wandering thither in pursuit of earthly settlements, are at this moment in extreme danger of being soon found as "sheep without a shepherd." The "letter of adherence" on the part of Dr. Wilson, of Bombay, dated "Smyrna, June 19th, 1843," and now before me, contains many suggestions which deserve to be written in letters of gold. I close my sketch with the following suitable remarks: "The mighty efforts which require to be made for the diffusion of the Gospel in the vast field at home must not be pleaded as an excuse for feeble efforts in the immeasurable field abroad. We are in a state of safety and of soundness, as spiritual men and as an united Church, only when we exercise all the fune-

tions with which we are endowed; when we seek to discharge all our duties, to the Gentile, to the Jew, and to the professing Christian."

Another "last" word: A volume would be needed to do justice to the kindness, the hospitality, and the christian worth of the many friends whom we met on our late visit to these Colonies. We offer one and all of them our most hearty thanks, and our earnest prayer is, that the blessing of the God of all the families of Israel may rest upon them from henceforth ever for ever.

R. B.

In the M.S. correspondence of the Glasgow Colonial Society for 1835, there are three important documents regarding Cape Breton. The one is a detailed plan of churches and schools for the Island, drawn up by the Rev. Alexander Farquharson, and submitted to the Colonial Secretary. It is pleasant to have it to record, that the number of the churches has been realized, and the schools at least tripled. But then it ought to be remembered, on the other hand, that the Presbyterian population has since that date doubled at least.

The second document is a letter to Mrs. Mackay, from the Rev. John Stewart, now of New Glasgow, the second of the ministers sent out by the exertions of Mrs. M., and whose labors for several years in the Island were eminently successful, in elevating both the temporal and spiritual character of the people.

The third is a letter of thanks from the inhabitants of St. George's Channel and other settlements, to Mrs. Mackay, for the efforts which were then commenced by that excellent lady, and which have since that period been carried forward, both by her and by other fellow-laborers, with such abundant proofs of the blessing from on high.

PRESBYTERY OF LONDON—HOME MISSION FIELD.

Report of Missionary services in the North, by the Presbytery of London, in July, August and September, 1858.

We, (Mr. L. McPherson and Mr. Ferguson) reached the place of meeting in Ashfield, at the appointed time, but found only a few of the people waiting us. A report had gone abroad that we were not to come at that time. This was the reason why so few were out on the Fast day. The mistake, however, was soon corrected, and on the following days throughout we had large congregations of very attentive hearers. The services were conducted chiefly in the open air, in the woods, and I should suppose that on the Sabbath the number of people who came out was not less than eight hundred. The number who sat down at the Lord's Table was (besides the elders) forty eight, a comparatively small number out of so large a body of people; and of this number, five were admitted to the ordinance on the present occasion. We baptized twelve children. Several others applied for the same ordinance from whom we felt it to be our duty to withhold it chiefly on the grounds of immorality and neglect of family duties.

The season upon the whole, was exceedingly pleasant, and it is to be hoped, profitable to the people of God, who seemed to enjoy it very much. I felt particularly delighted to find so many manifesting signs of being in earnest in the greatest of all matters. I believe that both in Ashfield and Huron there is a goodly number of truly pious people who feel deeply their spiritual destitution and earnestly long for better times. They still, as you know, retain their simplicity of character and manners, as also the reverence and respect for the ordinances and ministers of Christ, which they brought with them from the land of their fa-

thers. The two places, joined for the time being, would form a large and strong congregation, and it is cause of deep regret that none is found willing to enter upon a field at once so needy and inviting.

We went to Huron on Tuesday, preached in the old meeting house, and baptized nine children. The house was well filled although the people were with us on the four preceding days at Ashfield. The house itself although rather primitive and rude in its appearance, has a history which invests it with a degree of interest. It is among the first structures that went up in the settlement. While the people were yet encamped on the beach, and ere they had entered the unbroken forest, it was first among their plans, and first to be executed, to erect a house in which to worship God. They were then extremely poor, unskilled in the art of house building, and without the necessary convenience of oxen to facilitate the undertaking. Still where there is a will there is a way; all things are possible to him that believeth. They carried the timber, every stick of it, from the woods on handspikes or on their shoulders; and their "reading house" was up, and occupied, ere their own huts were in a condition sufficiently to shelter them from the elements. This was as it ought to be, and it ought to be recorded to their honour, and for the imitation of others. I am not aware that the same can be told of any other congregation of our Church, while, at the same time, it is pleasing to think that their second attempt at church building sufficiently shows that their zeal has not since died away.

At Kincardine the congregations were still larger than at Ashfield. The services were conducted in the church, with the exception of the Gaelic on the sabbath. On that day, I should suppose, the number present would not fall much short of a thousand. About one hundred sat down at the Lord's Table. Six were added to the membership of the congregation—three upon examination, and three by certificates from other congregations. Six children were baptised, while the privilege was withheld from several others for reasons which need not be now mentioned. I trust that the Lord was present with us, and that His own people did not wait upon his ordinances in vain. The whole of the services were reverently attended upon, and apparently with a good deal of enjoyment and comfort.

Messrs. McKenzie, McMillan and Clark, met at Clinton, on the 4th August, and on the 6th, proceeded by Steamer to Inverhuron, where, on landing they were kindly met and conducted by Mr. McInnes to his house, (Mr. McMillan landing at Kincardine, where he remained to preach on the 8th of August,) where we remained for six days. Here we joined Mr. McPherson on his return from church, this being the fast day, previous to the dispensation of the Lord's supper in Bruce. The services on Friday, were conducted in Gaelic in the way of "Question;" seven of the men "spoke to the Question." The attendance on each day was good—on Sabbath the two congregations would amount to from 800 to 900. Mr. McKenzie preached in Gaelic in the bush, and Mr. McPherson in English in the church. On Monday Mr. McKenzie preached in English, and Mr. McMillan in Gaelic, and baptized twenty children. On Monday we held a congregational meeting. We found them on the whole, in a promising condition. They are very desirous to have the means of grace established among them. There is still a small debt on their building. They appointed a committee to collect the missionary's salary, and to look out for a few acres, for a Glebe. This one important station. Mr. Alexander McKay, laboured in this and in other two sta-

tions in Bruce, during the summer with acceptance.

On Tuesday the 10th August, Mr. McPherson left for home after giving four weeks service in the mission field. Mr. Ferguson left a week before.

On Wednesday 11th August, Mr. McKenzie, Mr. McMillan and Mr. Clark, proceeded to the Greenock Line Station, in the North East of Kincardine taking in part of three Townships viz: Kincardine, Bruce and Greenock. Mr. McMillan preached in English and Mr. McKenzie, in Gaelic, and baptized twelve children. The attendance was very good—upwards of one hundred people.

After the close of the religious services, we held a meeting with the people. They have a good church of hewn logs, nearly finished, and are anxiously looking for the settlement of a Pastor among them. In the afternoon we proceeded to the North of Bruce, having an appointment there for Thursday. We remained over night in the village of Paisley,—the hard times seem to discourage the friends here, but they are willing to do what they can. Mr. McMillan remained here over sabbath the attendance was good. This with one or two stations in the neighbourhood would form one important charge. On 12th August, Thursday, Mr. McKenzie and Mr. Clark, went to the North, or "McKinnon station," in Bruce, where Mr. McKenzie preached in English and Gaelic, the attendance was good, considering the number adhering to our cause in this place. It is to be regretted that there are a few persons in this locality who discourage some weak minds, as they pretend to judge all preachers, and find the pure gospel with none, therefore "they separate themselves."

On Friday we proceeded to Port Elgin, a village by Lake Huron, six mile south of Southampton. This station is connected with Southampton, where our people have erected the frame of a church which they expect to have closed in, in October. The number of our adherents in this place is but few, but active, and as the village is growing, it may probably be an important station, or charge. From Port Elgin we sailed to Southampton on Friday afternoon. On sabbath, Mr. McKenzie preached in English and in Gaelic; about ninety persons were present of whom about fifty remained for the Gaelic service. The attendance in the evening probably was the largest.

On Monday we held a meeting with the minister and people, when Mr. McMillan joined Mr. McKenzie and Mr. Clark—on his return from Paisley. After much enquiry into the state of matters in this congregation and a lengthened consideration with the minister and people, we agreed to recommend to the Presbytery to dissolve the connection betwixt pastor and people.

On Tuesday, 17th August, we proceeded by Steamer to Kincardine to meet an appointment there on Thursday, Mr. McMillan preached in English and Mr. McKenzie in Gaelic; the attendance was good. We held a congregational meeting after the public services. We found that there is still some debt on the building, and that they have not as yet got the deed for the church site, nor any Glebe Land, but that now an active committee has been appointed to manage their affairs, they expect to progress more steadily. They have forwarded a petition by moderation in a call for a pastor.

From Kincardine Mr. McMillan left for Culross & Carriek, Mr. McKenzie and Mr. Clark for Ashfield, through Huron, Mr. McKenzie preached in English and Gaelic in the open air, and in the evening joined in a prayer meeting in the school house; the attendance was good. On Monday we held a prayer meeting, also a general congregational meeting, we found that the people are making some progress, have a

good building committee, and they expected to have the frame of the church put up the following week.

Mr William Matheson laboured here and in Huron during the summer, with acceptance. On Tuesday 24th, we proceeded to the new church in Huron, a solid, capacious building showing no small architectural knowledge, and when finished will accommodate about one thousand people. It is built on the front of one hundred acres bought by the people, on which they intend to build a Manse in due time. The zeal and forwardness of the people in Huron, have already been noticed. Let others admire Crystal Palaces with their varied contents, let us admire the magnanimity, the self denial, and the love which the poorest of our countrymen have shewn to the house and ordinances of the Lord. It is according to the plan of the Free Churches in Scotland. Mr. McKenzie opened this church by preaching in English and Gaelic; there were present from four hundred to five hundred people. Some of us notice something celestially sweet in their Psalm singing. Ten children were baptized. This congregation and Ashfield would form a very large and important charge for an able-bodied and an able-minded Pastor. We proceeded from Huron to Kinloss having an appointment there for Thursday, Mr. McKenzie, preached in English and Gaelic, and baptized six children—the church was about full. A congregational meeting was held at the close of the services. Their position was rather unfavourable for some time past, as they have had no missionary labouring among them. They are very desirous of having the means of grace among them; and request to have the Lord's Supper dispensed to them this fall.

From Kinloss we went to Culross, having an appointment there on Friday, Mr. McKenzie, preached in both languages, the attendance was good. Here they have erected a large frame building fifty by thirty-six feet, it is shingled and they expect to enter it next spring. It is refreshing to see the people so energetic and hearty in the good cause. Mr. Fletcher, laboured in Culross and Carrick in summer, with great acceptance.

The appointment for sabbath the 29th August was at St. Helen's Wawanosh. We arrived there on Saturday afternoon. The Sabbath being a rainy day the attendance was only about seventy, six children were baptized. On Monday we held a congregational meeting. For some time back this congregation seems to have been in a stationary state; however on Monday, managers were elected, a site for the church agreed on, funds subscribed, and they are full of hope that in spring next year, their church will be ready, for occupation. They earnestly request that the sacrament of our Lord's Supper should be administered to them this fall.

Leaving St. Helen's we proceeded on Monday afternoon to Manchester, where Mr. McKenzie preached on Tuesday in English. This is a new station—Mr. John McKay laboured here and in Blyth as a united charge with acceptance during the summer. The people in both stations are desirous to have the Lord's supper dispensed to them in October. Leaving Manchester we arrived at Goderich on Tuesday evening, where, as usual we were kindly entertained by Mr. Angus McKay and his family. On Wednesday Mr. McKenzie after four weeks mission work proceeded homeward, and Mr. Clark proceeded to Grey where he arrived at sunset. The following day, there was a congregational meeting held. The people are rather in a backward condition here—they intend to close in their church this fall, and desire to have the Lord's supper dispensed to them this fall. From this place Mr. C. proceeded to Wallace, and met with the people

on Sabbath and addressed them in English and Gaelic, the attendance was good. On Monday a congregational meeting was held at which five persons were appointed to ascertain the number of persons connected with our church and the amount they would give for missionary service. They promised to report to the Presbytery in October. From Wallace Mr. Clark returned by Morris, where he found that our people there built a very good frame church fifty-three by thirty-six feet, which they hope to have finished in October. The Stations at Blyth and Manchester, intend to pay their missionary in full.

From Blyth Mr. C. returned to Clinton, when he found matters there in a satisfactory state, and the people earnestly hoping to have Mr. Whyte settled among them as their pastor. After spending a night at Brucefield, Mr. C. returned to London, after an absence of five weeks and four days.

In conclusion—Moderator and Brethren:—
1. Every member of your several deputations has cause most devoutly and ardently to acknowledge the goodness of God to him in all his travels and labour.

2. It cannot but strike any one who sees the large and increasing congregations in the North that they are in a critical and dangerous condition unless speedily supplied with Gospel ordinances, also that your Presbytery, and each one of its members, as bishops or overseers of these masses of our members and adherents is under deep responsibility to God for the spiritual instruction and education of that multitudinous people committed to your care.

3. We could not but observe and feel too with much pleasure the hearty good will, the respect and genuine confidence with which they received us in every station and congregation,

4. Let me submit to this Presbytery the necessity of attending to, and watching over the temporal affairs of our young congregations and mission stations, affairs such as the obtaining of proper and legal Bonds or Deeds for Church Sites, Glebes, &c.

5. At every one of the congregations and mission stations, where your Deputation visited, they held a congregational meeting with them on a week day, when by friendly intercourse and examination into their affairs, we believe they were encouraged and directed to work more efficiently than heretofore.

6. I ought to notice the very able and efficient aid rendered by your agent, Mr. Clark, in making arrangements and appointments for our meetings and public services, and in sending notices to the several Townships beforehand, by which means we did not fail, in one instance to meet our engagements. I would especially notice the happy art which your agent possesses, of addressing meetings—his quickness in seeing through and solving difficulties—and the respectful deference with which his counsel are received by the people with gratitude to God.

The Deputations would acknowledge the vigour imparted to their hands and bodies, during their work, and the happy meeting they had with their families and flocks on their return. To God be all the praise.

D. McKENZIE.

KNOX COLLEGE—STUDENTS' MISSIONARY SOCIETY.

On Friday, 12th ult., the annual meeting of the Students' Missionary Society, was held in the College Hall, the Rev. Principal Willis in the chair. After the usual devotional services, an able report, which will be found in another column, was read by the Secretary, Mr. D. H.

McVicar. The adoption of this report was moved by the Rev. A. Topp and seconded by the Rev. Dr. Burns in impressive speeches. Thereafter the Report of the Treasurer was read by Mr. Greenfield, and the adoption of this report was moved and seconded by Rev. W. Gregg and Rev. W. Reid. John McMurrich Esq., also in suitable terms expressed his interest in the operations of the Society, and he and several of the other speakers dwelt on the openings which are now being made for missionary operations in the north-west. Principal Willis concluded, as he introduced, the business of the meeting, with interesting and useful remarks.

After the public meeting was over the Students proceeded to elect office-bearers for the year, when the following were duly appointed, viz:

President, Alexander Fraser—Vice President Alexander Matheson—Recording Secretary, F. McCaig—Corresponding Secretary, D. H. Fletcher—Treasurer, N. McKinnon.

Committee,—Messrs. Millican, McVicar, McEwen, Greenfield, Graham, and Thomson.

Auditors,—Messrs Wallace and Ball.

THIRTEENTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY, KNOX'S COLLEGE, TORONTO.

Your Committee in presenting their Report, would with deep gratitude acknowledge the preserving hand of God, in permitting so large a number of the members of your society to join in this anniversary meeting under circumstances in many respects pleasing.

The records of the past year are not without interest, and present events by which we ought to be both cheered and admonished.

God has granted us tokens of his favour in connection with the several branches of our missionary enterprise, but has also reminded us by the sudden removal of one of our number, Mr. Kenneth McLennan, of the frail tenure by which our life is held, and of the unknown dangers by which we are surrounded,—and while mourning over the loss which we have sustained by the removal of our departed brother, whom we highly esteemed on account of his amiable disposition, his fervent piety, and his untiring zeal in his Master's service, we would pray that this stroke may be sanctified to ourselves, and to all to whom it is specially painful.

During the past summer two missionaries, Messrs. Labelle and Paquette, were employed in your Mission Field; and your Committee have much pleasure in testifying to the faithfulness with which they prosecuted their work amid many difficulties. Their method, as hitherto, has been to go from house to house, reading God's word, and seeking to impress its lessons upon the minds of their benighted fellow countrymen. A few extracts from their Reports will afford you a tolerably definite view of the prospects of your mission, the extent of the field, its peculiar difficulties, the nature of the work carried on, and the degree of success with which it has been attended.

Mr. Labelle, writing in English, a language of which he knew nothing two years ago, thus reports:—

"The number of French Canadians in the whole field is estimated at eleven thousand; of these, fifty, including adults and children, are Protestants, leaving ten thousand nine hundred and fifty still under the rule of the 'man of sin.' I visited all the protestants man-

times, and about six hundred Roman Catholic families. Many of them were so bigoted as to refuse to hear me read God's word. I usually met with encouragement among the young; they come more into contact with protestants and imbibe some liberal principles. The old are inveterate in their prejudices against the truth. They are, almost without exception, unable to read; and it is only a few years since they learned that there is such a book as a Bible; and this much they gained from the priests declaiming against it. They have schools; but their teachers are very ignorant, and completely under the control of the priests. The Catechism, and certain idolatrous mummeries, which they call prayers, form the principal elements of instruction. A man who can read or write among them, they count a great philosopher in the world, and you will find not a few, who believe that there is only one newspaper in the universe, and a Frenchman who receives it, is a very great man indeed.

But notwithstanding the assiduity of the priests to maintain unbroken darkness, the people are beginning to struggle for light. They are becoming restless, and begin to see their own inferiority to the European settlers with whom they mingle; and they demand teachers qualified to instruct their children both in the English and French languages. This their false teachers of religion very much fear and oppose. They regard the English as the tongue of all heresies; and they fear that French children may acquire it and come into free contact with British heretics, and imbibe their belief.

In one parish the people, this summer, have carried out their own wishes in respect to those matters, and a French and English School has been opened. The more bigoted parties have withdrawn their children, but still, the attendance is encouraging. Thus you see the power of priestcraft is being lessened in some instances.

I am much encouraged at Amherstburg and Pain-court,—although in some cases it is becoming extremely difficult to gain access to the houses and hearts of the people. Since last year the priests have done their utmost to frustrate our efforts, and to check the spread of divine truth. Not a few copies of God's word have been burned. We have been publicly cursed from the altars, and the people warned never to receive us into their dwellings never to speak to us, nor read our poisonous books, as they call them, and these injunctions are rendered potent by threats of excommunication, and by the fear of a sort of local persecution which is the certain result of a public adherence to the simplicity of the truth, and which leads many of our French Protestants to seek homes elsewhere in this country or in the neighbouring States. But notwithstanding all this, I believe that there are any who read the truth in secret. I have been able during the last few months to distribute thirty copies of God's word and about three hundred religious tracts. In Windsor we held a prayer-meeting in a French family on Sabbath evenings during the greater part of the summer. The average attendance was about twelve, and the number would have been greater were not our French Protestants so much scattered over the field. One of these twelve was a young Roman Catholic, who seemed at first to attend our meetings from motives of curiosity; but in the providence of God was influenced by hearing and reading the truth, and led to embrace the Saviour, and afterwards confessed, that although he had long been carefully taught in the Popish Creed, he was ignorant of the purpose for which Christ came into the world,—so fearfully does that Apostate church caricature and hide the gospel.

There are ten persons in all who during the summer have left the communion of the church of Rome, and embraced the gospel. I believe our chief hindrance in carrying on our mission successfully is the want of a free institution, such as that at Pointe-aux-Trembles, to give a religious education to the French Canadian Youth, an institution, in which to hold public meetings on sabbaths. This is the only way in which Point-aux-Trembles could open the door for the gospel. It opened the door of my heart; for when I went to Pointe-aux-Trembles, I was a poor, deluded and benighted Roman Catholic, and after the blessed word of God entered into my heart, I went to my father's, telling them that they were all on the road to perdition, and now, by the grace of God, they all have left Rome with her abominations, to follow the bible. If that institution has been so great a means to enlighten me and hundreds of others, a similar institution here, will have similar effects under the hand of God; and that young man who has been educated in the religion of the Bible will also go to his Father's, proclaiming to them the good tidings of the gospel. This is also the idea of our French converts. See therefore, good friends, if the Lord calls you to this duty.

Mr. Paquette, also, after stating many such general facts as are given above, says:—"I distributed forty-five New Testaments, and about three hundred and fifty tracts. I visited about six hundred families—reading the scriptures, and praying with them in as many cases, as I was allowed to do so. I have found many of the people ready to doubt the honesty of the Priests, and the truthfulness of what they teach. There are specially five families still remaining in connection with the Church of Rome in this condition."

Such are a few extracts from the statements of Messrs. Labelle and Paquette, besides which they furnish us with many interesting details too minute, however, for insertion in this Report. Both your missionaries have ceased their labours in the field for the winter season.

Mr. Paquette is pursuing his studies with a view to the work of the Holy Ministry, and Mr. Labelle is in the meantime, hindered by ill health from resuming his Collegiate Studies.

In addition to the labours thus referred to, your Society has sought by various other means to foster in its members a missionary spirit. About twenty-five students were engaged during the past winter in tract distribution. A few prayer-meetings were also held in destitute parts of the city; these were generally well attended, and were, we trust, profitable to all who took part in them. The usual Gaelic services were conducted every sabbath afternoon in the basement of the Temperance Hall. The attendance was larger than on former winters and the meetings were characterized by many other encouraging features. As the apparent result of these services, a largely attended and interesting Gaelic prayer meeting was held on Church Street, every Saturday evening during several months.

Your Society met monthly, on which occasions suitable devotional exercises were engaged in, missionary intelligence communicated by five members of your Committee, and essays read on the following subjects.—"The life and labours of Dr. Carey," by Mr. Thomas Fenwick. "The experimental knowledge of the Truth essential to the Minister of Christ," by Mr. William Lochead. "The duties of a Missionary," by Mr. Adam McQueen. "The life of Rev. John Summerfield," by Mr. James Ross.

We have thus, presented the leading incidents in the history of your Society during the past year, and many of them are evidently fitted to cheer our hearts, and inspire us with fresh zeal and courage. Surely, if those sent

out by us into our Masters' vineyard, have already been made instrumental in enlightening and gladdening dark and desolate homes on earth, and in supplying matter of joy among angels in heaven, we should joyfully seek by more earnest prayer and effort the realization of still greater results; and specially, are we called upon to plead with God, that he may water the seed already sown, and that he may protect from the malicious attacks of their enemies those French Canadians who have received his truth, and who are now, by the absence of their spiritual instructors during the Collego Session, like sheep without a shepherd.

And let us not forget, while specially seeking the spiritual good of the French Canadians, that it is consonant with the spirit of our Society, and with the spirit of the Gospel, to look abroad to the many kingdoms on whose thousands and millions the Sun of Righteousness has not yet arisen. "The field is the world," and the gospel is diffusive in its very nature: it is destined to run, have free course and be glorified. God hath decreed that all the Kingdoms of this world shall yet come under the mild sway of Emmanuel's Sceptre. Let us seek this glorious end. Let us cry unto the Lord and "give him no rest, till he establish, and till he make Jerusalem a praise in the earth,"—till from its ransomed tribes one shout of Joy ascends,—"Alleluia, for the Lord God Omnipotent reigneth," "The whole earth is full of his glory."

On behalf of the Committee,
D. H. McVICAR, Secretary.

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.

INDIA—RETURN OF MISSIONARIES &c.—Dr. Ewart and Mr. Moffat have returned,—the former to Calcutta, and the latter to Madras. At Calcutta only Dr. Duff and Mr. Gardner have been labouring for some time. At Madras Mr. Braidwood has been compelled to seek a temporary respite.

APPEAL BY FOREIGN MISSION COMMITTEE.—The following paragraphs occur in an appeal lately issued by the Foreign Mission Committee.

Need we enumerate the strong reasons which exist for larger exertions in this cause than have yet been made by many?

1. Considering that all the other Societies—the Church of England Missionary Society, the London Missionary Society, the Wesleyan Baptist, the United Presbyterian Church, and other religious bodies, both in this country and America—have resolved to extend their Missionary operations in consequence of the Indian rebellion, the late General Assembly instructed the Foreign Missions Committee to send forth four new labourers in the course of this year, if funds were provided. But we have not yet made a single addition. Nay, in consequence of sickness, and other causes, we have actually fewer labourers in the field than when the Assembly met—and surely this should now be borne in mind by the friends of the cause.

2. The great things done for our Church during the past fifteen years, the mercies heaped upon us, the spirit of enlarged liberality imparted to thousands in the land, and other tokens for good, should surely summon us to testify our sense of this great goodness, by seeking to uphold and extend the kingdom of Him who is the Author of it all.

3. Surely, love to the souls of men, or even pity for their errors and degradation in time, should urge us to do what in us lies to

hasten on the promised day when the victims and the vassals of Satan shall be set free.

4. Does not the great Indian rebellion, with its appalling disclosures regarding the cruelty that lurks or riots in the heathen heart, call us to the same duty? And do not the dark atrocities of Africa point in the same direction?

5. Above all, does not the glory of our Head, which is to be promoted by His people's endeavours, or hindered by their remissness, turn duty into privilege here, or beckon us to earnestness in a cause which has for its sole object the Redeemer's glory in the salvation of the perishing?

CHINA.—RECOGNITION OF RELIGIOUS LIBERTY.

—The particulars of the new treaty with China have now been received and have been published in most of the newspapers. The treaty contains in all fifty-six articles. The effect of the treaty, if faithfully carried out, which we trust will be done, will be to open China to the civilization, the commerce, and the christianity of the west. A correspondent of the Philadelphia Presbyterian says:—

“The whole seaboard is thrown open to trade and the right of navigation the Yang-tse, and other rivers, is secured; while, at the same time, foreigners are permitted, under certain restrictions, to traverse the whole empire. We may expect ere long, therefore, to see noble steamers ploughing the waters of the great Chinese Mississippi, and bearing into the very heart of this vast empire the products of foreign skill and industry. The effect of this will be to throw a share—a large share, perhaps—of the internal trade of the country into the hands of foreigners. If China, under the operation of the changes now inaugurated, does not become as profitable a field of commercial speculation as ever were the gold fields of California, I am greatly mistaken in the character of our enterprising mercantile community. It will be a field worthy of men who would not be willing to rank as mere adventurers. I hope many high-minded, honourable and Christian men, eschewing the opium trade, will come hither to lay the foundation of their fortunes. And I pray God that, though they come as merchants, they may come in the fulness of the blessing of the gospel of peace.

But the most important feature of these treaties is that which relates to the missionary work. If the politician and the merchant may rejoice on account of the privileges granted by the treaties, much more may the philanthropist and the Christian. It is a matter of devout thanksgiving to God, that things have been so ordered in his providence, that special attention and honour have been bestowed upon the missionary work. It is a point of no trifling importance that the missionary body has been formally recognized, and that the missionary is entitled to specific protection as such, and not merely as a citizen. But these treaties the four leading nations of the world have formally acknowledged, by their official representatives, their duty to take the missionary under their protection. Surely the missionary cause has made some progress, since the day when, in political circles, it was the fashion to treat it with contempt! How different this from the day when Robert Morrison sought in vain for a passage to China in an English ship; and when Junon and Hall were driven ignominiously from British territory, for the crime of preaching the gospel to the heathen!

JEWISH MISSION.—DAMASCUS.—At present, through the jealousy and fanaticism of the Mohammedans, things are in a very disturbed state in Syria. Mr. Robson one of the Missionaries at Damascus writes.—

DISTURBED STATE OF SYRIA.

The temper and state of the Mohammedan population in Syria and the adjacent provinces have become such as to cause anxiety to the Christians, both native and European, living in the more remote and fanatical places. For several years Europeans could travel safely in many parts of Palestine and Syria, and in some districts the inhabitants took pains to be attentive and respectful to them. This state of matters has undergone a great change. Of the travellers who passed between Jerusalem and Damascus this year the majority were robbed, threatened, or annoyed in some way. Very few of the roads in the country can now be counted on as quite safe. One Missionary has been beaten and several robbed within a few months. This, however, is not the worst symptom, nor is it the cause of the anxiety I have referred to. Nor do the petty local wars and rebellions now disturbing several districts much affect the safety of European residents, yet they indicate the utter inefficiency of the government and the lawless disposition of the people. But the feeling of uncertainty and insecurity has been caused by the outrage committed at Joppa, and by the fearful and as it appears wholly unprovoked outbreak at Jeddah. The murder of the English agent at Marash and his family two or three years ago has not been forgotten either by the Mohammedans or the Europeans. The news of the massacre at Jeddah was soon followed by an uproar against the Christians in Gaza, in which, however, as no life was lost we commonly say no harm was done. But when a peaceful, helpless and oppressed part of the people of a town are terrified to the utmost degree by the alarming aspect and furious threats of a fanatical mob, even if the disturbance is unattended at last without injury to life or property, it may not be quite correct to say that no harm has been done. The mutiny and massacres in India led, it appears, to the murders at Jeddah, and perhaps also, indirectly, to the outrage at Joppa and the disturbances at Gaza. The awful events which have so frightfully signalized the past year in India tend to lessen the sense of security in which Europeans have latterly lived in Asiatic Turkey, by awakening them to the recollection of the real character of Mohammedanism, and also by exciting anew the fanaticism and reviving the bigotry of the worst and most ignorant classes of the Moslem population.

The occurrences referred to are enough to make the Christians in the city distrustful of their Mohammedan neighbours, but their anxiety is caused not so much by their suspicion and distrust as by the effect of these occurrences on the Mohammedans, whose bearing, language and conduct are visibly affected by them. A large proportion do not conceal their satisfaction and exultation, and they freely indulge in expressions of hatred, in imprecations, and in threats against the Christians and Jews, and especially against the Europeans.

In this state of matters a very small thing excites a threatening agitation. For instance, it was reported a few days ago that the Moslems of Tripoli on the coast had risen against the Europeans and killed one of the consuls. This rumour appears to have been wholly false, yet for six or eight days it caused considerable excitement among the Mohammedans, and fear among the Jews and Christians.

AMSTERDAM.—We are glad to learn that the Rev. Mr. Swartz of Amsterdam who as our readers will remember was lately fiercely assaulted by a young Jew is now so far recovered to be able to resume his important labours. It was so much weakened by loss of blood

that it will require some time ere his former strength can be regained.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH CHINA.—The China Mission at Amoy has sustained a severe loss in the death of the Rev. David Sandeman. The following particulars of his death are given by the Rev. George Smith.

He seemed to anticipate death from the time that the attack (cholera) had fairly seized him; and when Dr. Bell, with all promptness, came to try what could be done for him, with great composure he expressed the belief that his end was come, and asked the doctor to engage in prayer. About four o'clock on the Saturday morning, a note informed us of his danger. Mr. Grant immediately went to see him, and in about an hour after came another note, stating that the doctor had given up all hopes. About six o'clock, A.M., he was very low and his pulse extremely feeble. The other missionaries were now informed. He was now scarcely able to speak, but he intimated his desire that we might pray with him shortly, and urged us to pray for him. Mr. Doty said to him, “Sandeman, the Great High Priest is precious now.” His reply, with great emphasis, was, “He always has been. He always has been exceedingly precious, from the moment I knew Him till now. The love of Jesus is like the sea around you. It was only last night, when I had a little more strength, that the love of Jesus came rushing into my soul like the waves of the sea, as if I would burst; so that I had to cry out stop, Lord, it is enough; I could not hold more! Oh! the height, and the depth, and the length, and the breadth of the love of Jesus. The love of Jesus has ever been like a cloudless sky. There has been but one spot, but one dark cloud, that spot, that dark cloud has been my sin.” Mr. Doty said, “The blood of Jesus Christ cleanseth us from all sin.” I know it does, I know it does,” was his reply. In the course of the forenoon he was able to give directions regarding the disposal of his effects in China.

Ever since the death of Mrs. Doty, he had taken an extraordinary interest in the well-being of Mr. Doty's children, and was deeply attached to those bereft of a pious mother's care. He expressed the desire again to see Mr. Doty, as if he had something to say to him. When Mr. Doty returned, he left for his little daughter this message, “Tell her that I must meet her in heaven.” For others he left messages suited to their condition.

In the course of the day, the thought occurred to him that he was stricken down in the very prime of life, and he exclaimed, “I am cut off in the midst of my days, how sad.” He thought of China, and prayed aloud, with great fervency, that God might hear prayers offered long, long ago, for China, and that he might hear his prayers for China since coming to Amoy, and the prayers presented for China in the house where he died. Although to abide in the flesh seemed more needful for China, yet, to depart and be with Christ he knew to be far better, and he had his choice made for him by Him who doeth all things well.

In the morning he had wished those of us present to sing with him, and indicated what he wished sung by stating that we should choose a psalm, or hymn, in which sin, and hell, and deliverance, were the subjects. The 116th Psalm was then sung, when he expressed his gratitude—his soul entering into the experience of the Psalmist. And now he was nearing the haven of eternal rest; he could scarce say anything; and among the last words he uttered were words of thanksgiving to God for all his goodness; and gradually he sunk to

rest; and now he is, we dare not doubt, before the throne of God, serving Him day and night in His temple, having washed his robes, and made them white in the blood of the Lamb.

MISSIONS OF AMERICAN PRESBYTERIAN CHURCH IN INDIA.—Late letters from India are on the whole satisfactory and encouraging.

The baptism of a Mussulman convert by Mr. Barnes is noticed; also the admission to the communion of the church of a son of Rev. Golok Nath—a lad of fine promise. Mr. Forman also adds: "We are now allowed free access to the great central jail at Lahor, in which some fifteen hundred or two thousand prisoners are confined. The prisoners who can read, of whom there are about one hundred, are required to read the Bible and other Christian books. There is also religious service in one or two of the wards every Saturday afternoon. . . . This change of sentiment is one of the fruits of the mutiny, and a sign of the times." Messrs. Newton and Forman were about to take a second journey into the interior of the Hill states. They had just returned from Kunawar, where they found their health greatly benefited, and an interesting field of labour.

From Futtehgarh Mr. Fullerton writes: "We have just learned a fact about our dear brother Campbell, which we had not before heard. James, one of our catechists, has just returned from Allahabad. He lived at Burpur at the time of the outbreak, and says, that before leaving them, brother Campbell called the little church together there, and said to them: 'I feel that I am now addressing you for the last time. By fleeing to distant villages you may escape, but I do not think that there is any hope for us; but whether we survive or perish, whether the English rule is restored again or not, I know that the church in India will remain, and that the gates of hell shall not prevail against it.' He exhorted them to be 'stead fast,' 'immovable,' and 'to choose death rather than deny their Saviour.' He then laid his hands on their head, and blessed them, and he and his family, and the Johnsons, left the compound to return no more."

As another evidence of the change which the mutiny has wrought in public sentiment, in regard to missionary influence, Mr. Fullerton relates the case of a native, who a few years ago lost his situation in the police, because he became Christian, and who is now made mayor of a city because he is a Christian. Mr. Owen states the case of a native Christian, who at the outbreak at Meerut, on the 10th of May, 1857, took refuge in a neighbouring village. On leaving the village, he left his Bible and other Christian books with the person who received him. He read them to his family, and has since been baptized. Others in the village became interested and desirous of instruction, and a school-house was built at their expense, where upwards of forty men, women, and children, are now daily listening to the word of life. Fourteen have already been baptized, and others are expecting soon to follow their example. Rumour of this has gone abroad, and natives from a distance are coming to see what it is. "Is it too much to hope and expect," he adds, "that this may be the beginning of a great change in these provinces? It has begun where the mutiny began. O that it might speedily extend to all those places that the mutiny has reached." Mr. Owen speaks of the expense of living, and of materials and labour for building at Allahabad, which are double what they were before the mutiny. He urges a strong reinforcement of that station, now that it is to become the seat of government for the north-west.

AMERICAN MISSIONARY SOCIETY.—At the re-

cent annual meeting of the American Missionary Society, the following, with several other Resolutions were passed.

Resolved, That we would be devoutly thankful to the great Head of the Church that the Association was founded, and has been maintained upon such evangelical and scriptural principles, and for the good that has been done through its missionaries, and other instrumentalities, for the contributions that have been made to its treasury; for the prayers that have been offered on its behalf, and for the prospect of its increased usefulness.

Resolved, That we recognize with joy and gratitude to Almighty God the increased facilities of international communication, the openings of distant countries to the introduction of the Gospel, and the fulfillment of prophecy with regard to the enlightenment and conversion of the world.

Resolved, That we rejoice in the wide-spread awakening of the people to the concerns of their souls, in the numerous conversions that have taken place, in the general prevalence of prayer among the various denominations of Christians, and in the accessions to the churches, and we devoutly hope, that those who have recently professed the religion of Christ, will show the reality of their conversion by coming to out decidedly on the Lord's side with regard to all true moral reforms, and against all sin, especially the sin of slavery, that threatens to involve the Church and nation in irretrievable ruin.

Resolved, That as American slavery is one of the greatest obstructions to the conversion of the world, it behoves the Church of Christ to bear an unequivocal testimony against it, and that the silence of the pulpit, ecclesiastical bodies, Missionary Boards, Bible and Tract Societies, and individual professors of religion, wherever it exists, with reference to this stupendous wrong, is a reproach to the country, dishonoring to Christianity, and evidence of defection in religion in those who thus cruelly ignore the rights and sufferings of their fellow-men in bondage.

Resolved, That we mourn over the obstacles that are thrown in the way of human salvation, not alone by the open enemies of Christ but by many of his professed followers, and would especially mention, as subjects of humiliation and grief, the policy of the American Tract Society in New York and the American Board of Commissioners for Foreign Missions, viz: the refusal of the Tract Society to publish tracts on the sinfulness of slavery, and the acquiescence of the Board, for so many years, while their missionaries among the Choctaws and Cherokees have been avowing pro-slavery sentiments, and preaching a pro-slavery gospel, until it is seriously proposed to abandon the mission on account of the "difficulties" that have occurred under such missionary labor; a policy on the part of the Tract Society and the America Board that must, wherever it is understood, astonish the friends of freedom and righteousness throughout the world.

Miscellaneous Articles.

THE TEACHING ELDER.

While these were the views adopted at the Reformation, and retained by Protestant Churches to the present day, there is one sad exception. The Government of the Church of England is fixed, by its constitution and canons, to be "under his majesty by archbishops, bishops, deans, archdeacons, and the rest that bear office in the same," and it is declared— "Whosoever shall affirm this government to be repugnant to the word of God, let him be excommunicated *ipso facto*." And "whosoever shall affirm that such ministers as refuse to subscribe to the prescribed form, &c., may truly

take unto them the name of another Church not established by law, let them be excommunicated, and not restored until they repent and publicly revoke such their wicked errors." Let it not be said that these canons are obsolete, cast aside, and disregarded. Oh, no, they are still legally binding. It is true, the spirit of the age will not suffer them to be enforced, as they were in former days upon the hills of Scotland and the plains of Ulster. But a few years since it was pronounced, on their authority, from the judicial bench, that Presbyterian ministers are nought but laymen; and they are recognised by such associations as the Society for Promoting Christian Knowledge, and the Society for Discouraging Vice, whose funds are applied to promote their wide and general circulation. Did these canons assert only the expediency of an ecclesiastical hierarchy, there would be less reason for complaint, but when they unchurch all the rest of Protestant Christendom, and pronounce invalid the orders, sacraments, and ministrations of all the Churches in the world, but those of Rome and England, the case is different. The system recognising the purity of Christian teachers may fairly enough be assailed, but those who circulate the canons, are not content with denouncing the principle as a "wicked error," they, at the same time, excommunicate the persons who believe it. Systems may be opposed, and opinions denounced, but the persons who belong to the one, or who hold the other, ought not to be assailed.

Let Episcopalians who disapprove of these uncharitable denunciations, withhold the sanction of their names and subscriptions from the societies that circulate them; and let Presbyterians rejoice in the assurance of God's word, "The curse causeless shall not come."

But some will say, "All systems are alike—all condemn those who are opposed to them." As far as Presbyterianism is concerned, this is not the fact. Far from it. When was it heard of Presbyterians putting those who differed from them in Church government beyond the pale of Christianity, or even making the least approach to such a spirit or proceeding? The Westminster Confession, which is our authorized standard, breathes a spirit truly catholic and liberal. It teaches that "All saints that are united to Jesus Christ their Head, by His Spirit and by faith, have fellowship with Him in His graces, sufferings, death, regeneration, and glory." Our Confession does not unchurch non-Presbyterians—does not maintain that the ministry consists only of individuals holding Presbyterian ordination; it only contends that some government is necessary for the Church of Christ, but does not restrict it to Presbytery. In addition to these general statements, we have the following testimony from the Commissioners of the General Assembly of the Church of Scotland, assembled in London in 1644. Speaking of the Church of England, at the Reformation and subsequently they say: "We do, upon very good reasons, judge the Church of England in the midst of her ceremonies to have been a true Church; and the ministry thereof, notwithstanding the many blemishes and corruptions cleaving unto it, to have been a true ministry, and shall never deny unto them that praise which they do most justly deserve. Upon the other part, we are neither so ignorant nor so arrogant to ascribe to the Church of Scotland such absolute purity and perfection as hath not need, or cannot admit of further reformation; yet there is a wide difference between the one and the other," &c. This testimony is the more remarkable, when it is remembered how much the Church of Scotland suffered when the attempts were made to force the yoke of Prelacy upon her. Surely this is sufficient to show that, even in the days of the Covenant, it was

not that exclusive and illiberal body that ignorant and prejudiced people imagine. In the same spirit, Robert Baillie, one of the Commissioners, in his book against Archbishop Laud, says: "With the English Church we have sought to do but as with our most dear and nearest sister. We wish them all happiness; and that not only they, but all other Christian Churches this day, were both almost and altogether such as we are, except our afflictions. We have no enemies there but the Canterbury faction—no less heavy to her than to us." Surely in this there is nothing illiberal and bigoted.

Coming down to our own day, and our own country, what Church in Ireland has given a more cordial welcome to other Churches? She does not sit alone—cold, distant, and solitary—from year to year. Leading ministers of foreign Churches occupy a prominent place at the meetings of her General Assembly. Regular correspondence is kept up with Christians abroad, and she recognizes and welcomes all who hold the truth as it is in Jesus. Thus it is evident that the tendencies of Presbytery are towards catholic views of the Church of Christ, and in an age when sectarian and exclusive principles are rapidly reviving, how important is it that we are able to make this statement.

We see, at the present day, the danger of departing, in any degree, from what is taught in the Word of God, and of making Prelacy essential to a Church of Christ. Men have been led to exalt this doctrine so far as to make it practically the great fundamental tenet and corner-stone of their religion. The Church has been made to displace Christ, who is its only and everlasting Head. The ministry has been substituted for the divine and omnipresent energies of the Holy Spirit; and Christianity, pure and spiritual and heavenly, has been transformed into a system of outward forms and ceremonies. Before the light of the Reformation dawned in England, Wickliffe taught in the halls of Oxford, and, by imbuing his students with the love of Gospel truth, he became the instrument of spreading it widely abroad, and England became a Protestant nation. But now doctrines the very opposite are openly taught in these very halls—doctrines subversive of the first principles of the Reformation—and Prelacy is either unwilling or unable to suppress them. What will be the end of these things God only knows. But one thing is certain: had Presbytery the control of the colleges and pulpits of England, things would be far different. Traitors would be expelled, pulpits purified, the fountains of knowledge cleansed, and floods of error would cease to desolate the land.

Farther, the system that holds the teaching elder to be the highest officer in the Church, is the most efficient system. We may have many illustrations of this, but let us take only one—the Free Church of Scotland. It was said that when the excitement of the disruption was over, all interest would subside, its members would fall away, and its funds be exhausted. The very contrary of all this is the fact. Its ministers and teachers are liberally sustained. Its churches and members are multiplying, and its missions are spread over the world. Nearly four millions and a-half sterling have been contributed towards these objects since 1843. And this has taken place in a country, and among a class of the community of that country not in possession in any large measure of the wealth, or the rank, or the influence of this world. Our Episcopalian friends often pay an undesigned tribute to Presbyterian principles. When they embark in any plan of usefulness—such as the circulation of the Bible, or the work of Missions—they adopt the principle of equality, and virtually set aside their hierarchy. The friends of

the object meet as equals, all having the same interest, and the same authority, and they appoint a temporary president only to preserve order in their proceedings. In such cases, where work is to be done, the hierarchical machinery is found wanting, and is, therefore, quietly laid aside. The inefficiency of the episcopate to carry on the work of evangelization, is acknowledged by themselves. An instructive example of this has just occurred. The Church Missionary Society is laudably desirous, at the present juncture, to promote the spread of the Gospel in India. But Prelacy is not a system for missions. The Committee of that Society have adopted a memorial in which they say, "The Church Missionary Society has had a long and large experience of missions in different fields of labour, and under a great variety of circumstances in respect of episcopal superintendence." And after referring to some of these, they proceed—"Viewing the case from this vantage-ground, the Committee are brought to the conclusion that it is *practically undesirable for all parties, for a bishop to take a leading part in missionary operations in their earlier stages.*" "But if a missionary bishop should be sent out, and expected to take part in the work, his episcopal functions must be, for the most part, laid aside. He must join the mission as a fellow evangelist, and place himself under the general control of the managing Committee. This is a position at variance with the constitution of the Episcopacy of the United Church of England and Ireland." Not a doubt of it. The only efficient missionary is the teaching elder. Prelates are ornamental. Teachers are useful.

It is further to be observed, that the office of teacher is that which God has specially honoured in His word and in His providence. God Himself is the source of light, the fountain of all knowledge. He is described as "He that teacheth man knowledge," and blessedness is the declared portion of the man whom He *teacheth*. (1st. xlv.) "Behold, God exalteth by his power; who *teacheth* like Him?" (Job xxxvi. 22.) Christ Himself is the great prophet, "the teacher come from God." (John iii. 2.) And what was the Redeemer's employment during His public ministry? Let the sacred historians reply, "Jesus went about all Galilee, teaching in the synagogues, and preaching the Gospel of the Kingdom." (Matt. iv. 23.) "He taught them as one having authority." (Matt. vii. 29.) We have his own recorded testimony, "I sat daily with you *teaching* in the temple." (Matt. xxvi. 55.) It was the testimony of His enemies, that "He taught throughout all Jewry, from Galilee to Jerusalem" (Luke xxiii. 5.) "Never man spake like this man." (John vii. 46.)

The apostles and ministers of the early Church followed the example of their divine Master. We read how Peter and the rest of the apostles "stood in the temple and taught the people" (Acts v. 25,) and how "Paul and Barnabas continued in Antioch teaching and preaching the Word of the Lord, with many others also." (Acts xv. 35.) This duty was regarded by Christ and his apostles as above all others in dignity and importance. The administration of rites and ceremonies, however proper and necessary, was in their view, quite inferior. "Jesus himself baptised not, but his disciples" (John iv. 2,) and the Apostle Paul emphatically declares "Christ sent me not to baptise but to preach the Gospel" (1 Cor. i. 17.), and again he exclaims, "Woe is unto me if I preach not the Gospel." (1 Cor. ix. 16.) In the early Church the office of a teacher was looked upon as more honourable and elevated than any other, for we find some who were not fitted for its duties ambitious to attain it. (1 Tim. i. 7.) And in later periods of the Church's history this office has been honoured above all

others. The leading Reformers were teaching elders. Such was Wickliffe, "the morning star of the Reformation." Such were Huss and Jerom, Luther and Calvin, Zwingli and Melancthon, Farel and Knox. Such, too, were most of the eminent theologians of the Church of England—Prideaux, Scott, Paley, Whitby, &c. It is often said that there were learned men upon the bench of bishops. Doubtless such divines as Marsh and Hampden, Magee and Sumner, have added to the stock of theological literature; but let it not be forgotten, that it was when they were teaching elders their works were written. Elevation usually paralyzes the best of men. Place a learned divine or a faithful pastor on the bench, and it is a miracle if his usefulness survive the shock. He is raised in worldly rank and increased in earthly goods, but he surrenders the high and honourable office of a teacher. He ceases to go about instructing the ignorant and comforting the afflicted. He betakes himself to employments comparatively mean and insignificant, and wastes his time and talents in civil and secular affairs. This is what the world calls advancement, but, viewed aright, it is advancement downwards. When do such employments attain the great objects of the Christian ministry—the salvation of souls—the revival of religion—the extension of the Messiah's kingdom? Do not these rather spring from the labours and follow the steps of the humble teacher going about doing good?

In fine, the office of the teaching elder is to be estimated, not by the pomp and glitter of external appearances, but by the magnitude of its objects and the duration of its consequences. That office surely is important whose end is the recovery of man to his original purity and happiness, the preparation of immortal souls for the blessedness of heaven. It is an office of greater importance than it is possible for language to describe or imagination to conceive. Compared with this, the most important trust that can be reposed in man sinks into nothing. However weighty may be the interests suspended on the wisdom or fidelity of those to whom our civil rights and bodily health are entrusted, they are vanity itself when compared to the consequences of the Christian ministry. For nothing less than the glory of God, the interests of eternity, and the fate of immortal souls are closely connected with it. As the soul is more valuable than the body, as eternity exceeds the duration of time, so does the work of God's ambassador exceed in importance the employments of this world. It is his to tell of a God ready to be reconciled, of a Saviour waiting to be gracious, of the Holy Spirit ready to renew, and sanctify and bless. It is his to proclaim the Father's love and the Redeemer's sufferings, to bear the bright torch of revelation to the tomb, to point and lead the way to heaven. And never, never can mortal man be more nobly occupied than when like the great Apostle of the Gentiles, he is faithfully engaged preaching Christ the hope of glory, "warning every man and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus." (Col. i. 28.)

Such are the views of the Presbyterian Church regarding the office and position of the Teaching Elder. We have seen that these principles are taught in the Scriptures, that they were held by the Apostolic Fathers, and embodied in the constitution of the earliest Churches, that they have been maintained throughout ages of corruption by faithful witnesses for the truth, that they were held by Reformers, that they are acknowledged by the Protestant Churches (one only excepted), that they are proved by practical experience to be the most efficient, and have been signally honoured by God in His Word and in His Providence. We have seen that in duties, aims, and consequences it is an office infinitely and eter-

nally important. We therefore conclude that the office in the Church of Christ next to its great Head and King, is the office of the Teaching Elder, of him who "labours in word and doctrine."

PRESBYTERY OF COBOURG.

This Presbytery met at Peterboro', on the 9th of November.

In consequence of the Moderator having gone on a visit to Scotland, Mr. Douglass was appointed to act till his return.

The Rev. W. Reid brought before the Presbytery the necessity of a special effort for the support of Knox's College. Messrs. J. Smith, Blain and Duncan were appointed a committee to examine the returns of the different congregations, and to bring this matter before them as they see proper; Mr. Smith, Convener.

It was agreed to recommend to sessions to appoint a day of humiliation and thanksgiving.

JAMES BOWIE, *Pres. Clerk.*

NEXT MEETING OF PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held at Cobourg, on the second Tuesday of January, at 11 o'clock, a. m.

Half yearly financial reports; and also the reports on session records not yet received, will be called for.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met, on the 10th November, at Montreal, there was large attendance of ministers. The following are the chief items of business:—

Mr. McKay probationer was appointed to Richmond, Mr. McKerracher, to Osnabruck and North Williamsburg and Mr. Patterson was transferred to the Presbytery of Brockville.

It was agreed to ask Mr. Chambers from the Presbytery of Ottawa, for the Kennebec district.

Two appeals from decisions of the Session of Lancaster were heard and considered. In both cases the appeals were dismissed and, the sentence of the Session confirmed with instructions as to the first.

A petition from the congregation at Lingwick, requesting the moderation in a call to Mr. Milloy, was read and granted. Mr. McLean was appointed to moderate on said call, on the 28th November.

Mr. MacQueen's trials for ordination were appointed to be heard at the adjourned meeting on the 25th inst.

The following petition from the Church in Boston, was given in and read:—

To the Reverend, the Presbytery of Montreal, &c. The petition of the members and adherents of the Knox Church Boston; respectfully sheweth:—

That whereas, the distance of this congregation from the ecclesiastical courts of the Presbyterian Church of Canada, has been found by experience to be subject to various disadvantages: And whereas, the openings which are now occurring in South Boston and other parts of New England, for the extension of Presbyterianism, demand a larger supply of ministers than the Presbyterian Church of Canada can reasonably be expected to divert from the great work which lies more immediately before her: And whereas, at the present stage of our progress we believe that in this city two churches are urgently required, for

the erection of which an amount of aid is needed, which we could not expect to receive from the Canadian Church, whose resources are so fully absorbed in her own immediate field: And whereas, recent ecclesiastical changes in this city hold out the prospect of the speedy formation of a Presbytery with which this congregation could unite:

That, therefore, while this congregation would express its gratitude for the interest ever evinced in its welfare by the Presbytery of Montreal, and will ever retain a lasting sense of the benefits derived from the past connection with the Presbyterian Church of Canada: This congregation would now, in view of the altered circumstances in which it is placed, and that it may more effectually promote the great ends for which it has been constituted, respectfully petition the Reverend the Presbytery of Montreal to be permitted to withdraw from the Presbyterian Church of Canada, that a connection may be formed with the Presbyterian Church in the United States. (O. S.)

In name and on behalf of the members and adherents of the Knox Church, Boston, (signed,) D. D. Morrison, Chairman; A. Henderson, Secretary; J. W. Smith & W. Callender, Committee.

Mr. McLaren, minister of the church, being present, was heard in explanation of said petition, and pointed out the advantages which would accrue to the general interests of the Presbyterian Church in Boston, by the change contemplated in the relations of Knox Church.

After mature consideration, it was moved by Mr. Fraser, seconded by Mr. Clark, and unanimously agreed to:—

That the Presbytery, having received and considered the petition from Knox's Church, Boston, and heard Mr. McLaren on the case, agree, in consideration of all the circumstances set forth in the said petition, to grant its prayer, and to permit the congregation to withdraw from its present ecclesiastical connection, in the hope that this action will conduce to the best interests of the congregation desiring it; and in the belief that this step, though unusual, is not forbidden by any law of the Church, and is required by a due regard to the cause of Christ, and the establishment of Presbyterianism on a firm basis in Boston. This act to take effect from the 1st December, 1858.

Mr. McLaren now begged leave to resign the ministerial charge of Knox's Church, Boston, on the ground that, although approving of the act of the congregation he yet did not in the circumstance feel called upon to sever his connection with the church of Canada. Mr. McLaren having been heard after prayerful consideration, it was moved by Mr. Clark and seconded by Mr. McArthur: That the Presbytery feel constrained in the peculiar circumstances of the Boston Church and on account of the decided conviction of duty now expressed by Mr. McLaren, to accept of his resignation and to relieve him from the charge of Knox's Church, Boston. The Presbytery cannot however conclude this step without expressing their cordial esteem and affection for their brother, and regret at the loss of his fellowship and counsel; agree further to record their high sense of Mr. McLaren's faithfulness in the discharge of his ministerial functions, while in connection with this Presbytery and pray that he may be directed by the Great Head of the Church, to some other important field of usefulness in the Church of Canada.

This act to take effect from the 1st December 1858.

Mr. Clark engaged in prayer, after which the motion, was put and unanimously carried.

A petition from the congregation of Roxboro requesting to be separated from Indian Lands and

recognized as a separate station, was remitted to a subsequent meeting of Presbytery to consider and determine.

Mr. Kemp as representing the College Committee and by its appointment, brought the subject of the financial condition of the College before the Court. He pointed out the urgent necessity of systematic plans being adopted by congregations, to secure an adequate revenue for its maintenance. After consideration it was agreed to issue a circular to all the congregations within the bounds, drawing their attention to the necessity of organized efforts on behalf of the College along with the Home Mission Funds of the Presbytery, and to request returns as to their diligence in these departments of Christian duty.

The Presbytery sermon was preached in the evening in Cote St. Church, by the Rev. P. Currie.

The Presbytery agreed to hold an adjourned meeting at Montreal, on the 25th November, and that the next ordinary meeting be held at Montreal on the fourth Wednesday of January 1859.

Corner for the Young.

THE BIBLE A COMFORTER.

You have all heard about Lucknow, that famous city in Hindostan, which was lately captured by British troops. On taking it, they rescued two ladies and a little girl, who had been kept in prison by the rebels. For nine months they were locked up in a dark and dingy room, and daily threatened with death. They could hear the songs of the birds, singing cheerfully in the fields, but they were closely confined. They were allowed no books, or the smallest piece of paper of any kind. To add to their sorrows, the child became very ill; and, from having no doctor to attend to her, was in danger of dying. At last, after many entreaties, a native doctor is sent to look at the child. He left, and promised to send a powder. It was accordingly brought, wrapped in a piece of paper about three inches square. On looking at it, they were glad to see that it was a piece of a Bible, of large print: and the words on the torn leaf were so suitable to their case, that they thought God must have sent them. On one side of the torn leaf were the 11th, 12th, 13th & 14th verses of the 51st chapter of Isaiah, and on the other side were the 22nd & 23rd verses of the same chapter.

Now take your Bibles, my young readers, turn up and read those verses. Think of the two poor ladies and the little child, captives in a dungeon, and in the power of enemies ready to kill them, and you will see how very suitable the words were. No wonder that they were now their Bible, and that they read them over again and again. Had God written them specially for the suffering captives of Lucknow, they could not have been more appropriate. They were more precious to them than thousands of gold and silver.

And, my young friends, you too are prisoners through sin. Your great enemies are the lost angels, and your gaoler, who is thirsting to destroy you, is the devil. And into your dungeon God sends, not a piece of the leaf of a Bible, but a whole Bible, which tells you how you may be saved from the wrath to come. And is it to you a very precious book? Do you read it over and over again, so that you can tell a great deal about it? Do you count it the most precious thing which you possess? Have you taken for your Saviour that Redeemer whom it offers to you? Ah! we fear that many a heathen child who has only a bit of the Word, will enter heaven; while thousands,

who have whole Bibles, will be shut out. Let me beseech you to love your Bibles, and to count its statements the voice of God addressing you, as did the Lucknow prisoners.

QUESTIONS FOR OUR YOUNG FRIENDS.

1. Name five godly persons who, after great honors and services, fell into great sin?
2. What portions of New Testament history describe the forerunner of Christ?
3. Prove that the Old Testament Scriptures are the word of God?

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Jezebel's letter to the elders of Jezreel.—1 Kings, 21. 8—10, 13, 14.
2. Isaiah and Malachi.—Under the name of Elijah.—Isaiah, 40, 3.—Malachi; 3, 1. 4, 5.
3. 2 Peter, i. 21.—For the prophecy came not of old time, by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

RECEIPTS FOR "RECORD" UP TO 23RD NOVEMBER.

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Children, not only when grown up, but when great, must honor their parents, and behave dutifully, and respectfully towards them. It ill becomes a good man to prefer a bad request, or to appear in a bad cause. The best friend we have in the world, must not have such an influence over us, as to bring us to do a wrong thing. Ambitious spirits commonly prepare for themselves the instruments of death. He who employs the doctrines of God's electing love as a reason why he should not flee to Christ, is wielding a sledge hammer to drive his own soul home to hell.

LIFE ASSOCIATION OF SCOTLAND. NINETEENTH REPORT.

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

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

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

The Applications for New Life Assurances during the year were 1247 for £666,483 stg. Of which the Directors accepted 1006 for £550,244 stg. The Annual Premiums being £9487 7s. stg.

Annuities on 24 lives were purchased for £875 19s. stg. per annum, at the price of £487 7s. stg.

The Policies that became claims on the Association by deaths during the year amounted to 85 for £13,065 stg.

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

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

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

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

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

HEAD OFFICES IN CANADA:

MONTREAL—9 Great St. James Street. TORONTO—Corner of King and Jordan-streets.

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John McMorris, Esq., Francis Boyd, Esq., L.W. Smith, Esq., D.C.L., J. G. Woods, Esq.

MEDICAL OFFICERS:

DR. JAS. BOVELL DR. N. BETHUNE.

BLAIKIE & ALEXANDER,

Local Secretaries.

Toronto, August, 1858.

New Books! New Books!!

Table listing various books and their prices, including 'BARTH'S Discoveries in North and Central Africa', 'Livingstone's Travels and Researches in Africa', 'Anna, or Passages from a Home Life', etc.

JOHN C. GEIKIE, King Street, Toronto.

CIRCULAR.

TO COUNTRY MERCHANTS, MILLERS, MANUFACTURERS OF POT AND PEARL ASHES, PACKERS OF BUTTER, &c.

255, ST. PAUL STREET, Montreal, June, 1858.

PERMIT me as a Commission Merchant of long standing in this city, to tender my services for the sale of produce.

I gave special attention to Ashes, Flour, Pork, Butter, and other Provisions, for the disposal of which to advantage I have the best facilities.

Unless otherwise directed, I sell on arrival at the highest price of the market, and remit the proceeds by mail immediately, at the risk of the Consigner, or pay over the amount in any way he may direct. Consignments should be distinctly marked with owners initials and addressed, "JOHN DOUGALL" in full in Bill of Lading or Forwarder's receipt, as also in letter of advice.

Insurances will only be effected when ordered. I shall have much pleasure in taking charge of any Consignments you or your friends may wish to send to this market, and you may rely on my best exertions for your interest, and that all charges will be kept as low as possible. The Commission on Ashes is 1 1/2 per cent, including brokerage; on Flour and Wheat 1 1/2 per cent, exclusive of brokerage; on Pork and Butter 2 1/2 per cent, including brokerage. When specially agreed on, advances may be made by short acceptances against Bills of Lading, for a small additional Commission. Debentures or other Securities will be bought or sold for 1 per cent, including brokerage.

Referring you to my Prices Current which appears twice a-week in the Montreal Witness, published at \$3 per annum in advance, for full information concerning this market,

I have the honor to be, Your most obedient servant, JOHN DOUGALL,

NEW BOOKS JUST RECEIVED.

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

Table listing various books and their prices, including 'Carlyle's life of Fredrick the Great', 'The Earnest Christian, Mrs. Jukes', 'Lightons Complete Works', etc.

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DR. WALTER B. GEIKIE, HAS REMOVED

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Board and Education.

THE Rev. J. B. Logan, A.M., Head Master of Weston County Grammar School, having removed to a larger house, has now accommodation for an increased number of Boarders. The School will re-open after the mid-summer recess, on Tuesday, August 10th. In conducting his Institution, Mr. Logan aims at uniting the most efficient Scholastic, Moral, and Religious training for the pupil, with every provision for his comfort.

Prospectuses, containing terms, references, &c., will be forwarded on application. Weston, near Toronto, June, 1858.

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