

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

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

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

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

ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

D. Kennedy 20

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

VOL. XII.

TORONTO, FEBRUARY, 1856.

No. 4.

CONTENTS.

Poetry—That Land.....	57
Notices.....	57
Presbytery of Hamilton Missionary Meetings	57
— Hamilton.....	58
— London.....	58
— Toronto.....	59
The Sabbath—Meeting of Parliament.....	59
The Claims of the Gospel Ministry to an Adequate Support.....	60
Supply of Young Men for the Ministry.....	61
Clergy Reserves—The Commutation.....	62
Slavery.....	63
Prohibitory Liquor Law.....	63
Knox's College Fund.....	63
Arrival of the Rev. Dr. Duff.....	63
Knox's College—Classes and Studies.....	64
Items of Religious and General Intelligence.....	65
Notices of Publications.....	65
Missionary Intelligence.....	66
India—Letter from Rev. J. Braidwood.....	68
China—Letter from Rev. W. C. Burns.....	69
American Missionary Association.....	70
S. lectures for the Young.....	70

THAT LAND.

[FROM THE GERMAN OF ULLAND.]

There is a land where beauty will not fade,
Nor sorrow dim the eye;
Where true hearts will not sink, nor be dismayed,
And love will never die.
Tell me—I fain would go,
For I am burthened with a heavy woe;
Tho' beautiful have left me all alone;
Tho' true, the tender, from my path have gone;
And I am weak and fainting with despair,
Where is it? Tell me, where?
Friend, thou must trust in Him who trod before
The desolate paths of life;
Must bear in meekness, as he meekly bore,
Sorrow, and toil and strife.
Think how the Son of God
These thorny paths hath trod;
Think how he longed to go,
Yet carried out for thee th' appointed woe;
Think of his loneliness in places dim,
When no man comforted, nor cared for him;
Think how he prayed, unaided, and alone,
In that dread agony, "Thy will be done!"
Friend, do not thou despair,
Christ, in his heaven of heavens, will hear thy prayer.

SYNODICAL COLLECTIONS FOR THE YEAR.

1. For the French Canadian Missionary Society, on the 3rd Sabbath of July.
2. For the Buxton Mission and Synod Fund, on the 3rd Sabbath of October.
3. For the Foreign Missions of the Free Church of Scotland, on the 3rd Sabbath of Jan'y.
4. For the Ministers' Widows' and Orphans' Fund, on the 3rd Sabbath of April.

PRESBYTERY OF TORONTO.

The next meeting of this Presbytery will be held at Brampton, on Tuesday, 12th February, at 11 o'clock, for Presbyterial Visitation of the United Congregations of Temple Church, Chinguacousy and Brampton, and for any other competent business.

THOS. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next meeting of this Presbytery will be held in Ottawa, on the first Tuesday in March, at 7 o'clock, P. M.

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

PRESBYTERY OF MONTREAL—SOUTHERN DIVISION.

The Southern Division of the Presbytery of Montreal *venit* Presbyterial visitation, will meet, (D. V.) at Lancaster, on Tuesday, 12th February, at 11 o'clock, A. M. for the Presbyterial visitation of the Congregation there.—Mr. McArthur to preach and preside—and at Dalhousie Mills, on Wednesday, the 13th February, at 11 o'clock, A. M. Mr. Crombie, to preach and preside—also, at Laquerre, on Thursday, 14th February, at 11 o'clock, A. M.—Mr. Milne of English River, to preach and preside. Collections will be taken up in behalf of the Presbytery's Home Mission Fund.

JOHN CROMBIE, *Convener.*

PRESBYTERY OF KINGSTON.

At a meeting of the Presbytery of Kingston held on the 9th and 10th of January, the resignation of the pastoral charge of Madoc by the Rev. James W. Chesnut was accepted. The Presbytery agreed to record their sense of his self-denying and valuable labours in Madoc, their sympathy with the congregation, and a resolution to supply them with preaching as far as possible. The resignation of the Rev. J. Rogers was also laid on the table. The Presbytery appointed his congregation (that of Demorestville, to be cited to appear for their interests at the next meeting, which was appointed to take place on the 30th of January. The subject of Colportage also engaged the attention of the Presbytery.

PRESBYTERY OF HAMILTON—ORDER OF MISSIONARY MEETINGS.

SECTION I.

- Feb. 18, Monday, Niagara, at 7 o'clock, P. M.
— 19, Tuesday, St. Catharines, 7 P. M.
— 20, Wednesday, Saltfleet, 11 A. M.; Binbrook, 6½ P. M.
— 21, Thursday, Allen Settlement, 11 A. M.; Caledonia, 6½ P. M.
— 22, Friday, Dunnville, 6½ P. M.
Rev. R. F. Burns will preach at Dunnville, (D. V.) on Sabbath, the 24th February.

Feb. 25, Monday, Oneida, at 2 P. M.

- 26, Tuesday, Walpole, 11 A. M.; Port Dover, 6½ P. M.
— 27, Wednesday, Simcoe, 6½ P. M.
Deputation—Messrs. Pirie, Black, Cheyne and Burns.

ROBT. F. BURNS, *Sub. Convener.*

SECTION II.

- Feb. 18, Monday, Wellington Square, 11 A. M.; Waterdown, 6½ A. M.
— 19, Tuesday, Cummingsville, 11 A. M.; Nasagaweya, 6½ P. M.
— 20, Wednesday, Pushtuch, East, 11 A. M.; Pushtuch, West, 6½ P. M.
— 25, Monday, Nairn, 11 A. M.; Dundas, at 6½ P. M.
— 27, Wednesday, Hamilton, Knox's Church, at 7 P. M.
— 28, Thursday, Hamilton, McNab St. Church, at 7 P. M.
Deputation—Messrs. Irvine, McAlay, McIndoe, McLean, sen., and Inglis.

D. INGLIS, *Sub. Convener.*

SECTION III.

- Feb. 18, Monday, Galt, 6½ o'clock, P. M.
— 19, Tuesday, Doon and New Hope, 6½ P. M.
The meeting to be held at Doon.
— 20, Wednesday, Ayr, 6½ P. M.
— 21, Thursday, Blenheim, 6½ P. M.
— 22, Friday, Paris, 6½ P. M.
— 26, Tuesday, Brantford, 6½ P. M.
Deputation—Messrs. Gillespie, Stevens, McRuar, and J. Alexander.

D. McRUAR, *Sub. Convener.*

SECTION IV.

- Feb. 18, Monday, Owen Sound, 6½ o'clock, P. M.
— 19, Tuesday, Durham, 6½ P. M.
— 21, Thursday, Fergus, 11 A. M.; Elora, at 6½ P. M.
— 22, Friday, Woolwich, 11 A. M.; Berlin, at 6½ P. M.
— 26, Tuesday, Wellesley, 6½ P. M.
— 27, Wednesday, Guelph, 6½ P. M.
Deputation—Messrs. Smellie, McLean, junr., McKinnon, McKay, and Samuel Young.

G. SMELLIE, *Sub. Convener.*

The Committee, at its last meeting in Hamilton, on Wednesday, January 9th, deemed it of importance that the meetings in each section be held, as far as practicable, simultaneously. This has occasioned a slight change in the order of the deputation lists, to admit of ministers being at home, on occasion of the meetings being held in their own places. The above arrangement has been come to by the Sub-Convener, who are expected to correspond with members of deputations, enclosing them resolutions or topics of address, as they may judge most expedient, and with ministers, or other office-bearers in each locality, to arrange the order of services, and, in general, to make such preparations as may secure their efficiency. It is earnestly recommended that special efforts be made in each

place, to give publicity to the notice; and that sermons of a missionary character be preached on Sabbath, the 17th.

Collections and subscriptions may be devoted to the Presbytery's Home Mission alone, or to other missionary objects of our Church, as the office-bearers in each place may determine.

It is hoped that, by prayer and pains, these meetings may tend to expand the views of our people respecting the wants and woes of the world—to impress them more deeply with the extent and obligation of the great commission, and by fostering a missionary spirit, to prove truly a means of grace.

ROBERT F. BURNS,
Convener of Com. on Miss. Meetings.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton met at Hamilton, on the 8th and 9th ult. The attendance of ministers and elders was tolerably good, but probably less numerous than it would have been, had the weather been less severe. The business was chiefly of a missionary character, and the supplies were satisfactorily arranged, notwithstanding the heavy call upon the Presbytery, from the protracted absence of Dr. Bayne of Galt. Several congregations are looking forward to giving calls to ministers—such as Doon Mills, and New Hope, Elora, Berlin, Woolwich, &c. A station at Port Dalhousie has been put under the care of Mr. Burns of St. Catharines; another at Seneca has been added to the charge of Mr. Cheyne of Saltfleet and Binbrook, and two or three new stations in Garafraxa and the Owen Sound District, are requesting a supply of preaching.

Missionary meetings were appointed to be held throughout the bounds of the Presbytery, during the month of February.

A report highly favourable of the commencement of the Colportage Scheme, was read by Mr. Inglis, and steps will be taken to prosecute it with vigour. The application of the Rev. John Irvine, late of the Associate Reformed Presbyterian Church of the States, whose documents were sustained at last ordinary meeting, to be received as a minister of this Church, was taken up; and after conference, and hearing him preach, it was resolved to apply to the Synod for leave to receive him, and the Clerk was instructed to write the circular letters.

The next ordinary meeting was appointed to be held at Hamilton, and within Knox's Church there, the second Tuesday of April, at one o'clock, P. M.

M. Y. STARR, Pres. Clerk.

PRESBYTERY OF LONDON.

The Presbytery of London met on the 8th of January, and continued in Session two whole days. The following is a statement of the principal parts of the business transacted by it:—

The minutes of the special meeting held for the ordination of the Rev. James Ferguson, over the united congregation of Lobo and Caradoc, were read and sustained.

Notice was received from the Rev. Peter Currie, of his declining the call from Bruce, and also that from the united congregation of Wawanosh and Kinloss.

Reports of missionary labours were read from the Rev. Daniel Clark, the Rev. John Gauld, and Mr. William Forrest; and also verbal statements heard of the fulfilment of appointments given to members of Presbytery at last ordinary meeting.

A petition from the congregation of Bear Creek, and another from the congregation of Mitchell, were presented, each requesting the moderation of a call in favour of the Rev. John Gauld, probationer, on which the Rev. David Walker was appointed to moderate in a call at

Bear Creek, on the 22nd ult., and the Rev. John Ross to moderate in a call at Mitchell on the same day.

A petition was received from the congregation St. Thomas, noticing happy results from the Rev. Archibald Crawford's services there, and requesting that these services might be continued for six months. The Presbytery were not able to grant this petition, as Mr. Crawford had been, by the Synod's Home Mission Committee, assigned to the Presbytery of Montreal, after the end of January, but instructed the Clerk to correspond with the Convener of the Mission Committee of the Presbytery of Montreal, asking permission to retain Mr. Crawford in the Presbytery of London for a longer term, in order that the request of the St. Thomas congregation might, to a certain extent, be met.

A petition was also read from the Free Church Presbyterians at the Village of Clinton, requesting a supply of preaching, and asking assistance in the erection of a Church, on which they had already expended £300, contributed by themselves, and for the completion of which, about £300 more would be requisite. The Presbytery agreed to receive Clinton as one of their mission stations, and, in the meantime, appointed the Rev. Mr. Ross to preach there one Sabbath evening in the month, as far as circumstances will allow. The Presbytery also agreed to record their high satisfaction at the laudable efforts made by the friends at Clinton, to obtain a place of worship for themselves, and to recommend their case to the liberality of the neighboring congregations.

A deputation from the congregation of Ingersoll appeared before the court, and presented a petition, in which was renewed the application for a separation between that congregation and the one at Beachville, on the ground that the entire services of the pastor were necessary to the prosperity of the former part of the charge. The Presbytery appointed a special meeting to be held at Beachville, on Tuesday, the 5th of February, at eleven o'clock, A. M., for the consideration and decision of this matter.

The importance of having a proper Model Trust Deed of Church property, for the use of the congregations and mission stations within the bounds of the Presbytery, having been brought before the notice of the court, a committee was appointed, consisting of Messrs. King, McLaren, and McColl, to prepare the draft of a deed, to be laid before the Presbytery at the next ordinary meeting.

The subject of the College Building Fund having been taken up, the Presbytery appointed the Rev. John Ross and the Rev. William McLaren, as a deputation, to visit the congregations and mission stations, for the purpose of raising subscriptions to meet the price of the Building lately purchased in Toronto, and now occupied as Knox's College. The Convener of the Mission Committee was directed to provide supply for the pulpit of these brethren during their absence on this business.

The work of mission supply having been taken up, petitions were read, depositions heard, and applications through individual members received from various congregations and stations. A petition from the settlers in Grey and Morris, signed by 150 persons, represented the great destitution of the means of grace in these townships, stated that an acre of land had been purchased for a church site, and the building about to be erected, and that in a short time the support of a settled minister could be raised, and urgently requested, in the meantime, a supply of missionary service. Another petition, from the township of Carriek, stated that the Presbyterians there had long and anxiously looked for the visit of a missionary, but had hitherto been disappointed; that there had been a village lately laid off in the township, in which the proprietor had granted two acres for a church site, to the Pres-

byterian Church of Canada, and that there were forty families in the neighborhood, of decided adherents to the said Church. Mr. Stephens, from Port Burwell, pleaded the interests of the congregation there, and Messrs. McLennan and Junor pressed the claims of St. Mary's.

Upwards of thirty vacant congregations and stations were found to be depending on the Presbytery for a supply of gospel instruction and Divine ordinances.

The following appointments were then given to the missionaries at the Presbytery's disposal: The Rev. A. Crawford was appointed to St. Thomas, during the time he remains within the bounds of the Presbytery.

The Rev. W. Troup, to Bosanquet, till the end of January, and thereafter to Plympton, till the time of his leaving the Presbytery.

The Rev. J. Gauld, to Port Burwell for six weeks, and thereafter to St. Mary's.

Mr. Milloy to Wawanosh, for two months, and thereafter to Bruce.

The following appointments were also given to members of Presbytery:—

To Fingal, Mr. Bethune was appointed to give the third Sabbath of February; Mr. McKenzie the last Sabbath of April, and Mr. Doak, any two Sabbaths most convenient to himself before next ordinary meeting of Presbytery.

Wallacetown—Mr. Bethune to give the last Sabbath of January, and Mr. McMillan the last Sabbath of February.

East Dunwich—Mr. Ferguson to give the first Sabbath of February; Mr. Lachlan McPherson the third Sabbath of February, and Mr. Sutherland the second Sabbath of April.

Wardsville—Mr. McDiarmid, the third Sabbath of February, and Mr. Ferguson the second Sabbath of April.

Komoka—Mr. Ferguson to give one Sabbath evening in the month till next meeting of Presbytery.

St. Mary's—Mr. Graham to give the third Sabbath of February, and Mr. Allan the last Sabbath of February.

Mitchell—Mr. Ross to give the third Sabbath of February.

Mornington—Messrs. T. McPherson and Allan to visit that station in the last week of January, and Mr. Tolmie to give a Sabbath—the day to be fixed by himself.

Grey and Morris—Mr. Lachlan McPherson to give the last Sabbath of February, and the first Sabbath of March.

Wallaceburgh—Mr. King to give the second Sabbath of February.

Mersca—Mr. King to give any Sabbath most convenient to himself, before next meeting of Presbytery.

Ridgeton—Mr. McColl to give the first Sabbath of April.

Port Burwell—Mr. Wallace to give the second Sabbath of March, and Mr. Ball the last Sabbath of March.

Quarterly statistical returns were given in and read from all the congregations of the Presbytery, with the exception of Amhersburgh and Saugeen.

The Rev. Thomas McPherson was added to the Committee on Statistics, appointed Convener of it, and entrusted with the management of the Quarterly Returns.

The Presbytery agreed to hold, as usual, the Annual Missionary Meetings. In order to the accomplishment of this, the Presbytery was divided into four sections—the members of each section to make their own arrangements, and give notice of them to the congregations and mission stations within their district.

The attention of the Presbytery having been called to the very heavy expenses incurred by students in attending College, from the high charges of board and lodging, a supplement of £5 was appointed to be made to the salaries of

those students who had been employed as catechists, in the Presbytery of London, during the last summer.

Mr. William Clark, the Presbytery's agent for Colportage, gave a statement respecting the work, of which the following are the leading particulars:—

Since the beginning of May last, to the present time, there had been books published for the Presbytery, to the value of £950 6 5
There had been put into circulation books to the value of 445 15 1 1/2

Leaving a stock on hand, books to the value of £504 11 3 1/2

In putting into circulation these books, to the value of £445 15s. 1 1/2d., the following expenses had been incurred:—

For Agent's and Colporteur's Salaries £30 2 8
For Travelling Expenses 17 13 3
Discount allowed to Ministers, Sabbath Schools, &c. 16 19 3
Free Distributions 3 0 6

Deduct Discount allowed by publishers £124 15 8
..... 69 3 6 1/2

Leaving as nett expense incurred to the Presbytery £35 12 7 1/2

Five persons had been employed in the capacity of Colporteurs, some for a longer and others for a shorter period, and the books disposed of by them, had been circulated over twenty-five different townships.

The next ordinary meeting of Presbytery was appointed to be held at London, on the second Tuesday of May, at 10 o'clock, A. M.

JOSH SCOTT, Pres. Clerk.

PRESBYTERY OF TORONTO.

In the account of the proceedings at the Presbyterial visitation of Knox's Church, Toronto, which appeared in the last number of the Record, it should have been stated that Dr. Burns and others protested against the finding of Presbytery and appealed to the Synod. The following reasons, which we presume, will be in due time answered by the Presbytery, have been lodged by Dr. Burns, and concurred in by the other parties appealing:—

1. Because the sentence is not warranted by the evidence, and was pronounced without giving me a hearing.
2. Because no sentence is pronounced on Messrs. McMurrich and Shaw for charging me with dishonesty—although the Presbytery pronounced the charge unsupported by proof.
3. Because the Presbytery have given no directions to the session how to act in the premises, but have hung up a matter in which so many feelings are interested to an indefinite period.

For these and other reasons to be urged at the bar, I hereby protest and appeal to the Synod, to meet at London, in June 1856, and crave extracts.

(Signed) ROBERT BURNS.

THE SABBATH—MEETING OF PARLIAMENT.

IMMEDIATE ACTION REQUIRED.

It has been officially announced, that Parliament will meet for the dispatch of business on the 15th of February. In view of this, it behoves the friends of the Sabbath to bestir themselves. The agitation, suspended for a time from unavoidable causes, must be resumed and prosecuted with redoubled energy. We trust the notice given in last No. as to simultaneous preaching, has been generally attended to, and

that it may give us a fresh stimulus and start.—The necessity is greater than ever. The evil is increasing every day. The rapid strides our rising country is making in the career of improvement, originate new forms of Sabbath desecration, while they widen the range and aggravate the dangers of the old. We invite special attention, at present, to those forms which have enjoyed Government countenance, and for whose abolition, Government interposition has been sought. At the period of our last campaign, there were one thousand and twenty-six Post Offices regularly open on the Sabbath, requiring the services of at least two thousand five hundred individuals, not including the multitudes that have to do with the transmission and delivery of the Mails. The numbers now must be greatly increased. It matters not how short the time may be. The sanctity of the Sabbath, is as really invaded by the employment of one hour as of twelve. Besides, the time during which the offices are open, is no index of the amount of labour required. A vast amount removed beyond the public eye is expended in receiving and sending off Mails. This is enough to take away the taste, if not the time, for engaging in religious duty. Nor can the divine blessing be expected to accompany attendance on ordinances that forms a sequel to such a secular routine.—Thus are thousands of our fellow countrymen in this department alone, virtually deprived altogether of a privilege we claim for ourselves, and to which they are as legitimately entitled. They are so deprived by us; for, as members of the body politic we share the responsibility, unless we lift a protest against it, and do what in us lies to provide a remedy. Many upright and conscientious individuals too, are debarred from a service in which these qualities are particularly needed. They will not rob God, nor violate conscience. In such hands the interests of the public are most likely to be cared for. It is not fair, that because of their loyalty to their heavenly sovereign, they should suffer any loss, or be bereft of any advantage. The plea of necessity and mercy cannot be urged. Our fathers never dreamed of it with means of transit, so miserably inferior. They were contented to rest the Sabbath day according to the commandment, when as many days, as now there are hours, had to be spent in travelling. With them there might seem to be the shadow of an excuse. With us there is none. What excuse can there be for despatching a letter on Sabbath, when a Telegraphic communication on Saturday or Monday, can meet every emergency? It seems a poor return to render to that benevolent Being, who has given us such locomotive advantages, to convert these into vehicles for breaking his laws, and tarnishing an institution so highly revered.—In the Metropolis of the world, there has been no Postal delivery on the Sabbath for years; no inconvenience has been felt in consequence. An attempt made some time since by an infidel faction to bring about a change, was signally defeated. The great mass of the intelligent and influential citizens rose in their might, and immediately quashed it. Surely a plan which works so well in London, will work equally well in Canada, whose population and commerce are hardly so great, if it get from us but a fair trial.

The plan has been tried too in the sister province of Nova Scotia, and has wrought beautifully. The evidence gathered from all parts of our own province, and given in to our Parliamentary Committee of 1853, fully bears out, that no injury would be sustained by the social or commercial interests of our country, were the same plan adopted with us. But, even supposing that serious inconvenience and injury might ensue, we would still be bound to put an end to the present system. We must obey God irrespective altogether of the mercenary consideration of profit and loss. The Sabbath desecration on the Canals, must be nearly as great as in connexion with the Post Office. And there is reason to

fear, that on some of our Railways, Sabbath labour, either stated or occasional, is carried on to an alarming extent, and is daily increasing.—The most of the considerations which have been noticed with respect to the Post Office, apply with additional force to these. Let us endeavour by every competent means to arrest the progress of these great and growing evils.

1st. Let memorials to Government be immediately transmitted. In compliance with a recommendation of the Sabbath Committee, the Synod at its last meeting, "strictly urged on Presbyteries, Sessions and Congregations, to repeat their memorials in cases where they have been already sent, and to adopt measures for immediately forwarding such memorials where the duty has as yet been entirely neglected." During our last effort nearly two hundred such petitions were sent, signed by more than twenty thousand.—Let there be no short-coming this time.

2nd. Meetings should be convened throughout every corner of the Province, that by direct oral appeals, the subject in its more public and practical bearing may be pressed on the notice of the community. At such meetings, petitions should be submitted and signed by Chairman and Secretary, in name of the meeting.

3rd. Tracts, pithy and pointed books like Edwards' Sabbath Manual, Waterbury, Dwight and Agnew on the Sabbath, and the Prize Essays of the Working Men should be widely circulated. This might be very easily and efficiently done through our Presbyterial Colporteurs.

4th. The Press should be largely taken advantage of by Ministers and others, to counteract the pernicious views that are all too general subject, and to disseminate views of a sound scriptural character. Many journals in the province have come out nobly, and rendered signal service. In addition to the excellent editorials they from time to time contain, it would be well if the columns of papers and periodicals throughout all parts of the province, received occasionally contributions in the form of short, popular articles on different departments of the subject.—Never were the enemies of the Sabbath more active in wielding this powerful weapon. The popular literature of this day is largely impregnated with an anti-Sabbath spirit. The Westminster Review, with the industry and ingenuity of a Penelope, weaves over and over again webs of sophistry which scores of times have been unravelled and torn into shreds. The "Times" with easy, elastic conscience, and Boanerges voice, gives vent to its stale and shallow bigotry and latitudinarianism. "Punch" cracks his merry jokes, deals out his flippant sneers. It is sad to find a genial soul like Dickens joining with the "faithless and scolding crew" who would set an extinguisher on this "Torch of Time," and wrest from us this "Pearl of Days." Most of the popular novel writers have thus prostituted their talents. In this particular form the enemy is coming in like a flood amongst us, and we should be no less zealous in lifting up a standard against him.

5th. Members of Parliament should be dealt with on this question by their constituents.—Every legitimate influence should be brought to bear upon them.

6th. Deputations might be appointed (if deemed prudent) to confer with Government, and with Railway Companies.

7. Sabbath Defence Associations should be formed all over the Province, and an effort made to secure the formation of a grand Provincial Alliance. The "League" of Sabbath desecrators recently organized in the parent country, should impel us to corresponding action. Will the children of this world remain always wiser in their generation than the children of light?

8th. Associations already in existence (such as the Toronto, Kingston, Montreal and Quebec,) will not, we trust, look on us as travelling beyond our province, or as being officious, when we would respectfully suggest to them the impor-

tance of rising in full force to meet the present crisis. The carrying on of this "holy war" will rest mainly on them. To prevent any portion of the Province being neglected, and to give system and unity to their efforts, there should be a division of labor. By friendly correspondence a mutual understanding can easily be come to respecting the sections of the field, which each society should occupy. Within these sections, printed forms of petitions should forthwith be scattered broadcast. These should be addressed, and accompanied by a pressing appeal to influential and interested parties in each locality, and a request made to get signatures affixed without delay, the separate slips pieced together, and the whole despatched before the 1st of March, to Toronto. Such petitions should be forwarded for presentation to the M. P. P. for each place, if he is known to be friendly:—otherwise, to George Brown, Esq., who will doubtless be as willing now, as formerly, to take the trouble of getting them presented.

9th. Prayer must accompany and pervade all our efforts. Without the holy oil from above, without the "spirit in the wheels," they must drive heavily. "By prayer let us wrestle and He will perform." In connexion with this, we would call to mind the earnest recommendation of Synod in June, 1853. "That inasmuch as the cause cannot be successfully prosecuted without the divine blessing, and union for prayer is specially needed and fitted to prove highly beneficial, in order to that blessing being secured, an hour monthly, say between 7 and 8 p. m., on the last Saturday of every month, be thus separated by all the office-bearers and members of our Church." It is of the utmost consequence, that this recommendation be faithfully carried out.

10th. What we do in this important matter, we should do quickly. Delay is dangerous.—Our chance of success is much greater in Toronto than in Quebec. Let us not by supineness and dilatoriness miss this favorable chance. The future weal or woe of our beloved land will depend materially on the action we now take.—If we allow our land to rest and to enjoy her Sabbaths, her prosperity will be promoted more effectually than by any of the material improvements now in progress or prospect. If we allow Sabbath desecration to become rampant, all these material improvements (important and praise-worthy though they be) will be of no avail. Lying under the withering curse of Heaven, she cannot in the long run prosper.—"The nation and kingdom that will not serve thee, shall perish, yea those nations shall be utterly wasted." Far distant be the day when, instead of walking about her, telling her towers, marking her bulwarks and considering her palaces, that they may tell it to the generation following, travellers will visit our land as they now do Nineveh or Tyre or Babylon, to read on her mouldering ruins, "Ichabod, Ichabod, the glory is departed." Let us consider the beacons which history supplies, and be warned in time. It needs not the fires of London, or the waters of a deluge to compass our destruction. If as a people we cast off the fear of God, we will at once become instruments to hasten our own ruin and decay. It was specially because of Sabbath desecration, that God visited Israel in his wrath and chastened them in his hot displeasure. It was specially because of this sin, that the land was trodden beneath the iron hoof of foreign invaders, and the abandoned people carried into captivity. Let us seriously ponder the lesson their doom teaches, and listen to the voice which still speaketh from Heaven, "If you will not hearken unto me to hallow the Sabbath Day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath Day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."—Jerem. xvii. 27.

ROBERT F. BURNS,
Cannener, Synod's Sec. Com.

THE CLAIMS OF THE GOSPEL MINISTRY TO AN ADEQUATE SUPPORT.

We propose to state the duty of Christians to sustain the cause of God, and then to endeavour to ascertain what is requisite in order to the fulfilment of that duty. It is the duty of all men, as the dependent creatures of God, and the stewards of his bounties, to honour him with their substance, though many do not and will not own their obligations to the Divine Being. Those obligations are, however, generally acknowledged by professing Christians, and may therefore with advantage be pressed upon them.—In its general application this duty relates not only to the support of the Christian Ministry, but also to all the other means and appliances for the advancement of Christ's Kingdom at home and abroad—such as Bibles, Tract and Missionary Societies, &c. But we design in this article to confine our remarks mainly to the first named department, namely, the claims of the Christian Ministry to a just and adequate support.

It appears from the sacred writings, that provision was made from the beginning for the support of Divine ordinances. Abraham gave tithes as a sacred institute, with which he was long familiar. And by Divine direction, Moses enjoined, that the tenth of the entire income of the Israelites, should be consecrated to the service of the Lord, for the use of the Priests and Levites and their families, "the tenth shall be holy unto the Lord." (Levit. xxvii. 32; Deut. 14. &c.) Again in Numbers 18, 19, &c., God says of the tithes which the children of Israel were then to offer unto the Lord, "have I given thee and thy sons and thy daughters with thee, by a statute forever." Yet we are told in this and several other passages, that they had no inheritance in Israel, for the Lord was their inheritance. He who was their inheritance, made abundant provision for his ministering servants—for besides the tithes, God appointed the several cities with their suburbs, some of which were chief cities in Israel—and the people gave them many free-will offerings, and part of the daily sacrifices became the portion of the priests. The duty of supporting God's ordinances, and those that ministered in his service was often afterwards enjoined. When religion flourished in Israel, this law was carefully observed, and it was only under a declining or defective state of piety, that the people withheld the appointed dues. Hence, in the great revival under Hezekiah, we are told that the king "commanded to give the portion of the Priests and the Levites, that they might be encouraged in the Law of the Lord." This is a very important reason which is here assigned for (2 Chron. xxxi.) the discharge of the duty, as the opposite course discourages and distracts the mind, and unfit it for efficient services. No directions were given by Moses to enforce the payment of tithes in a compulsory way; but God threatened to punish those that withheld them, and promised to help those that gave them.—(Prov. 3, 9, 10; Mal. 3, 8, 11.) The New Testament Scriptures also teach us, that it is at once the duty and privilege of all the people of God, to devote a portion of their substance to His service and contribute freely of their means, for the promotion of His glory in the world.—We do not assert that the law of tithes is enjoined in the New Testament, but neither is set aside, nor can any one prove that the principle involved in it is not now binding on the consciences of Christians—namely, that they should devote a tenth part of their income to the service of God. Be this as it may, the duty of liberally sustaining the cause of God is set forth by Christ and his Apostles. The right of the Gospel Ministry to temporal support from those amongst whom they labour is taught by our Lord—in his commission to the seventy disciples, for he says "the labourer is worthy of his hire" (Luke x. 7); they were sent forth without money or provision of any kind, and were taught to expect

support from the people among whom they laboured. Now, if they who only laboured for a short season were thus entitled to support, how much more are stated pastors entitled to support from those congregations to whose welfare they devote the chief energies of their lives? The principle is, however, placed beyond doubt in other portions of the New Testament. The apostle Paul, under the guidance of Inspiration, thus sets forth the law of the Gospel on this subject—(1 Cor. ix. 13, 14.) "Do ye not know that they which minister about holy things, live of the things of the temple. . . . Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." The apostle speaks of the New Testament rule as the same as that of the Old Testament, and as involving the same principle of duty,—(also, Gal. 6, 6; 1 Tim. 5, 17 and 18, with 1 Cor. 9, 8, 10.) If it was the duty of the Israelites to contribute freely according to their ability unto the offering of the Lord, it is equally our duty to contribute as liberally, to maintain and extend the still more perfect economy under which we live. And if God complained of those who withheld the tithes as guilty of "robbing God," will He now hold those guiltless who give little or nothing of the substance to maintain the preaching of the Word and the celebration of Christian ordinances?

In order to secure a proper and adequate support for the ministry, that which is necessary, is to get men and women to be as honest in religious matters, as they generally are in their worldly affairs; or, in other words, that they would pay their religious teachers, of whose services they avail themselves, just as they would do any other individual who labours for them in worldly matters. "The labourer is worthy of his hire" in whatever sphere he is labouring; and it does not alter the thing or lessen the obligation, that the amount is left to their honour and sense of duty. Even men who make no pretension of being guided by religious motives,—consider a debt of honor the most binding." "We are too ready to look upon paying our ministers as an act of generosity, a benevolent action, which may be let alone without the risk of being called dishonest—and we flatter ourselves with the idea, that we must be just before we are generous, and must pay our legal debts, provide for ourselves and our families, and after that, if there is anything over, then we will show our generosity and our benevolence by giving something for the support of the Gospel."—(Free Church Record, Aug. 1852.) This is a great fallacy which hardens the hearts and sears the consciences of men against the most solemn appeals made to them. They forget that this duty is placed first in the Word of God, that the first-fruits of all our increase, or income belong to God; that He claims them as His right, and that they are justly due to his servants. (Levit. xix. 13, &c.)—Christians should place religion among the first necessities of life and among the foremost of those things which they want, and consequently should pay for it in proportion to their other expenditure.

Secondly, The proportion which each should give to the cause of God, and the amounts required for the proper support of the ministry of the Gospel in Canada. It appears evident from the Scriptures, that Christians should not only give, but give a fixed and definite portion of their yearly income to the service of God.—The Jews were required to measure upon an accurate calculation, and pay as a just debt and not as a charity, a specific portion of their property, namely, the tenth of all. But in addition to this, they gave much more, so that as Dr. Duff supposes, they probably gave as much as three times, or about a fourth of their whole income to the service of God. The great principle involved in those regulations of the Jewish Dispensation remains still in force. Yet, as believers under the new dispensation are di-

rected less by exact rules, the duty of liberality in this matter is enforced chiefly by the higher law of love—love to Jesus their beloved master, and love to his cause. No exact proportion is specified, but the general rule of duty is broadly given, and then left to every man's conscience before God, to whom each must give an account of his stewardship. The principles of the New Testament on this subject are set forth in such passages as these: "If ye love me keep my commandments." "He that receiveth you receiveth me;"—the principle of duty to Christ. "Freely ye have received, freely give;"—the principle of gratitude to Christ. "Let every man lay by him in store according as God hath prospered him;"—the principle of proportion. "The Lord loveth the cheerful giver;"—the spirit in which we should give. And finally the result of liberality or its opposite: "He that soweth sparingly shall reap also sparingly," &c. The danger of spiritual leanness is set forth here as the result of a niggardly or churchy spirit towards God's cause. The New Testament rule in giving, is that each should give "according as God hath prospered him;" (1 Cor. xvi. 2.) or according to his means, and not as some think should be the case—that each member of a Church should give alike; but some more, some less, that none need be burdened and none exempt. This same rule of proportion to means was laid down by Moses,—Deut. xvi. 17.—"Every man shall give as he is able, according to the blessing of the Lord thy God—which *He hath given thee*," so that Paul only applies the scripture rule already in force to the Christian Church. No man has a right to repudiate the claims of the Gospel Ministry and say, "I can do what I will with my own," for nothing is his own with regard to God, but all we have is His property, and all are merely his stewards to whom He has given the sole charge, "occupy till I come." This was acknowledged by David when, after making a most liberal provision for the erection of the temple, he exclaims—"Of thine own have we given thee."—1 Chron. xxix. It was on the principle of proportion that our Lord bestowed his highest commendation on the small contribution of the poor widow. He had seen the rich contribute large and munificent offerings, yet they made no sacrifice in doing so. They had not given to God in proportion to what he had given them, hence Jesus says: "Of a truth this poor widow hath cast in more than they all."—(Luke xxi. 1, 4.) not a larger sum in itself, but larger in proportion to her means.—She also gave it cheerfully to God, although it was all she had to depend on at that time.—This was a case of true liberality; it was self-denial from love to God, and her neighbour; and He who saw and knew the circumstances of the widow, and the spirit in which she gave—accorded to her gift a higher commendation than He gave to all the examples of liberality which He witnessed. This case teaches us that while the poor are not exempt from giving to the offering of the Lord, it required more self-denial and a greater sacrifice for them to give, than for the rich. We may also infer from it and the principle of proportion to means—that the rich should give a much larger proportion of their income than the poor.

"A poor widow with a helpless family could not give a tenth of her earnings without taking bread from her children: will any one imagine that a man who has wealth or competency, is required to give no larger a proportion than that poor widow? A poor labourer may be subjected to more inconvenience by giving five dollars, than a man of wealth by giving five thousand. Hence, the greater a man's wealth, the larger must be the proportion of his income which he gives." The contributions of the poor often have a moral power, far greater than those of the rich because of the sacrifice required in order to give. "The widows two mites which were all her living, lifted to the gaze of the uni-

verse and illumined by the Saviour's commendation, have exerted, and will exert a power which no mine of gold can equal." Christ expects the poor as well as the rich to give according to their means. But the rich man should give out of his abundance a much larger amount, as he can do this with the same sacrifice as the poor man, and every one should make some sacrifice for this object, else he will not feel sufficient interest in it. In acting upon this rule of proportion to means, the poor man has no reason to be ashamed of his small offering, and the rich man no reason to be proud of his costly offerings—they are discharging their several duties, and there is a perfect equality between them in the sight of God. The principle, or rule in giving, as set forth in the New Testament, is therefore, that Christians should give freely and cheerfully to the service of God, in proportion to the means which He has entrusted to their care.

Many in the present day believe that the Scripture scale of "the tenth tithing to the Lord," should still be the proportion devoted to his service, and some act upon this principle. Some give over a fourth part of their income, which as we have shown might be easier for a rich man, than the tenth for a poor man. The fourth could only be given where the income is large, or the expenses small, but in general, it is desirable to come as near to the former standard as possible. If this were generally done, which would be still far below the Jewish standard of giving, then probably five times as much would be given as there is now given in Christian lands, the cause of God would be abundantly sustained, and the kingdom of the Redeemer, rapidly and widely extended. Some men of large property imagine they do give according to their means, because they have not much on hand, and they are not accustomed to keep accounts of the actual value of all their produce. Farmers should give more when the price of wheat is high, as of late years, than they formerly gave. For example, when a farmer gave ten bushels of wheat, he should give at least as much or more now; but the amount in cash would probably be three or four times as much as he formerly gave. Many are yearly adding largely to their wealth, and yet withhold God's dues, because they imagine they have little or nothing to spare as yet, and perhaps intending to do something for the cause when they have amassed a certain amount of property. They forget that it was from God they received their health, strength and ability to prosecute their labors, and thus to increase their property,—("the blessing of the Lord it maketh rich and addeth no sorrow,"—and that He can and may at any moment deprive them of all their advantages if they refuse to obey his commands, to give yearly to His cause. If it is important that men should be honest in their dealings with their fellow men, how much more so in their transactions with the King of kings. The influence of liberality and penuriousness upon the character and destiny of children is very great. Avarice often ruins them even for time. It unfits them for managing wealth wisely, and frequently when they obtain it, they run into the opposite extreme, and become spendthrifts. The neglect of this duty for the sake of amassing for children, is the worst possible policy for their happiness. It often brings a curse upon them. Besides Solomon says "No man can tell who shall be after him, a wise man or a fool," and hence, also, the folly of hoarding up wealth at the expense of conscience and duty to God. The best way to secure the prosperity of children, is to seek for them the divine guidance and blessing, and to teach them by example and precept, their duty to God—to fear, to love, and to serve Him with their lives, their means, and their efforts. This course will secure the divine blessing, and that will be of greater value to them, than could be all the hoards which misers ever gathered. Besides such a course will form habits of industry and economy, which

will insure them honourable success in life; with both the disposition and ability to give liberally to the cause of Christ.

In another communication we shall endeavour to make a practical application of these principles.

ALPHA.

Office of Ecclesiastical and Missionary Record, &c.

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

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, FEBRUARY, 1856.

SUPPLY OF YOUNG MEN FOR THE MINISTRY.

To every intelligent and reflecting member of our Church it must be evident, that the ministry for Canada must be of native growth. We do not, of course, mean that we undervalue such supply as we may receive from the mother Church. We would rather rejoice to see this supply increasing, and would hail with cordial welcome additional labourers coming out to cast in their lot with us. But we simply mean, that the circumstances of the case,—the wide spread and continually increasing destitution here, and the limited supply we receive from the parent churches,—shut us up to the conclusion, that, in order to have our vacant congregations and stations soon planted with efficient labourers, we must, depending on the blessing of God, set ourselves to the work of seeking out suitable young men amongst ourselves, who may be trained and fitted for taking their place in the ranks of Christ's servants. Nearly a hundred labourers could be immediately employed, and the work could never possibly be overtaken at the rate of four or five or six additions to our numbers each year, from the churches in the mother country. Even with such a supply as this, our vacancies would, instead of diminishing, be all the time increasing, from the advancement of the settlement of the country. We are shut up, then, by the circumstances of the case, to a native ministry.

We have many pious members whom God hath surrounded with promising and intelligent sons. Could these parents more effectually promote the good of the church and of their country, and the glory of God, than by devoting some of their sons to the service of their God and Saviour? May

they not be robbing God, and robbing the church too, by keeping them back? But let us not be misunderstood. We do not mean to recommend that parents should determine that some of their sons should be ministers, without regard to their fitness for the work, or even to their inclination towards it. There has been too much of this in former times, and this has, no doubt, been one of the means of introducing into the church those, who would have found more congenial employment in other professions. There must be a willing mind, a disposition of mind towards the ministry. There must be special qualifications of an intellectual as well as of a spiritual character.— There must be a deliberate and enlightened choice of Christ's yoke and the service of God, and a willingness to encounter difficulties and trials for Christ's sake. There must be a deep and constraining love to Christ and to the souls of men, and a willingness to spend and be spent in the service of the Saviour. But christian parents may do much, instrumentally, with reference to their sons, whom they would wish to see serving God in the Gospel of Jesus Christ. They may solemnly and in the exercise of faith devote them to the Lord, even from their birth, as Samuel was devoted. They can pray to Him who has the hearts of all in His hand. They can in countless ways influence their minds. Now we would earnestly call upon christian parents amongst ourselves to lay this matter to heart, and to look to their own responsibility. The work is in a measure standing still, spiritual destitution is extending, and souls are perishing. Will not those who truly feel an interest in the Redeemer's cause, seek to help it in its time of destitution?

We are glad to know that the numbers of young men who are offering themselves for the ministry are increasing. A few years ago the number was on the decrease. In Britain as well as in America, there was a marked decrease.— But now there is a change. We observe that at most, if not all, of the seminaries in the United States, the numbers are very decidedly larger than they were two or three years ago. In our own College there has also been an increase.— We earnestly trust it may continue. In order that it may do so, there ought to be earnest prayer to the Lord of the harvest, that he would send forth labourers to his vineyard. There must be also decided and systematic action by our Presbyteries. We observe that in one Presbytery, a Committee has been appointed for the express purpose of looking out for young men who may be brought forward for the ministry. This is a step in the right direction. We should like to see an active committee in each Presbytery attending to this matter. It ought to be taken up in earnestness.

We have another word to say to those whom God may have blessed with worldly means.— In no other way perhaps could they do so much for the cause of Christ as by giving a part of their substance to assist promising youths in preparing themselves for the work of the ministry. Money thus expended might do incalculable good, and bring forth much fruit to the praise

and glory of God. We would therefore point to this as a most interesting and useful channel for their christian beneficence. They may be thus instrumental in bringing forward to the work some who may prove, by the divine blessing, most devoted and successful labourers in the work of the Lord.

CLERGY RESERVES—THE COMMUTATION.

Although, in common with most of our readers, we were miserably disappointed with the so-called settlement of the Clergy Reserves, we hoped that it would not be necessary again to call attention to it. But lately, circumstances have been brought to light which compel us, from a regard to truth and righteousness, to refer to the subject. We allude, of course, to the disclosures lately made, and which have been adverted to by most of the secular papers, as to the way in which the commutation was effected in the case of the ministers of the Established Church of Scotland. From these disclosures, it would appear that the ministers of that church had been for several years in receipt of an annual stipend of one hundred and twelve pounds, ten shillings, while in transacting with Government about commutation, they individually declared their income from the Reserve Fund to be one hundred and fifty pounds. It is true, after the Clergy Reserve Bill had been introduced into Parliament, indeed we believe after it had passed, the managers of the Fund sent a supplementary draft of thirty-seven pounds ten shillings, in order to make up the sum of one hundred and fifty pounds, for one year. But after having read the official papers which appeared in the *Globe* of the 17th January, we cannot but think that this was simply for the purpose of making it appear that their income was one hundred and fifty pounds, while their real income undoubtedly had been only one hundred and twelve pounds ten shillings. We defy any impartial person to read the official documents, and come to any other conclusion. How the parties interested can reconcile the real facts with the declaration that they were in receipt of one hundred and fifty pounds, we cannot tell. For the sake of public morality, which would be fearfully outraged were the facts really as they appear at first sight, we do hope that some better defence will be made, than any which has as yet been attempted. It was pitiful enough, and sickening enough, to see the deception which unquestionably was practised by those who, in the Halls of the Legislature, carried through the commutation scheme. But it would be infinitely more so to find ministers of the gospel descending to means which no honorable man of the world would resort to in the management of his own private affairs. Too often is it said that Public Bodies have no conscience. But individual Ministers of the Gospel ought, above all men, to act in strict accordance with the dictates of conscience and the principles of truth and right.

We looked on the endowment of the church, under the circumstances in which it took place, as no real benefit to it, so far as its life, or even

its growth and extension were concerned. If the facts are as they are stated, not only would it be no real benefit, but a positive curse. It is true, the political friends of the church in question might congratulate themselves on their shrewdness and the success of their schemes.— But good men would mourn, and the blessing of God could not be expected or asked on actions of such questionable propriety.

We trust the matter will be fully investigated. For the sake of public morality, this is imperatively called for. Government, we trust, will give every facility for an investigation, which unquestionably will be asked when Parliament assembles.

We had written thus far before we saw the defences which have been put forward by the Rev. Dr. Cook of Quebec, and H. Allan, Esq., of Montreal, Secretary to the Clergy Reserve Commissioners of the Church of Scotland.— Dr. Cook's statement, which is the *more* full and frank, is to the effect that, in point of fact the ministers received only £112 10s, but that it would be unfair for certain reasons, which it was his business to press on the Government, to commute for the sum. The reasons referred to are thus stated by Dr. Cook himself:—

"The ground on which those who conducted the commutation for the ministers of the Church of Scotland, claimed that they should be permitted to commute for a larger sum than £112 10s, although that was all that was actually received in the course of 1853, was simply this, that they were entitled to more—that according to the opinion of two former Attorneys General, it was the duty of the Clergy Reserve Commissioners to distribute the revenue of each year, among the ministers of the year—that having no fixed salary assigned them, unvarying from year to year, they were legally entitled to a fair proportion of the year's revenue—that in point of fact, that was what was really assigned to them—and, that if at any time, either through the caution of the Clergy Reserve Commissioners, or in consequence of a general understanding amongst all parties, and for the extension of the church, a certain portion of the year's revenue were retained; it would be a grievous hardship to make the ministers suffer for what, in the former case, was no fault of theirs, and in the latter an act of liberality."

Allowing, however, what Dr. Cook says, the fact still remains, that whatever the ministers may have considered themselves entitled to, the yearly stipend was in reality, £112 10s, while the declaration transmitted to Government attested that the ministers were severally in receipt of £150 per annum.

It appears pretty evident that the object was to obtain as large a share of the Clergy Reserve Fund as possible, in order that there might be some endowment for ministers settled subsequently to the passing of the Act. Had the ministers really considered that they were fully entitled individually to £150, it is not very likely that they would have been satisfied with £112 10s, henceforth. But yet according to their own official documents, the first charge on the fund, which has been amassed by the commutation process, is not £150, but £112 10s. The matter we trust will be fully examined when Parliament assembles, and we shall be glad to have

some more satisfactory account of the matter than we have yet seen.

We can truly say that we have reluctantly touched upon the subject, but have felt impelled by a sense of duty to make these remarks.

SLAVERY.

Report of New York General Association, and Letter in Reply, by a Congregationalist Director.

We have read with attention the Report of the "New York General Association," republished in Canada, by Mr. Linton, of Stratford, who certainly spares no expense in diffusing information on the subject of Slavery; and we have also attentively perused "The Tables Turned," being a letter to the Association, by a Congregationalist Director, reviewing the Report drawn up by the Committee of the Association. The Report refers to five religious societies, viz: The American Board of Commissioners for Foreign Missions; The American Missionary Association; The American Home Missionary Society; The American Tract Society; and lastly, The American Sunday School Union. It is principally to the American Tract Society that the Report refers. Not that all the other Societies alluded to are exonerated from censure, with regard to their action in the matter of Slavery. The American Sunday School Union especially, is stated to pursue a policy on the subject of Slavery, identical with that of the American Tract Society. But the remarks contained in the Report are chiefly directed to the action of the Tract Society. The two principal charges brought against the Society, are, the alteration and suppression of expressions intended to bear testimony against slavery, and the studied avoidance of the subject in the numerous and varied publications of the Society. In proof of the first charge, reference is made to three publications, which have been re-published, at one time or another, by the Tract Society, viz: Cotton Mather's "Essays to do Good; Joseph J. Gourney's "Habitual Exercise of Love to God," and the "Memoir of Mary Lundy Duncan." After a careful perusal both of the Report and of the Review, we are of opinion that the reviewer has not, after all, turned the tables so completely as he appears to think, or perhaps he has turned them a little too far, so that in reality the position is not materially changed.

Our space will not allow us to enter fully and minutely into a review of both publications. We recommend our readers, however, who feel interested in the subject, to procure them, and read and judge for themselves. But a single remark we cannot forbear making on the subject of the alteration of Mary Lundy Duncan's Memoir.—The Tract Society's edition of the Memoir is published as "abridged;" and the publishing committee stated in their announcement of the work, that it was "entrusted to the committee by the esteemed author, to be abridged for circulation by the Society, that it might thus be borne to thousands whom it would not be likely to reach in booksellers' channels." The defence

of the Tract Society, then, rests, partly at least, on the ground, that the omission of passages was sanctioned or permitted by Mrs. Duncan. But an extract from a letter of an officer of the Society, dated Edinburgh, 1853, (which extract is brought forward by the reviewer, as evidence in his favor,) most certainly suggests the idea, that the author must have felt dissatisfied with the liberties taken with her work. The extract to which we refer, is in the following terms:—"I called on Mrs. Duncan last night, with the Rev. Mr. P. She received me kindly. When speaking of the Memoir of her daughter, the topic being introduced by Mr. P., I said to her, 'Mrs. Duncan, if it is your wish that your daughter's Memoir should cease to be circulated in the Tract Society's channels, in its present form, I will use what influence I have with the committee, to secure its immediate suppression. However desirable it may be for the great purposes for which it was written, to continue its circulation, and whatever good to souls may be effected by it, I am confident that the committee would lay it aside, if it is your deliberate desire.' 'By no means,' was her reply, substantially, 'I should have preferred that my daughter's views of West India Emancipation had been retained; but as it is, I hope it will do good, and I am satisfied.'"

We must say that, to our mind, the Reviewer himself here gives us sufficient evidence of the fact, that Mrs. Duncan had not been satisfied with the suppressions. Leaving out of view her words in reply to the Tract Society officer, the words of the officer himself to Mrs. Duncan, irresistibly lead to the inference, that Mrs. Duncan had complained of the treatment which the Memoir of her daughter had received. Otherwise, the proposal to have it suppressed, appears most extraordinary, and altogether unaccountable. The impression left on our mind is, that Mrs. Duncan had felt aggrieved because her daughter's views on some of the phases of slavery had not been retained, although she did not require the suppression of the work. The same impression, we think, will be made on most of those who read the "Tables Turned."

The Reviewer afterwards takes up the charge of avoidance, and endeavors to establish the propriety of the course adopted by the Society, on this ground among others, that the slavery question is of a political and exciting nature. This ground is not tenable. Might not the slavery question in Great Britain have been called political and exciting? But this did not silence the voice of those Christian men, who saw the moral evil of the thing, and were striving, with the help of God, to have it removed. It is the easiest thing possible to get up a cry against any movement of a moral or religious tendency, that it is political and exciting, and must therefore be let alone by Christian churches and societies. But this is to succumb to the world, to lay Christian principle in the dust, that mere worldly power and violence may rudely overbear it. Worldly men often tell the church that she must not interfere with any thing that is not purely religious. But this is not the principle of the word of God.

The voice of the Church, and the action of Christian principle must be directed to evil, wherever it exists. Calmly but resolutely is every system of vice to be assailed with the sword of the Spirit, which is the word of God. May the day soon come, when the influence of the Church and of Christian principle shall be brought to bear on American Slavery, and on every system of vice, whether in Canada or the States, or in any other land, and when every sinful system shall be swept away.

PROHIBITORY LIQUOR LAW.

Now that the time for the meeting of Parliament is approaching, we trust the friends of temperance and sobriety will not be idle. Every additional year, yea, we might say, every day brings fresh proofs of the lamentable prevalence of intemperance, and of the sad train of crimes, evils, and woes, which it carries along with it. The indiscriminate sale of intoxicating drinks, must be held as the main cause of the prevalent intemperance which curses our land, and of all the evils which flow from it. It is high time that an effectual restraint were applied, and that the evil were met at its source. The suppression of the traffic should be the great object of all who would desire to see the foul blot removed from our country. Let petitions be sent in from every congregation and locality as early as possible. We would remind ministers and sessions that the Synod has again and again recommended such petitions to be transmitted. The great object was all but secured last session of parliament. Let a determined and united effort be again made, and the victory may be gained, and the demon of intemperance cast out from the midst of us.

The friends of temperance, in transmitting their petitions, may commit them to their own representatives, using all means to interest them in the important movement.

THE RECORD.—We regret being unable to furnish subscribers with the first two numbers of the present volume, the supply being exhausted. Those who are in arrears are earnestly requested to remit the amount due. Small remittances may be made in Postage stamps, and larger in Post Office orders.

KNOX'S COLLEGE FUND.—We trust all our congregations are taking up their contributions in behalf of this institution, the funds of which greatly need assistance. Our friends must remember that we do not now receive the £300 from Scotland, which for several years we received. An attempt must be made to make up that sum amongst ourselves. We have the ability if we have only the willing heart.

ARRIVAL OF REV. DR. DUFF.—It is with sincere pleasure that we learn that Dr. Duff has safely arrived on the shores of India. In a letter written from Bombay to the Rev. Dr. Tweedie, he presses with his characteristic earnestness the urgent need of more missionaries.

KNOX'S CHURCH, HAMILTON.—The members and adherents of this congregation presented their pastor, the Rev. R. Irvine, with a purse containing fifty pounds, ten shillings, as a New-Year's Gift.—*Com.*

DUNDAS.—The Rev. M. Y. Stark was presented on the 25th December, by his congregation, with a token of their good-will and attachment, in the substantial form of a purse containing about two hundred and fifty dollars.—*Com.*

REV. JAMES GLASGOW, MISSIONARY AT SURAT.—The University of Princeton, N. J., have conferred on the Rev. J. Glasgow of Surat, India, the honorary degree of D. D. Dr. Glasgow is one of the first missionaries sent out by the Irish Assembly to India. He is the author of about twenty volumes and translations.

DEATH OF REV. N. BETHUNE.—We have just received, before going to press, the mournful intelligence of the death of the Rev. N. Bethune of Thamesford, which took place on the morning of Friday, 25th ult. Mr. Bethune leaves a widow and one child to mourn his loss. May his sudden death be sanctified to his congregation and his surviving brethren.

KNOX'S COLLEGE—CLASSES AND STUDIES.

For the information and satisfaction of the numerous friends who are interested in this Institution, we publish the names of the students at present attending the different classes, and an account of the studies they are pursuing, as furnished by the Professors and Tutor.

CLASS LISTS, 1855-6.

Preliminary Department.

William Elliot, A. Fortune, George Morris.
First Year.

Thomas Kellough, James McGregor, Lachlan Cameron, John Thompson, Henry Gracey, William Sinclair.

Second Year.

B. Kerr, Donald H. Fletcher, John Eadie, Walter Coulthard, Finlay McCuaig, George Bremner, James McEwen.

Third Year.

James Robertson, Wm. Millican, Alexander Matheson, Donald McVicar, Robert Leask, Jas. Greenfield, James Campbell, James Hanran, Archibald Stewart, Alexander McKay, Alexander Fraser, William McKay, Neil McKinnon, (absent), Donald McLean, Adam McQueen.
The last two are also in the first year's Theology.

First Year's Theology.

Daniel Clark, Thos. Fenwick, Wm. Lohead, Archibald McDiarmid, Alexander McDonald.

Second Year's Theology.

James Whyte, James Thom, Nathaniel Paterson, Peter Duncan, James Blount, Archibald Currie, D. Anderson.

Third Year's Theology.

Jas. Cameron, John McMillan, John McKay, John McRobie, George Cuthbertson, William Forrest, William T. McMullen, Alex. Young, John Straith.

Matriculated at the University.

James Ross, Peter McDiarmid, Donald Fraser, Thos. McNaughton, Jas. Mitchell, Wm. Brown.

SENIOR THEOLOGY—BIBLICAL CRITICISM—CHURCH HISTORY.

These several studies are superintended, as before, by one Professor, the Rev. Dr. Wilkie. The students of the second and third years (Theological) form a united class, in each of the above departments; except on one day of the week, when the students of the second year meet, and exercise apart on the elements of Sacred Criticism. The latter arrangement is designed to bring up the younger division of the class towards the point already reached by the seniors, so as to accompany them on the other days in the Hermeneutical studies common to both. On four days of the week they meet together, for two hours consecutively; the one hour being devoted to Systematic Theology; the other, nearly alternately, to Church History and Biblical Interpretation. At the Church History hour, which occurs on Tuesdays and Fridays, the united class is also joined by the first year's Theological students; so that on these occasions all our young Theologians meet together. And, as in previous years, a monthly meeting, of a more practical and devotional nature, takes place on Saturdays, at which a still larger rallying occurs; all the members of the College being present, Professors, Tutor, and students. In Colleges possessing a fuller staff of teachers, of course the classes would be divided, so as to keep those of each year by themselves, and to allow the prelections of the Professor, to be strictly adapted to the various stages of progress. Perhaps the advantage of this is more apparent than real, after young men have passed the department of "the Evidences." At all events—besides the necessity in such a case as ours—any disadvantage attending the junction of second and third year students, is felt to be counterbalanced by the greater scope for emulation and sympathetic ardour, where a tolerable number go on together, than where associated in minutely subdivided groups.

But thus much of "Forms." As to the substance of the work—attention has been given in the Systematic Divinity to some of the most vital doctrines—the Covenant of Redemption—the Person and offices of Christ—the Atonement (orthodox and middle schemes)—impetration and application of spiritual benefits—Union to Christ—Faith—(Pelagian, Semipelagian, Neonomian, Antinomian, views refuted)—Augustine on "Grace," read in this connection—and Confession of Faith explained—being in a sort our Text Book.

A "Monday" hour has been dedicated, fortnightly, to Pulpit Readings or Elocution—alternating with Pastoral Theology; to which last, besides, a Saturday hour is occasionally allotted—the Greek of 2nd Corinthians being read, as suggesting appropriate examples of the pastoral spirit and duties. The reading of the original Scriptures, (Greek and Hebrew) more exegetically, is part of the business of the Biblical Criticism hours, alternating with the use of Horne's Introduction, as the text book of the Hermeneutic class. Students' Discourses are submitted to criticism, weekly; and exercises are occasionally pre-

scribed in the way of written questions, both in the Theology and Ecclesiastical History departments, to which the returns in written answers have been most punctual, and, for the most part, satisfactory. (Moshelm is our Text Book in the latter class.) The Professor has been particularly gratified by the extensive knowledge of the History of the Reformation, brought out in answer to a large series of queries on the sixteenth century, recently proposed by him. These papers it was his agreeable work during a part of the Christmas recess, to inspect and criticise. On the whole, he is pleased with the attention manifested in all the departments; and if the application to business, during the remaining half of the session, shall equal, but still more, if it shall surpass that of the lapsed months, there is reason to anticipate valuable results, by God's blessing. It may be hoped that as many as *eight* of the senior students will be ready against the coming summer, for license, as probationers for the pastoral charge. And it must be gratifying to all friends of our Institution, and of our Church, to perceive on the preparatory forms, already so well occupied, the pledge of their places in the Hall being supplied by fresh candidates, and the token that our prayers to the Lord of the Harvest are not in vain—that He would thrust forth other labourers into His harvest. Let such prayers still be offered "without ceasing!"

THE FOLLOWING IS AN ACCOUNT OF THE CLASSES UNDER THE CHARGE OF PROFESSOR YOUNG.

I. The Junior Philosophy Class has entered upon the study of Logic and Mental Philosophy; using as text books Whately's Logic, Reid's Essays on the Intellectual Powers, and the works of Sir William Hamilton. Frequent exercises are prescribed, which are designed partly to train the students in composition, and partly as a means of enabling them to form accurate conceptions of points which have been under discussion in the class. The following are examples of the subjects on which *short* written papers have been required from all the students.

1. The distinction between Mediate and Immediate Knowledge.
2. The meaning of the maxim, "Cogito Ergo Sum."
3. Show that some cognitions must be immediate.
4. Explain DesCartes' Theory of Perception.
5. On the supposition of External Objects not being perceived, can any valid proof of their existence be given?
6. Explain Reid's Doctrine of Sensation and Perception, distinguishing between Sensation and Perception, and pointing out their mutual connection.
7. On the Criteria of First Truths.
8. Are Reid's statements, that perception involves a conception of the object perceived—that the connection between perception and sensation is arbitrary—and that distant objects are perceived—consistent with the doctrine that perception is immediate?

II. The Senior Philosophy Class, after finishing the subject of Perception, have been occupied

with the study of Imagination, Memory, and Generalization; Reid's Essays being the text book used, though the doctrine taught by the Professor is widely different from the views of Dr Reid.

The members of this Class are requested to write Essays, which are for the most part longer and more elaborate than the brief compositions of the students in the Junior department.

III. The Junior Theology Class has been engaged partly in studying the Evidences of Natural and Revealed Religion, and partly in the critical reading of selected portions of the Old Testament scriptures. Butler's Analogy, Part I, has been minutely and thoroughly studied. The students are required from time to time to give in skeleton sermons which are examined and criticised by the Professor. All the students have given in exercises of this kind on the following subjects:—"I am the vine, ye are the branches"—"Continue ye in my love"—"Let the wicked forsake his way," &c.

Professor Young, as on former years, has a Bible Class for students every Sabbath morning. The first Lesson to the Thessalonians has been gone over at this Class; and the Second Epistle is about to be commenced.

MR. SMITH'S CLASSES.

The first and second Classes attend Geometry and Algebra, and have studied the 1st and 2nd Books of Euclid, and as far as Single Equations in Algebra (Colenso's).

The first Junior Class in Latin have read the first 20 chapters of the 1st Book of Cæsar "De Bello Gallico," and 350 lines of the 1st Book of Virgil's *Æneid*, and 1st 5 chapters of 1st Book of Xenophon's *Anabasis*, and have commenced Homer's *Iliad*.

The Senior Class (2nd) in Latin, the 1st 17 chapters of 1st Book of Livy, and have commenced to read the 3rd Book of the *Odes* of Horace, and in Greek, Homer's *Iliad*, Book 1st, and "Atys" and "Adrastus" "Arion" "Croesus and Solon" from Herodotus. Both Classes write exercises in Arnold's Greek and Latin Prose Composition. The Juniors also attend a class for English Grammar, weekly. Besides the regular classes, the Juniors read a chapter in the Gospels, on Saturdays, and the Seniors one in the Epistles, from the Greek Testament. Those in the Preliminary Class study Latin and Greek Grammar, and Arnold's 1st Latin and Greek Books, with Algebra, and Geometry, and English Grammar.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

EVANGELIZATION OF TURKEY.—A public meeting was lately held in Edinburgh, for the purpose of explaining the state and prospects of christianity in the Turkish Empire. A deeply interesting address was delivered by Rev. A. Thomson, missionary at Constantinople.

CHURCH EXTENSION IN GLASGOW.—It is proposed to erect for the Rev. Dr. Buchanan, a new church, which will be in connexion with the proposed College.

MISSION TO THE HOLY LAND.—The Rev.

Thomas Wright, of the Free Church, Swinton, and the Rev. Dr. Bonar, of Kelso, have left the country for the purpose of proceeding to Egypt, and subsequently to the Holy Land. Their principal object is to examine what is called, "The Written Valley," in the wilderness near Mount Jabul. As the writing has never been deciphered, Mr. Wright takes out apparatus for taking an accurate copy.

SCOTTISH REFORMATION SOCIETY.—The annual meeting of this society was lately held in Edinburgh. From the Report it appeared that twenty-two towns had been visited in the course of the year, and 161 different services been conducted with special reference to the Papacy.—Drs. Hegg and Cunningham, and other distinguished speakers took part in the proceedings.

SUSTENTATION FUND.—Vigorous efforts are being made to raise the Sustentation Fund so as to afford to each minister a stipend of £150.—In Edinburgh, the prospect of raising the required proportion is encouraging.

PROSPECTS OF PEACE.—The prospects of peace are not very bright at present. Perhaps the fall of Kars may render Russia more obstinate in maintaining the struggle. Little is being done in the Crimea. But it is said that immense preparations are being made for the ensuing campaign, especially in the Baltic.

MEETING OF PARLIAMENT.—Parliament will assemble in a few days for business. Public attention will be intently fixed upon the proceedings. It is to be hoped that the members will breathe a freer atmosphere in Toronto than they did in Quebec, and will manifest greater independence and a less desire to play into the hands of the Priests.

ARCHDEACON DENISON.—A writ of *Mandamus* has been issued from the Court of Queen's Bench to the Archbishop of Canterbury, requiring him to show cause why he should not proceed to the trial of Archdeacon Denison for his Romanist opinions and teaching. The Archdeacon is applying to his friends for funds to assist him in carrying on the legal proceedings.

PROFESSOR JOWETT.—Professor Jowett of Oxford has been avowing opinions at variance with the evangelical doctrines on the subject of the atonement, and has been called upon by the Vice-Chancellor of the University to resign the Articles of the Church of England. Two members of the University have made a formal complaint against Professor Jowett's books.

ST. BARNABAS' CHURCH.—Dr. Lushington has decided against the introduction of the stone altars, credence tables, and other Popish symbols that have been introduced into this church.—This is regarded as a triumph by the Evangelical Party.

THE BIBLE BURNING IN IRELAND.—Father Petcherine and the other Redemptorist Fathers have been acquitted of the charge of burning copies of the scriptures at Kingston, although most of those acquainted with the circumstances appear to believe them guilty. A correspondent in a private letter which we lately received, says in regard to these foreigners "they have excited wherever they have gone a spirit of intense and

fierce fanaticism which will not be soon allayed."

A FAMILY OF JEWISH CONVERTS.—The Rev. V. Herschell was lately ordained in London, a Minister of the Church of England. Of this family there are now five brothers in the Christian Ministry, two in the Church of England, and three in other denominations.

CHURCH EXTENSION IN LONDON.—The members of the Church of England are making strenuous efforts to extend the influence of their church in London where it is comparatively feeble.—An attempt is being made to raise half a million for this purpose. To this fund there are subscriptions of large amount, including some of £10,000 and one of £5000 from the Bishop of London.

MUNIFICENT DONATION.—R. A. Macfie of Liverpool has, it is said, given £1000 in aid of the Presbyterian Missions in China. The same gentleman lately gave a like sum for the India Missions.

THE LATE VISIT OF THE KING OF SARDEGNA.—The visit of the King of Sardinia excited much interest, and was the occasion of a great many addresses being presented to His Majesty. His answers were frank and hearty. The following sentence occurs in a reply to the address adopted at a public meeting in Edinburgh, the reply being from the Sardinian ambassador: "Your address farther expresses the hope that His Majesty may extend to his subjects of all creeds, the same privileges which have been conceded to the Vaudois. I am happy to inform you that your wishes in this respect are already accomplished. The King Charles Albert, in emancipating the Vaudois, desired to extend this measure, not only to the Protestants of all denominations, but even to the Israelites, who in his dominions enjoy in common the same rights, civil and religious."

The communication, of which the above is an extract, contains an expression of disapprobation of language used in the Edinburgh address, with reference to the Church of Rome.

NOTICES OF PUBLICATIONS.

DUNELLAN MANSE; or the Times and Trials of the Disruption. By Mrs. B. Patterson, author of "Sister Agnes," &c. T. Nelson & Sons, London, Edinburgh, New York, and Toronto.

The talented and highly esteemed writer of this work has already secured the approbation of the public, by previous productions. This new work will, however, raise her to a still higher position. It is, as its title indicates, a tale of the Disruption, and illustrates very graphically many of the incidents and trials, both public and of a more private nature, connected with that great event. Indeed we are told in the preface, the tale is not by any means purely fictitious, but describes many real incidents and characters. We understand the work has had an immense circulation in Scotland, and we trust it will be widely circulated also on this side of the Atlantic. In Scotland it will, we hope, have the effect of directing public attention anew to the claims of those who made such sacrifices for conscience sake; while here, and wherever it is circulated,

it cannot but have the effect of exhibiting high Christian principle in an interesting and attractive light, and convincing all impartial readers of the reality of religion.

DAILY DUTY: a Book for the Nursery, Fireside, and School, with recommendatory preface, by the Rev. W. K. Tweedie, D. D. T. Nelson & Sons, London, Edinburgh, New York and Toronto.

This little volume is just the book which parents can with safety and confidence put into the hands of their daughters. Its range is most comprehensive, referring indeed to every thing connected with the duties of life. It is written in an earnest, affectionate, and engaging style.—The chapters are short so as not to be tedious.—Altogether, it is a little work which, especially to Christian parents, cannot but be highly acceptable, as we are sure it will be highly useful. It has our warm recommendation.

WELCOME TO JESUS: By the Rev. James Smith, author of "Daily Bible Readings," &c., T. Nelson & Sons, London, Edinburgh, New York and Toronto.

This little work consists of a series of short chapters, illustrating some scripture texts, and all concentrating to one point, viz: leading a sinner to close with, and embrace the Saviour freely offered in the Gospel. It is plain, earnest, and pointed, and is well adapted for general circulation.

THE TABLE-TALK OF JOHN SELDEN; with notes by D. Leving, L.L. D. Edinburgh: Thomas Constable & Co. Toronto, J. C. Geikie.

Selden, an eminent lawyer and writer, and one of the most learned men of his age, was born towards the close of the sixteenth century.—After spending some time at Oxford, he studied law in London, and was afterwards called to the Bar. Much of his attention was given to the study of history, and especially the history and antiquities of his own country. He represented Oxford in Parliament, and bore a prominent part in the public affairs of the country, manifesting an enlightened love of liberty.—He died in 1654. His Table-Talk was published after his death by his amanuensis. In this work some sentiments will be found which many will not approve, but it must be remembered, that only fragments of his conversation have been preserved, and that his amanuensis may have in some instances misunderstood, or unintentionally misrepresented his sentiments.—The work was highly esteemed by Dr. Johnson, and will be found entertaining and instructive.

BRITANNY AND LA VENDEE; Tales and Sketches, with a Notice of the Life and Literary Character of Emilio Souvestre. Edinburgh: T. Constable & Co. Toronto: J. C. Geikie.

This volume forms one of the works published by Constable & Co., in their "Miscellany of Foreign Literature." These sketches are written with great talent, and are well fitted to illustrate the peculiarities of character, and social condition of the Vendéans, and to throw light on the struggles which that interesting people so nobly maintained.

ATHENS AND THE PÆLOPONNESUS; with Sketches of Northern Greece. From the German of Hermann Heitner. Edinburgh: Thos. Constable & Co. Toronto: J. C. Geikie.

This is another volume in the series of Constable's "Miscellany of Foreign Literature," and it is one which will be read with deep interest by the scholar. The author describes, in a graphic and interesting style, Athens both ancient and modern, and gives much valuable information in regard to the state of modern Greece, as well as in regard to the monuments of ancient Greece. The author visited Greece in 1822. It is an exceedingly readable volume, and may be regarded as a good specimen of the series.

NELLIE OF TUNRO. By the author of "Vara," or the Child of Adoption. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

"Vara," the former production of the author of this volume, was very favourably received, and we mistake if the present volume does not meet with a still more acceptable reception.—The characters are drawn with great skill, and the interest kept up through the entire narrative. The writer has evidently an intimate acquaintance with human nature, as well as Christian principle and character, and has the power of delineating the character and exhibiting the various peculiarities which appear among professing Christians, in a most striking manner. The volume will, we doubt not, be read by many with great interest, and not without benefit.

THE CHILDREN'S PAPER. Toronto: T. Nelson & Sons.

In our last number we directed attention to this interesting and useful publication. We have since received the January number, and find our anticipations in regard to it fully realised. We trust it will be widely and generally circulated, not only in our cities and towns, but in the more remote settlements, where it cannot fail to be a most welcome visitor. It would be an easy and interesting way of doing good, for some of our more wealthy citizens, to send a dozen or more to some Sabbath School in the back woods.

PRESBYTERIAN SABBATH SCHOOL VISITOR. Philadelphia: 265, Chesnut Street, Presbyterian Board of Publication.

The *Visitor*, which is published fortnightly, is specially designed for the benefit of Sabbath-school scholars. The numbers which we have seen impress us with a high sense of its excellence. Sabbath-school teachers may find in it much that is instructive and useful, on the subject of Sabbath-school instruction, and may find it also a useful auxiliary in securing the attention and gaining the confidence of their young pupils. It may be obtained through Rev. A. Kennedy, London, C. W.

THE LEISURE HOUR; a Family Journal of Instruction and Recreation. London: Religious Tract Society.

This periodical has been in existence for some years, and is admirably adapted for the purpose of Family reading. It has maintained its high

position of excellence, and is even advancing, instead of retrograding. There is another most excellent publication issued by the Tract Society, viz: "The Sunday at Home." Both these publications are entitled to all confidence, and are calculated to be peculiarly useful. In this country they can be obtained in most of our cities and towns, at the Tract Depositories.

THE CANADA TEMPERANCE ADVOCATE. Montreal: J. C. Beckett.

This veteran, in the good cause of Temperance, appears in an improved form, and promises to sustain with honor and efficiency the high position it has secured by many years of active and useful service. We cordially recommend this useful periodical, as one well entitled to the confidence and support of all the friends of Temperance.

THE CANADIAN MESSENGER AND JOURNAL OF MISSIONS. Montreal: J. Dougall.

This exceedingly cheap periodical contains a great amount of useful and interesting reading, in connexion with the progress of Christian Missions in the various parts of the wide field. We are glad to learn that it is obtaining an extensive circulation. Its catholicity should secure it a welcome throughout the various branches of the Christian Church.

MISSIONARY INTELLIGENCE.

From the Home and Foreign Record of the Free Church.

CALCUTTA.—The communications from Calcutta, refer to a young Brahmin who came to the Missionaries, desiring baptism, but who yielded to the solicitations of his relatives, and went away with them, cherishing, it is believed, the hope of being allowed to come back again,—a hope however which may never be realised.—How much do such individuals need an interest in the prayers of God's people.

The following account is given of a general Missionary Conference:—

GENERAL MISSIONARY CONFERENCE.

This week has been signalised as an epoch in the history of Christian missions in India, by the meeting in general conference in Calcutta of missionaries from every, even the most remote parts of Bengal. We are about fifty in number, representing the Church, the London and the Baptist Missionary Societies, and the Established and Free Churches of Scotland. There was a review of the results and success of missionary operations in Bengal,—and here, I rejoice to say, four of the most venerable and oldest missionaries, one after the other, rose and expressed their hopes and expectations of the progress of the gospel in this land as being now brighter and stronger than ever. There are now upwards of 4600 Christians in Bengal, and though this, in a population of 46,000,000 may seem to mark the present as verily the day of small things, yet faith says it is the beginning of the work by which our blessed Saviour is to receive the heathen of this land for his inheritance; the Cross has begun its triumphs, and we are resolved, in the grace and strength of Christ, to labour on, though our eyes may never see the ultimate redemption of the unhappy people, over whose degradations we now mourn; and though the day be yet distant when throughout the plains and marshes of Bengal, in the thousands of its cities,

and towns, and villages, from the highest Brahmin to the lowest outcast, all shall rejoice and be glad in Christ's salvation. We had the subjects of vernacular preaching, the educational mode of missionary operations, the difficulties attending the spread of the gospel in India, and other kindred subjects, under consideration; and after much delightful brotherly communion and prayer to our kind Master, the proceedings were closed by a public meeting in the town-hall, at which, first, the venerable Bishop of Calcutta, and when he from the infirmities of old age was compelled to leave, our dear honoured colleague Ewart presided. We all felt that in these conferences much had been done to extend our sympathies, to increase our knowledge, and to encourage our hearts.

MADRAS.—At Madras the work is making decided progress, and, as a consequence, the enemy is busy. The following account is given of two who have in the meantime yielded to the snares of the enemy:—

TWO WHO HAVE LOOKED BACK.

At Nellore, our brethren, Mr. Mackintosh and Mr. Euziojoolo, have been passing through a severe trial. The Head of the Church has been blessing their labours there, but Satan also has been busy. Two—Tattiah and his wife—left their relatives, and came to the mission-house, determined to remain and follow Christ at all hazards. They stood out during the first two interviews with their relatives, but at last gave way and went back, after they had broken caste. Tattiah has been a long time an inquirer; our brethren hoped well of him, for he was steady, and was more than 20 years of age. They write to us in great distress, asking our sympathies and prayers. The school at Nellore has suffered much; the whole town is excited against it—they threaten an attack on the mission-house. Meanwhile the work of the Lord is not hindered; several are inquiring, and the missionaries hope well of some of these.—Abdool-Ali, the Mahomedan convert there, is of great service; he has access to many who cannot go to the missionaries, and he appears to fulfil this duty with singular devotedness and prudence.

BOMBAY.—The following interesting letter has been received from Dr. Wilson:—

BOMBAY, 12th September, 1855.

MY DEAR DR. TWEEDIE.—Since I last wrote to you, three admissions into the Church have occurred in connexion with this station and its outposts.

On the 12th of August, our dear native brother, Mr. Dhanjibhái, baptized at Surat two young persons connected with the aboriginal and degraded tribe of Dheds, to which he has so laudably, of late years, devoted a considerable portion of his time. The elder of them, named *Kahanji Muli*, is twenty-seven years of age, and for a considerable time was employed as a teacher of the Dhed schools. The younger of them, *Echa Nagji*, was pupil in one of these schools; he is eighteen years old. "They had been seeking admission into the Church," writes Mr. Dhanjibhái, "for nearly a year. I have had them daily with me (during that time) for instruction; and I may say that I was perfectly satisfied with them. Their knowledge of Christian truth is respectable. Since the commencement of the present year, when their views began to be known, they met with much persecution. This they bore with Christian spirit. Their conduct and demeanour have told most favourably on their friends and people. I sincerely trust they will prove worthy followers of Jesus, and adorn their profession by their walk and conversation. Let us pray for them."

While these converts are at the very bottom of native society, as it is at present constituted, the one whose case remains to be noticed is at

its very head, in a religious point of view. He is a Konkannah Brahmin, from the small State of Sâwant Wâdi, on the southern borders of the Bombay Presidency. His name is *Vasudira Pant*. He is, I should think, about twenty-eight years of age. He has for some time been resident in Bombay, which has many attractions for a dependent priesthood. Here, in the discussion and inquiry which are prevalent in considerable portions of the native community, his faith in Hinduism utterly failed him. In the consequent exigency in which he felt himself to be placed, he purchased a copy of the Maráthi New Testament. His diligent perusal of that sacred volume, he has reason to believe, issued, by the blessing of God, in his true conversion to the faith of Christ. His first appearance amongst us was that of a Christian brother. For some months he has staid with Mr. Náráyan, enjoying his valuable private instructions, in addition to the public services of the mission. On Sabbath the 10th September, he witnessed a good confession, before many witnesses, reading a paper, giving the reasons of the hope which is in him, before a large assembly of his countrymen, including not a few Brahmans, whose respect, I am glad to say, he has not altogether lost. There is a spirit of calm courage and independence about him, which we view as a hopeful symptom. He was baptized by Mr. Náráyan.

You will be sorry to hear, that, in consequence of the conversions which have lately occurred in Bombay, and which we expected soon to occur, some mischievously-disposed people have contrived to excite a panic among a certain portion of the native community. The consequence of it has been, that even some parties who are perfectly aware that Hinduism must pass away, are taking measures, as they intend them to be, for its temporary preservation. Some of the higher castes of the natives are founding seminaries of their own, and withdrawing their children from the mission institutions. In consequence of this arrangement, some of our own best pupils have been forced to leave us, though with much regret. It is somewhat noticeable, that while this is occurring, we have now eleven Pârsi pupils in our institution, a much greater number than we have had since our great Pârsi movement in 1839.

We have just sent Mr. Haldane Jenwick, some time ago mentioned to you by our departed brother, Mr. Nisbet, as a catechist to Jáná, in the Nizam's dominion. He is to be wholly supported by the officers of that station. Though not altogether of pure descent, he is altogether bound up with the native community; and we expect him to prove an efficient labourer in the field to which he has been appointed.

Mr. Luis Gaetano, one of our Indo-Portuguese converts (and formerly a sub-deacon of the Papal Church), has just founded a school, with thirty-five pupils, in the Goa territories. How long it may be permitted to exist, as taught on Bible principles, remains to be seen. Its conductor has openly avowed his Protestantism. I have written about this school to Mr. Pollock, of Paisley, by whose young people Mr. G. was for some time supported as a student in Bombay.

I lately resumed my Lectures in comparison of the doctrines of the Shâstra and the Bible.—They have hitherto been remarkably well attended.

I was very sorry to notice your indisposition; we very much sympathise with you, and pray for you.

I am, my dear Dr. Tweedie,
Affectionately yours,
JOHN WILSON.

Dr. Wilson also reports the baptism of a Bokhara Jew, who had attended the Institution, and was afterwards under the care of the Rev. Mr. French, a pious missionary of the Church Missionary Society.

PUNA.—From Puna, urgent appeals still come for an increase of labourers. The numbers are increasing in the Institution, the pupils exceeding one thousand. We trust that some help may soon be sent to the brethren who are labouring here.

NAGROH.—The following sketches of Hindu idolatry, in a letter from the Rev. T. Hislop, may show the degraded condition of those who know not the living and true God:—

FROG-WORSHIP IN INDIA.

The country has been in great danger of famine, from want of rain; but I trust all ground for anxiety on that head has been removed, in the abundant mercy of God, notwithstanding the sins which cry to him for vengeance. While the drought continued, it was painful to see the miserable expedients to which the poor idolators had recourse, in the vain hope of bringing down showers from heaven. You are aware that our rains are confined to a particular period of the year, which, with few exceptions, begins and ends in certain months. At the commencement of the monsoon, many animals which had burrowed in the earth during the preceding heat, issue forth to inhabit their more congenial element. Among these are frogs and crabs, and some even add fishes. The frogs, above all, appear in great numbers, filling the pools, entering the houses, and causing the air to resound with their incessant croak. The natives, perceiving their pre-eminence at this season, and their delight at the change, have attributed to them special power over the clouds, and pray to them for rain. This year there might be seen hastening from door to door, in the city, two boys, bearing on their shoulders the ends of a pole, from the middle of which hung a large live frog and a bunch of leaves. As they came in front of each house, they stopped and danced, singing to the suspended reptile the following couplet in Marathi:—

"Queen of the frogs! give us rain,
Let grain and grass duly ripen."

The leaders in this abject form of worship are children of Mahars; and as the belief is general in the efficacy of such prayers, they do not fail to profit by the superstition. Brahmans, for the most part, are the class who turn all events to their own advantage. But, besides the occasion above referred to, people of low caste make gain of the fears of their neighbours in connexion with another natural phenomenon. Whenever the moon is obscured by an eclipse, a cry is raised that she is distracted for debt, and forthwith hundreds of the otherwise despised class rally forth with sacks, which they fill with offerings presented to release the orb of night. To such a depth of folly and degradation do men sink when they depart from the living God!

CAFFRARIA.—The intelligence from Caffraria is full of interest. His Excellency, Sir George Grey, the Governor at the Cape, is adopting measures for aiding the operations of the missionaries in their efforts to improve the condition, physical, moral, and spiritual of the native races. There has been extensive correspondence between His Excellency and the missionaries.—Funds are to be supplied by the Government for the erection of Buildings to the extent of £1500, and, with the exception of the salaries of the missionaries themselves, the whole expenditure will be met until the Institution shall be self-sustaining. The scheme includes the establishment of industrial schools.

MISSIONS TO THE JEWS.—The following statement has been lately issued by the Committee:—

The present hopeful state of our Jewish Mission may be briefly told.

I. **PESRU.**—By recent accounts from Mr. Saphir, the school appears to flourish in point of numbers, 238 being the number at present in attendance, of whom 198 are Israelites, the rest belonging to the Evangelical Church. boys, 139; girls, 99. About 70 of the girls attend the industrial department, under Miss Saphir, supported by the ladies of Paisley. May we not hope that the good seed sown from year to year, in so many Jewish hearts, will yet spring up and bear fruit.

II. **CONSTANTINOPLE.**—Never was there more reason to hope well of Jewish labour here, and throughout Turkey. At *Hasskoy*, during Mr. Thompson's stay in this country, the school is under the care of our missionary, Mr. Turner, who, with the aid of Mr. McKelcheon, fulfils the work of that station with fidelity and zeal.—When the ladies' association have sent out a teacher, which they expect soon to do; when the printing-press has been again set in motion on Mr. Thompson's return; and when an efficient colporteur has been appointed to pervade Constantinople, and visit the principal cities and districts of Turkey where Jews reside, to open up channels for the sale of the books which have been, and will continue to be, prepared for their special use—there is every ground to hope that this will become a station of great importance. Meantime, Mr. Thompson is stirring up so much interest in the mission throughout Scotland, by the meetings which he has been addressing, that the Committee have requested him to extend his stay till the month of January, in order to perfect what he has so well begun.

The *Galata* station is about to be deprived of the valued services of Mr. Koenig, who, from the state of his health, has, with reluctance and grief, and by the advice of physicians, requested to be removed from Constantinople and stationed elsewhere. In a letter just received Mr. Koenig says:—"I am happy to state that our schools are very full and prosperous, and that we have also the prospect of work for the winter among adult Jews." Mr. Tomory's services at this station are highly appreciated by the Committee. May the Lord of the harvest send a labourer into this field who shall be honoured to reap what others have sown, and cast in fresh seed among the German Jews in that quarter of the city.

III. **AMSTERDAM.**—Here the work prospers.—In the *Missionary Record* for this month will be found an interesting account of the baptism of the three Jews by Mr. Schwartz, whose previous training had been chiefly conducted by Mr. Smith, and of whose real conversion both our missionaries write in the most favourable terms.

One of the students trained at the seminary has lately been appointed an evangelist at Groningen, the seat of one of the universities; and it is hoped that the value of this institution, conducted by Messrs. Smith, Schwartz, Da Costa, and others, will be increasingly felt as its nature comes to be better understood, and its fruits to be seen.

Mr. Smith and Mr. Schwartz have each taken separate tours through the Dutch provinces, to look after the Jews residing there, to open up channels for colporteurs, and to aid in the establishment of prayer-meetings for the conversion of Israel. The result exceeded expectation, and greatly encouraged the renewal of similar visits. Two colporteurs have hopefully commenced provincial labour.

IV. **BRESLAU.**—With one remarkable exception, Mr. Edwards has hitherto had little encouragement at this station. But not long ago, when cholera was solemnising Jews and Gentiles alike, having advertised that he would preach on a particular subject, for the first time a multitude of Jews assembled, as well as Gentiles, and listened with unusual attention. Since then they

have continued to return, from week to week, in numbers not so great, indeed, as at first, yet sufficient to cheer our missionary's heart. Let us hope and pray that this may prove the beginning of abiding and precious work.

And now, let it be remembered that to seek "the lost sheep of the house of Israel" was the immediate errand of the Son of God into the world; to them alone were the Twelve first sent; and, after their Master's resurrection, when commissioned to make disciples of all nations, they were expressly commanded to begin at Jerusalem and *Judea*, from thence to go to Samaria, and only thereafter to spread themselves abroad to the uttermost ends of the earth. Thus, the immediate work of Christ himself is the first work of Christ's Church. As the Redeemer's great Missionary Institute, the Church's instructions are still, as of old, "BEGINNING AT JERUSALEM," and just in so far as this is her motto—just in so far as she not only does the prescribed work, but observes the prescribed order in the work—may she expect her Lord to be "with her always, even to the end of the world."

We have need of these considerations, and at times are even driven to them; for, of all missionary work, the bringing of the Jews to Christ is the hardest and the most trying. But where difficulties abound, encouragements do much more abound. Are Jewish missions now, and Jewish missionaries, a by-word among the Continental Jews? How much greater a "stumbling-block" was "the preaching of the Cross" at first, to the very parties who "lifted up the Son of Man" upon it! And yet, "rejoicing that they were counted worthy to suffer shame for his name," the apostles not only saw churches springing rapidly up under their labours, composed chiefly of Jews and proselytes, but "a great company of the priests became obedient to the faith." In the same spirit are all modern victories achieved in this obstinate field. We know, indeed, that "to this day, when Moses is read, the veil is upon the Jewish heart. Nevertheless, when that heart shall turn to the Lord, the veil shall be taken away." And, though wild schemes for their temporal restoration may break down, and extravagant hopes of what human instrumentality can accomplish for them may issue in disappointment, surely the "turning of their heart to the Lord" is at once the soberest and the sublimest object of missionary ambition,—an object which cannot be prosecuted in faith, and prayer, and patience, without drawing down the smile of the King of Israel, who will "remember for good" the Church that does this, be the fruit of its labours much or little, rapid or slow, in earth's poor arithmetic.

With this rapid statement, the Committee cast their work upon the Christian liberality and the prayers of our people; trusting that the approaching collection may enable them to meet their increasing outlay; that when our congregations have given heartily to this blessed cause, they may find they have only been lending to the Lord; and that what is now sown in tears may ere long be reaped in joy.

D. BROWN, *Convener.*

GLASGOW, Dec. 1, 1855.

INDIA—LETTER FROM REV. J. BRAIDWOOD.

The subjoined letter from Rev. J. Braidwood, to Dr. Burns, has been handed to us with a request for its publication. We cheerfully comply with the request, looking upon the letter as well fitted to exhibit, in a deeply affecting light, the spiritual destitution of India. Our own Synod has, as our readers are aware, turned its attention more especially to the foreign field, and has appointed a Committee to look out for missionaries. We trust, that having put our hand to the plough

we shall not look back, but engage more energetically than ever in the good work.

Mr. Braidwood appears to write in ignorance of the fact, that for a number of years we have contributed yearly to the Foreign Missions of the Free Church, from £300 to £500

EDINBURGH, 24th Sept., 1855.

REV. AND DEAR SIR,

About three years ago, I returned to Scotland from my post at Madras, after a sojourn in India of about twelve years. My constitution was greatly impaired by so long a residence, without change, under a tropical sun; and the process has been slow, by which I am again restored to a measure of health and strength. Had my recovery been more rapid, I would certainly have crossed the Atlantic, and visited some of the flourishing cities of British America and the United States. I am again about to return to the East, berths having been taken for my partner and myself in the *Indus*, which leaves Southampton, on the 20th of next month. I address these few lines to you, at once to express the cordial sympathy of my colleagues and myself, with all your devoted and persevering efforts, for the honor of the Lord Jesus and the establishment and extension of His Kingdom in those fresh and magnificent regions which you have adopted as your home, and to solicit the assistance of yourself and your brethren of the Canadian Synod, with reference to the Missions of the Free Church in India, dark, degraded, desolate India.

I wish first to say a word or two regarding these missions in general, and then to make a special reference to the Madras branch, to which it is my privilege to belong. I am encouraged to bring these matters under your notice, both by the expressed good will towards India, of your late meeting of Synod, and because of the proposals contained in a letter addressed some time ago to our Convener Dr. Tweedie. The painful necessities that have arisen by the fall of so many of our veteran missionaries on the one hand, and the remarkable expansion and results of the work on the other, urge with intense force all I have to say.

You will remember, that at the disruption in 1843, all the missionaries in India cast in their lot with the Free Church, and in the exercise of a faith apostolic and sublime, Dr. Gordon and the other fathers of our Church undertook, in God's great name, to maintain them all in their respective posts. That, the Free Church has striven to do until this day. There were thirteen of us all together, fully ordained Missionaries from Scotland, in the three presidencies of Calcutta, Madras and Bombay. A great blessing has been vouchsafed to our labors, in the way of conversions—of rearing up native agents—of leavening native society—of influencing the mind of Government. These mission stations now require more than twice as many European superintendents, as in 1843. But what is the mournful fact! At this moment there are only twelve; and four of these twelve are either disabled, or in absolute need of rest and change of climate. Our Fund for Missions to India and Africa, has stood stationary the last three years, and barely suffices to meet the existing demands from it, owing to the increase of the native agents in India, and other causes. So that, the Committee cannot proceed to make additional appointments, without special provision being first made in behalf of each new appointment, or running into debt. Last Tuesday, in the spirit of faith and earnest deliberation, the committee resolved at once to appoint five additional men to India, hoping to meet the expense of this increase of the staff of European labourers, by appealing to wealthy Christians and by setting up more congregational associations for India.—But other three missionaries ought at once to be appointed; and as suitable men can be found, all

that is wanting is the means of their support.—Is it not natural, is it not becoming to have an eye to Canada in such a strait! Are there not some prosperous merchants, or wealthy landholders, who would count it a privilege to help the Free Church of Scotland in such circumstances! We have been called to contend, to suffer, to give, in order to preserve a pure Gospel in Scotland. The outlay for purity, has intercepted and absorbed the means for diffusion. Who among her sons and grandsons in the Western world will now step forward and enable our venerated mother church to minister the bread of life to the perishing millions in the distant East!

A thousand pounds would maintain a missionary in India, for three years, or three missionaries for one year. (The salary of a junior government chaplain is £540, of a missionary £350; and were Canada moved to send such a man, it would greatly relieve and encourage the minds of the committee at such a time as this; it would revive the sinking spirits of our veteran missionaries who are fast thinning away, and would enable the committee to recall some of them before it is too late.

I now turn more particularly to Madras and the wants of that station. The city of Madras, in 1851, was said to contain 720,000 inhabitants. In the presidency of Madras, there are thirty-seven millions of human beings, more than twenty-six millions of whom are British subjects. To all these creatures, our Lord Jesus commands His blessed Gospel to be preached. What is Canada doing to fulfil this command! to please the king—to win the recompense! The Madras station now possesses twenty-two most efficient native agents consisting of three ordained native missionaries, four licensed preachers, seven younger Evangelists, and eight experienced teachers. Besides these, there are eighteen younger converts preparing for usefulness, and eighty subordinate assistants in our ten educational establishments, (five for males with 1800 pupils and five for females with 800 pupils,) all the higher departments of which are conducted by the missionaries and native christian agents. Hitherto, it has been our privilege to lead the van in imparting a liberal christian education in English, as well as the vernacular, and with God's continued blessing, and assistance from Britain and America, we will be able to keep that place. A grant of two hundred and fifty pounds a year from our friends in Canada, would maintain a native preacher and a native evangelist, and enable us to commence two Branch Schools at Soolverpet and Naidoopeet—influential towns on the way to our farthest station at Nellore—towns, whose inhabitants have for ten years been soliciting us to give their young people education, but which, for want of funds, we have been painfully compelled to refuse.

At this moment, until you have men and means to commence a mission of your own, I know not in what way you can more effectually advance the evangelization of India, than by sending us funds for the purposes mentioned above. We are in great need also of more suitable halls, in which our preachers may address, in quietness and order, the assembled multitudes of their own people. To supply this want, the sum of two thousand pounds is still required by the Madras Branch of the India Mission. We have been long harassed and crippled for want of funds at Madras; our Free Church being able to give little more than the salaries of the European Missionaries. But for the unwonted generosity of Bible Christians of all names in India, our work must have stood still. But the times are changed. Our plans have been stamped with success; other Christian societies have copied them, and now solicit a share of the common bounty; so that unless pecuniary aid ceases to us from Britain and America, we shall barely keep our ground, and we shall be prevented from

maintaining and applying our native agents, whom it has required so much faith, effort and life to rear.

With an increase to our revenue at Madras of £250 a year from Canada, we might hope to be instrumental in greatly extending the knowledge of Jesus, and of saving many a poor Hindu and Mahomedan. For want of funds, we have stood still for many years, as to breaking fresh ground and shooting out. We have been obliged to refuse kind offers of help from Christian gentlemen in India, to establish new schools, because we had nothing in our central fund wherewith to supplement. May God stir up the spirit of some men in your Canada to succour us. How long shall covetousness be the bane of our Scotch Christianity—the canker at the root of our orthodoxy! How long shall Christians continue to love their own things so much, and to love the things of their Lord and Master so little!

I count upon your hearty sympathy in this trying emergency; and I trust, that with your voice and pen, you will effectually move many a heart and hand, so that they shall gladly and promptly offer their contributions. Our Treasurer, at 55 Frederick Street, Mr. John Macdonald, will thankfully acknowledge any funds that may be sent to him, and they will be applied to whatever object is specified by the donors.

I will be rejoiced to get a line from you at Madras.

I am, Rev. and dear Sir,
With true respect, yours,
(Signed) JOHN BRAIDWOOD.

CHINA—LETTER FROM REV. W. C. BURNS.

The English Presbyterian Messenger for December, contains the following letter from the Rev. W. C. Burns, who is again assiduously and devotedly employed in laboring among the Chinese:—

SHANGHAI, August 24, 1855.

MY DEAR SIR.—On the eve of leaving this place, in company with Mr. Mairhead, of the London Missionary Society, to make a visit of a week or ten days to a large town in the neighbourhood, I hastily pen these few lines. Since writing you a month ago, I have been absent from Shanghai nearly three weeks, visiting, by boat, a few of the many cities and towns in this region, to which easy access is found by the canals which everywhere intersect the country. At my first setting out, I went directly up the Yang-tze-Keang, wishing to try, before going anywhere else, whether the way to Nankin was passable or not. I got up with a favourable wind, and without any hindrance, as far as the great canal which crosses the Yang-tze-Keang, near the city of Chin-Keang-Foo, but farther than this the boatmen could on no account be persuaded to go, apprehending danger to me, but much more to themselves, both from the insurgents and from the Imperial forces, who are engaged, partly in fighting and partly in watching each other from the point where we were, onward to Nankin. Finding no way open for going farther in that direction, I came down the great canal as far as the provincial city of Soo-Chow-Foo, and then by another canal returned to Shanghai. My movements were in this instance too rapid to allow of entering fully into the missionary work at particular places, but we distributed all the Scriptures and tracts which we had brought with us, and at three different cities and towns where we remained a complete day two of these days were the Sabbath, I had interesting opportunities of addressing the people as far as my limited knowledge of their colloquial would allow. On returning here after a fortnight's absence, I again set out immediately, intending to visit in a more leisurely way some

places not so distant; but rain and stormy weather obliged us to come back, after an absence of five days spent at Woo-Sang (the great opium station) and the city of Paon-shan near it. Among the letters which I have received from Amoy is one from the Pehchia people, urgently calling on me to lose no time in returning to them. This I should be glad to do, were it not that I am unwilling, by taking a pastoral oversight of them, to restrict my liberty in preaching the Gospel at large. This I had in view when, three months before I left Amoy, I made over the pastoral care of these dear people, as far as I was concerned, to our brethren of the American Mission; and, besides, having come here, I am unwilling to go away without endeavouring to aid, as far as I may be enabled, the great work of spreading the Gospel here and in the surrounding country. More than 100,000 of the 1,000,000 New Testaments have just been printed here, and unless they are to be undistributed, this will afford abundant work in connexion with the oral declaration of the Gospel to all who are ready to take part in it. An edition of the "Pilgrim's Progress," with the plates, is now in the course of being printed here. The edition will consist of 5,000 copies, and there can be no doubt that several times this number could be easily, and I hope, usefully distributed in this populous region, where the capacity of reading is probably more general than in the neighbourhood of Amoy.

I shall not at present add more, but hoping that prayer will be made for us in this quarter, as well as for the brethren and the work at Amoy, &c.

I am, dear Sir, ever yours truly,
Wm. C. Burns.

The following are brief extracts from a letter, received from Rev. CAROLUS DOUGLAS, who is associated with Mr. Burns.—

At Chioh-bey, in the beginning of July, the American missionaries baptized six adults on one Sabbath, one of these being a female. When Mr. Doty went up for that purpose, he found that the spirit of opposition was so strong that he was afraid of a disturbance, and he obtained several policemen from the local magistrate at Chioh-bey. The chapel was densely crowded with spectators, but the means used prevented all harm at that time. But a superior magistrate came down to Chioh-bey, and reprimanded the local magistrate for so encouraging foreigners. The latter answered that "the doctrine" was good, and favourable to morality, on which his superior charged him with being biased. He at once threw up his appointment, and several times he came to the chapel to learn more of the doctrine. Report says that he has gone to Fuch-chau, to lay the case before the provincial authorities, but that is quite doubtful. The man who sold the house for a chapel to the Americans, and one of the hearers, have been imprisoned, and all public meetings are stopped for the present. The little company of believers, however, continue steadfast in holding their regular Meetings, "the doors being closed," and there are several new applications for baptism. One Sabbath they did so in the face of threats that if they shut their shops their houses would be broken open and plundered, but the Lord put the fear of them upon their enemies so that they did them no hurt.

That persecuting mandarin (he is a great slave to strong drink) has endeavoured to induce the mandarin of Ho-tung (under which Pehchia is) to follow the same course, but he says the doctrine is good, and that he will not persecute. These two, with other mandarins, are at present in the neighbourhood of Pehchia, wreaking their vengeance on the villages which had stood with the insurgents. Our village was impregnable, and so got no direct injury. The Hui-tung mandarin sent a message to the brethren that it might be well to keep as quiet as possible while

his fellow-officers and soldiers were in the neighbourhood: they answered that Sabbath came only once in seven days, but that then they must hold their Meetings. You must see from this that they also are in some danger. But the Lord reigneth: He maketh the wrath of man to praise him. Pray that it may be so in this case.

AMERICAN MISSIONARY ASSOCIATION.

There has existed, for nine years, a Christian Anti-Slavery Society, called the *American Missionary Association*, the object of which is to send to heathen nations, and the destitute in our own country, a preached Gospel, and religious publications that are free from all complicity with American Slavery.

This Society was called into being, chiefly because a large portion of anti-slavery church members, felt that they had no channel through which they could consistently contribute their offerings for Foreign and Home Missions.—They had been accustomed to give mostly to the *American Board of Commissioners for Foreign Missions*, and the *American Home Missionary Society*; but seeing that these Societies sustained churches into which slaveholders were admitted, and fellowshiped without discipline, or rebuke, because of the sin of slaveholding, and that, after repeated admonition and exhortation, they persisted in sustaining such churches, and defended the policy; these anti-slavery christians deemed it their duty to establish and patronize a Society, that would not be guilty of this unchristian practice.

The causes that led to the formation of the American Missionary Association still exist. It now employs nearly two hundred missionaries and teachers. They are located in Western Africa, Jamaica, Siam, Sandwich Islands, Egypt, in the Western States, in Kansas, in Canada, and in some of the Slave States. The Africans, taken in the Spanish schooner, *Amistad*, after being declared free by the Supreme Court of the United States, were conducted to Africa, and placed under the charge of those who have the management of this Association. A portion of the emancipated in Jamaica, and of the fugitives in Canada, also have had the Gospel preached to them, and schools established, by our missionaries.

Notwithstanding the principles of the Association accord with those of the Christian abolitionists of this country, and its course has been such as they would approve, very many of them, it is believed, do not contribute to its treasury. This is presumed to arise from ignorance of its true principles and history, from misinformation, or from other causes. The object of this appeal is to invite attention to the principles of the Association, its doings, its success, its opportunities for enlarged operations, and its need of immediate and increased means. There is, at the present time, an urgent necessity for an increase of funds, and for additional missionaries, teachers, and Colporteurs. The men and women can be had, if sufficient funds are contributed for their support. But the income is insufficient adequately to sustain those already in the field. Help in this exigency, is therefore greatly needed, to sustain the self-denying and excellent brethren already in the field, and to enable the committee to send forth other laborers into the vineyard of the Lord.

The office of the Association, is at 48 Beekman street, New-York. The President is Hon. Lawrence Brainard of Vermont, late Senator in Congress. The Secretaries are Rev. George Whipple, and S. S. Jocelyn. A monthly paper is published for gratuitous distribution, called the *American Missionary*. Christian abolitionists throughout the country, are invited to take the paper, and aid in its circulation, to make themselves acquainted with the character and preced-

ings of the Association, and to contribute to its support and increase of the *Missions and Schools*. The paper will be sent gratuitously to every person who sends his name and post office address, to the office. Donations for the cause are earnestly solicited, and will be thankfully acknowledged.

LEWIS TAPPAN, *Treasurer.*

SELECTIONS FOR THE YOUNG.

THE BIBLE IN THE HEART.

I have often heard children repeat the beautiful hymn that begins,

"Holy Bible! book divine!
Precious treasure, thou art mine!"

I wonder how many of them really felt what they said. A treasure is something that is worth a great deal, something that we take great care of, because we value it very much. It is the greatest treasure any one can have, for it tells us how to escape from hell; how to find pardon for our sins; and teaches us to love God and delight in doing his will.

In some countries the people are not allowed to have any Bibles. The priests will not let them read the word of God, and if they find a Bible they burn it.

There was a little boy living in one of these countries, who had somehow got a Bible. He was very fond of it, kept it with him wherever he went, and when he had a moment of spare time he would open it and read again and again the story of the blessed Saviour's love for sinners.

He had read it so often that he knew a great part of it by heart. At last the priest found that Larry had a Bible. He went to him and made him give it up. "I am going to burn it!" said the priest. So he threw it in the fire, and watched until every leaf was blackened and withered by the flames. Then he turned to Larry, and saw that he was smiling.

"What are you smiling at?" he asked.

"Because," said the boy, "I was thinking that you might burn my Bible, but you cannot burn the part of it that is laid up in my heart!"

Do you love the Bible as Larry did? Do you lay it up in your heart—or when you have been reading it do you go away and forget it all?

The Bible is not like any other book. It is God's own word. If we had not the Bible we should not know anything about God or the dear Saviour. It is written to teach us what God wishes us to do, and we should be very careful not to do anything which the Bible tells us is wrong.

I will tell you a story about a Chinese boy who had been taught to read the Bible, in a school kept by the missionaries. He had gone home to spend the holidays, and when he returned the missionary said to him, "Did you go to the temple with your father?" for his father was a heathen and prayed to idols.

"No," said the boy, "I did not go."

"But you went last year," said the missionary; "who told you not to go this time?"

The little Chinese took out his Bible, and pressing it to his breast said, "I did not understand this when I went to the temple last year."

You see, as soon as this boy found that the Bible forbade him to worship idols, he obeyed it and went no more to the idol temple. This is the way you should read the Bible; thinking about and trying to understand what you read, and praying to God to teach you to obey and love his holy word.—*Child's Story Book, published by the Board.*

LIFE.—The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith.

CHILDREN'S MISSIONS.

Children by our Lord were honoured
When on this poor earth he staid;
Fondly he embraced and blest them
Though a frowning throng forbade.

To his side a child he summoned,
Placed him in the midst, and told
Those that simple guide to follow
Who God's kingdom would behold.

Still his gospel honours children,
Bids them to Christ's service move,
And their little rills of beauty
Swell the ocean of his love;

Bids them strive with zealous pity
For the desolate and sad,
Till the dark and desert places
Are for them exceeding glad.

Children to our dear Redeemer,
Yield the grateful homage due,
And by love to every creature
Own the love he bears for you.

—*Presbyterian.*

A FABLE—THE SNOW FLAKE.

The following little piece, from the pen of a modern poet, Mr. H. G. Adams, may be regarded as a fable. It has a fine moral, and is not unsuitable for a Sunday-school teacher. Put into words, the sentiments would be—However feeble your powers, you may do good. Be intent upon your Master's work. Make the accomplishment of that, and not self-pleasing, your motive. While you work for him, you shall lose nothing by his service.

"Where art thou going, thou little snow-flake,
Quivering, quivering down the sky?
What would'st be doing, thou little snow-flake,
Leaving thy home in the regions on high?
Earth is no place for a fair thing like thee,
Fragile as beautiful, graceful as white—
Meet for an angel to place on his brow,
When he stands by the throne of the Father of light."

"I am but one of a sisterhood fair;
We have a work to perform upon earth;
So we come quivering down through the air,
Leaving the fleecy clouds where we have birth.

We are commission'd to shelter and shield
From the sharp frost and the keen-nipping wind,

The roots and the seeds in the garden and field,
'That fruits in due season may grow for mankind."

"But dost thou know, O! thou little snow-flake,
Leaving thy home in the regions of air,
That when brought low, O! thou little snow-flake,

Dark will thy lot be, and sad wilt thou fare?
Dash'd into pieces, and whirl'd to and fro,
'Trod on, defiled, and soon lost in the mire;
Never again to thy home shalt thou go,
Ne'er see the clouds with their edges on fire."

"Light-hearted questioner, we have no fear,
We have no care for what'er may betide;
God hath commanded, our duty is clear,
What shall befall us 'tis He must decide.

Although on earth we be melted, defiled,
Forms yet more beautiful we shall assume;
E'en like the soul of a dutiful child
By the Sun of Salvation called out of the tomb."

—*Union Magazine.*

A BEAUTIFUL MOTTO.—The young ladies of the class that recently graduated at Mt. Holyoke Seminary, Massachusetts, adopted for their motto, "Our rest is above," the initial letters of which were engraven upon a ring worn by each member. O. R. I. A.

BE KIND TO ALL.

As we are commanded to imitate the example of Christ, it is evidently our duty to strive to do good to all mankind. The poor have a right to expect aid from the opulent. Were this not the case, they might justly complain of their humble station. But were all equally wealthy, many of the finer feelings of the heart would be unfelt and unknown. The giver could not have the consciousness of having aided a fellow-man, and thus rendering him happy, which would greatly contribute to his own happiness, for it is a source of true pleasure to increase the joys of another.

Kindness and assistance should be bestowed alike on the aged and bereaved. The heart of the one may be ready to sink under the burden of cares, which time has heaped upon it; that of the other may be oppressed by the weight of loneliness and sorrow. Friends have departed, and now they wander alone, their frail bark rudely tossed on life's stormy sea. Sympathy and kindness to such as these would dispel the clouds of despondency, and shed the sunlight of joy and hope upon their hearts.

There is yet another class which call for the sympathy, the attention, and the benevolence of all. Rightly has it been said, "The erring need the dew of gentle words to refresh their weary hearts."

On earth we need not expect perfection.—Many times do wayward mortals leave the bright and flowery path of virtue, to wander in the dark, desert plains of vice. If we expect forgiveness from Him, who ever deals justly, we must forgive the erring, and not forsake them and turn them coldly away. The unforgiving Christian is as offensive in the eyes of God as those they will not forgive, if the latter have repented and forsaken their sins. We are not our own keepers. Who knows when we shall so far forget ourselves as to put forth a right hand and sin. Heaven keep us in the narrow path.—But if we should fall, where would be our end, if in every face we saw a frown, and on every brow we read vengeance! Deeper and deeper would we descend in the path of inanity; when, if a different spirit were manifested towards us, it might stay our career of sin, and we might henceforth have lived and died honest, upright, and virtuous.

Look not with contempt upon the erring youth. He may see his error, and sorely repenting, may be led by kindness once more into the right path. Stretch forth a helping hand, yo who bear the hallowed name of Christians. Draw back the erring by love and persuasion. A kind word is sometimes worth more than a mine of gold.—Think of this and be on your guard, yo who would pursue to the confines of the grave an unfortunate brother or sister.

We all have some frailty;
We all are unwise—
And the grace that redeems us
Must come from the skies.

—Presbyterian.

There is no such trust on earth as a child. None for difficulty. None for sacredness. None for importance. There is the body to be cared for. There is the mind to be developed. There is the soul to be sanctified and saved. It is a trust for eternity. How watchful of him we should be.

LITTLE SINS DANGEROUS.—A little rope sufficient to hang a great thief; a little dross abaseth much gold; a little poison infecteth much wholesome food; a little heresy corrupteth much sound doctrine; a little fly is enough to spoil all the alabaster box of ointment; so, the smallest sin, without God's mercy, is sufficient to ruin our soul to all eternity!

MONEYS RECEIVED UP TO JAN'Y 22.

KNOX'S COLLEGE FUND.

Ramsay.....	£2 13 10
Dundas.....	9 0 0

BURSARY FUND.

Ramsay.....	£0 8 8
-------------	--------

BUNXTON MISSION AND SYNOD FUND.

Tilbury, East.....	£0 15 0
Ramsay.....	1 0 0
Woodstock (English).....	5 0 0
Norwood.....	2 0 0
Cold Springs.....	1 1 3
Thamesford.....	4 3 0
Edmondville (instead of £1 2s as formerly stated).....	1 6 6
R. Turnbull, McKillop, donation.....	0 1 3
Beckwith.....	2 7 6

FRENCH CANADIAN MISSIONARY SOCIETY.

Tilbury, East.....	£0 10 0
Ramsay.....	2 13 13
Zorra.....	6 3 0

FOREIGN AND JEWISH MISSIONS.

Ramsay.....	£0 14 43
Master Hall, Perth, Jewish Missions.....	0 7 6
S. Adams, Westmeath, Jewish Mis.....	1 0 0

WIDOWS' FUND.

Ramsay.....	£2 10 0
-------------	---------

And the yearly rate of the following Ministers:—Rev. J. H. McNaughton, (formerly omitted) Rev. James Black; Rev. J. Nisbet; Rev. R. Ure; Rev. A. F. Kemp; Rev. W. R. Sutherland; Rev. D. Inglis; Rev. D. McColl; Rev. J. Scott; Rev. J. Pirie.

PRESBYTERY OF TORONTO'S HOME MISSION FUND.

Erin.....	£0 10 0
Caledon, West.....	1 0 0
Weston, for supplies.....	8 0 0
Whitby, Rear.....	1 5 0
Knox's Church, Toronto.....	5 11 10
Second Congregation, Toronto.....	3 14 0
Orillia.....	1 5 73
Oro, English.....	1 5 4
Scarboro', Knox's Church.....	4 6 3
Highland Creek.....	3 8 9
Markham, Melville Church.....	4 8 93

STUDENTS' MISSIONARY SOCIETY.

Per J. Whyte, Student from McNab Street Church, Hamilton.....	£8 10 0
From Mr. Herald, Esquesing, per A. Frazer, Student.....	0 2 6
Per W. Millican, Student, Galt.....	2 0 0
A Friend in Toronto.....	0 10 0
From West Gwillimbury, per D. Fraser, Student.....	6 16 13
(Omitted in last)	
Per G. Cuthbertson, Student, collected as follows:—	
Royce Station.....	£1 16 103
Allansville.....	2 17 6
Ayr.....	2 10 53
	7 4 9

ALEX. MATHESON, Treas.

RECEIPTS FOR THE RECORD.

FOL. X.—Mr Haggart, for this, and previous vols., Brampton, Rev G Smellie, Fergus, £4 3s, J McPherson, Thamesford, for this and previous volumes: John McIntosh, Wardsville; J Ferguson, Storrington, in full of arrears; R H all St Louis de Gonzague; D McLellan, Esq., Hamilton, for this and previous volumes, £5 15 9; Mr A Orme, R J Dunlop, (in full of arrears) Kingston.

FOL. XI.—Mr Haggart, Brampton; W and A Bartlet, Amherstburg, in full of arrears; W C McLeod, Esq., Woodstock, in full of arrears; Mrs Neil, Mono, 2 years; R Simpson, Toronto; Rev J H McNaughton, Saugeen; J Renton, Ingersoll; D McKay, Thamesford; Rev G Smellie, Fergus, £3 10s; R Smith, Perth, in full of arrears; A Brown, Chesterfield; R Blackwood, Fingal; H Davidson, Thamesford; A McLaren, Campbellville; W Sutherland, R Arnold, A McLellan, Cooksown; T Horne, Orillia; John Shaw, Woodstock; Mr McNamara, Niagara; H McAlpin, Angus Fletcher, R Coulthard, J Smith, G Tait, M Downie, A McTavish, Strathburn; J McIntosh, Wardsville; John Smith, Leeds; John Broadfoot, Brucefield; John Robb, McKillop; J Ferguson, Storrington; J Sharp, Owen Sound; R Hall, St Louis de Gonzague; D McLellan, Esq., Hamilton, £10 0 13, M A Orme and R J Dunlop, Kingston; J Henderson, Toronto; D McKeath, Scarborough; J Scougal, Colborne.

FOL. XII.—J Brebner, Brooklyn; Miss J Pire, Whitby; Mr A Leslie, Rev A Reid, Scotland. (These subscriptions were erroneously credited in last number.) Mr Stark, Yorkmills; Rev J Findlay, Whitby; J Findlay, St Catherine's; J Bartlett, W & A Bartlett, Amherstburg; W C McLeod, Esq., J Douglas, Esq., Woodstock; J Boyd, Simcoe; T Henning, Esq., W Clark, Esq., Toronto; Mrs Ferguson, Woodhill; A Robb, Esq., New Orleans; Rev J Black, W Moore, T F Johnson, H McKibbin, Seneca; W Black, W Murray, N Y; A McIntosh, A Ross, jr, A Augley, J McLeod, A Ross, sen, G Ritchie, Cold Springs; R Stewart, Toronto; H McPhail, York Mills, D Kerr, Kershull; N McKay, Ingersoll; A Dewar, Plympton; Rev J H McNaughton, Saugeen; N McKillop, Fingal; J G Wallace, John Elliot, Ayr; J Dunn, Buttonville; G Bruce, J Bruce, G Brodie, W Henry, A Duncan, Gormiey's Corners; Rev J Harris, Toronto; Thos Milne, Scarborough; Rev G Smellie, Fergus, £2 5; Mr Dow, Mr Kennedy, Dundas; W Shaw, A Gilchrist, J Frazer, jr, Perth, A Brown, Chesterfield; A Hill, W Smith, Innerkip; J Dickey, Raicho, R McLean, Priceville; Mrs J McDowell, Demorettsville; T B Ross, Milton; George Storey, Horaby; Angus Grant, Tilbury East, H McKinnon, Woodstock, Mr Edmunds Ridgetown, J Whyte, student, 2 copies, A Malcolm, Markham; Miss Bell, Crosby's Corners; T Dallas, Esq., Orillia, W Miller, Jarratt's Corners, D Forbes, J McCulloch, 2 copies, William Jervos, Mr McNamara, Rev J B Mowat, Niagara, Mr Imbach, Drummondville, W Manson, Burford, P McGregor, R Gillespie, D Ballingal, J Davidson, Thos Davidson, P Wilson, Paris, P McDonald, G Gunn, Woodstock; G Whyte, Allansville, H McAlpin, Angus Fletcher, A McTavish, Robert Coulthard, Jas Allan, George Tait, M Downie, S McLartye, A McKellar, Capt Symes, A Walker, Strathburn; J McIntosh, Wardsville; Mrs. Gale, Streetsville; Mr Lawson, Coldwater, (formerly omitted); D Kennedy, Acton; T Milne, C Duncan, J Duncan, J Taylor, S Wilson, Mrs Roy, W Napier, A Hudson, R Hamilton, A Hamilton, G Skimins, J Kipp, J Montgomery, Dr Brown, C Watts, Esq., Mr Crandon, Brantford; Jas Thom, Toronto; T. Little, W Leed, Scarborough; John Service, D Kukconnell, Cobourg; R Turnbull, McKillop, W Heron, Ashburn; Rev J Gray, Orillia; Mis Frazer, Scotland; John Russell, Essex; J Ferguson, Toronto; Joseph Whealey, Shakespeare; W Muir, John Landsborough, Jas Broadfoot and McCaa, McKillop; N Stewart, D McDonald, A Stewart, P McTavish, A McDiarmid, J McTavish, jr, Jas Stewart, Jas McEwan, John McDougall, sen, Frankton; F McEwan, R Kennedy, John Stewart, J McNab, Ashton; W Duff, A McArthur, Esq., W Peden, John Sewart, Carlton Place, Rev H Blair, N S, J Grant, R Paxton, W Collart, J McKerrall, Canham; Miss Lawson, Port Dover; Dr Aberdeen, Chippawa, J Ferguson, Storrington; S Fullerton, Toronto; J Role, St. Vincent;

H McDermid, Owen Sound; J Forsyth, Greenbush, Rev W McIndoe, Waterdown; W Robb, New Aberdeen; W McFarlane, Strabane; G Worsley, Shakespeare; M A Orme, V Burton, S Millan, R McFaul, W J Dick, Mrs Mathieson, And Rankin, Capt Hannay, Kingston; J Henderson, Toronto; J Wartsley, Port Dover; J Gracey, Tilbury West; S Hannah, J Fleming, Toronto; D McBeath, Scarborough; P Idington, S Taylor, W Grierson, T Heritage, John Dickie, New Hope; R Ferris, Esq., J Craig, R Orr, J Airth, R Thompson, Rev T S Hodgskin, Donn; J Gray, W Telfer, Scarborough; J Scott, Toronto; J Scougal, Colborne, (2s 6d over); H Biggam, Clinton.

NEW BOOKS JUST ARRIVED.

CHRIST in the Old Testament, 4 vols., 15s. each, by Dr. Gordon, of Edinburgh.
 Davidson's Biblical Criticism, English edition, 27s 6d.
 Letters, &c. of John Calvin, vol. 1, 13s. 1d.
 Eadie on Colossians.
 Henry's Commentary, Pictorial edition, 3 vols., 4to., \$14.
 Cobbin's Domestic Bible, 1 large vol., many illustrations, from 88 upwards.
 First Lines of Christian Theology, by Pye Smith.
 Dugald Stewart's Works, by Sir W. Hamilton, vol. 1 to 7, 15s. each.
 Hare's, Rev. Junius, Mission of the Comforter, 6s. 3d.
 Bayne's Christian Life, 6s. 3d.
 Spencer's Pastor's Sketches, 2 vols., 11s. 3d.
 Ridgeley's Body of Divinity, 2 vols.
 Matthew Henry's Miscellaneous Works, 2 vols.
 Watson's Body of Divinity.
 Brown's Philosophy, English edition, 22s. 6d.
 Brown's, Dr. W., History of Missions, 3 vols.
 Van de Velde's Palestine and Syria, in 1851-2, 2 vols.
 Seymour's Evenings with the Romanists, 5s.
 Young's Christ in History, 3s. 9d.
 Walker's (author of Philosophy of Plan of Salvation) God in Creation and in Christ, 5s.
 Cousins' Lectures on the True, the Beautiful and the Good, 7s. 6d.
 Tulloch and Thompson's Prize Essays, 5s. each.
 Sanbeans in the College, by Miss Brewster, 4s. 6d.
 "Work"—18th thousand, by do. 5s.
 Earnest Student, by Rev. Norman McLeod, 6s. 3d.
 Chalmers' Works, new edition, vol. 1 to 5, 6s. 3d. each, British price, 6s. sterling.
 Ferrier's Metaphysics, 1 vol., 13s. 9d.
 Moz's (Della's) Poems, 2 vols., 17s. 6d.
 Brewster's Life of Sir Isaac Newton, 2 vols., 22s. 6d. British price, 24s. sterling.
 Fox's Book of Martyrs, by Seymour, \$1.
 Kitto's Cyclopaedia of Biblical Literature—the best Dictionary of the Bible in existence—British edition, 15s.

JOHN C. GEIKIE,

Wholesale and Retail Bookseller and Stationer,
 70 Yonge St., Toronto.

HOWE'S WORKS, NEW EDITION,

J. C. GEIKIE, 70, Yonge Street, Toronto, has been appointed by the Publishers, their Agent to receive subscriptions for the above.—Including freight, &c., the price will be \$14 for the whole, in two payments—the one at this time, the second in June, 1856.

Remittances for the first issue will require to be made promptly.

J. C. Geikie is also appointed Agent for the *News of the Churches*—Edinburgh: Johnstone & Hunter; the best periodical news of the progress and history of Christianity at large, which exists. 10s. a year, including 2s. 6d. of postage. By new arrangements, subscribers may depend on securing their copies.

A large stock at present on hand, of Theological and General Literature, Stationery, &c. &c.

JOHN C. GEIKIE,
 70, Yonge Street, Toronto.

TO THE CHURCHES, MINISTERS, SABBATH SCHOOL SUPERINTENDENTS, AND TEACHERS, THROUGHOUT THE BRITISH PROVINCES.

THE friends of Sabbath day reading for Children, are respectfully invited to notice the first number of the CHILDREN'S PAPER, a new illustrated paper for Children, which will be ready for delivery on the 1st January, 1856.

All letters to be pro-paid. Address, Office of "Children's Paper," York Chambers, Toronto Street, Toronto, C. W.

Terms per annum:—For 12 copies, monthly, \$1 50; for 100 copies, monthly, \$15. Free per mail throughout the British Provinces.

THE CANADIAN MESSENGER AND JOURNAL OF MISSIONS

IS Published monthly at the *Montreal Witness* Office on the following Terms:—

TERMS—Single copy, 1s. 6d.; four copies, 5s.; nine do, 10s.; twenty do, 20s.; fifty do, 35s.; hundred do, 60s.

The above Clubs must be to one address, and invariably paid in advance.

The present time is the best for procuring subscribers, to commence with the new year when volume II. will commence.

JOHN DOUGALL

Witness Office, Montreal.

NEW BOOKS AND NEW EDITIONS.

Fresh arrivals from Britain and the United States.

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

Howison's Remains, 2 vols., reduced to 7s. 6d.
 Sir Andrew Agnew's Memoirs, Library ed., 10s.
 Drummond on the Parables, 7s. 6d.
 The Christ of History, by Young, 3s. 9d.
 Goodrich's Biography of the Bible, 1s. 6d.
 Nellie of Truro, by Author of Vera, 5s.
 Kate Kelburn, by Author of J Morrison, 3s. 9d.
 Dr. Eadie on Colossians, 15s.
 Seymour's Evenings with Romanists, 5s.
 Dr. Harris' Patriarchy, (new work.)
 Fairbairn on Ezekiel, enlarged edition.
 Dr. Arnold, (late Rugby,) Christian Life, 5s.
 Haweis' Family Bible, new edition.
 3 vols. beautifully bound.
 The Ten Year's Conflict, with Portraits.
 Cumming's New Book, Urgent Question.
 Whately's Good and Bad Angels.
 Walker's God Revealed in Christ.
 Gisborne's Duties of Men, 2 vols.
 Dr. Eadie's Divine Love, (new work,) 3s. 9d.
 Boardman's Bible in the Counting-House, 5s.

PUBLICATIONS OF THE PRESBYTERIAN BOARD AT PHILADELPHIA.

THESE Publications are very superior in diversified, rich and interesting matter. Among them are choice Works of Calvin, Owen, Baxter, Bunyan, Boston, Henry, &c., of former times; and of Edwards, Doddridge, McCrie, Alexander, Miller, Newman, Hall, McChoyne, James, and many others, of a later period. There are 140 vols. (which may be taken either in whole or in part,) expressly for Sabbath Schools, and 180 vols. for Congregational Libraries. To these Institutions a very liberal discount is given; also to Ministers. The Works are published genuine and unmutilated, and need only to be examined to recommend themselves. In the Collection are a variety of Catechisms, Scripture Questions, &c., for Sabbath Schools and Bible Classes; likewise a large series of important Tracts, doctrinal and practical. In short, they furnish an ample apparatus for communicating sound instruction to old and young. All the Publications can be readily supplied, and orders will be promptly attended to, by

ANDREW KENNEDY,

Agent for the Board, in Canada West,
 at London.

NEW BOOKS.

JUST RECEIVED, a large and well selected assortment of the best Works, (both British and American,) in every department of SCIENCE AND LITERATURE, and sold at the Lowest Prices:—

Brown's Highland Clans, illustrated, 4 vols., large 8vo..... £3 15 0
 Do. do. do. 2 2 6
 Bible Cyclopaedia, 3 vols. large 8vo. 2 2 6
 United Presbyterian Fathers, 5 vols., 12mo., per vol..... 0 3 1 1/2
 Bancroft & Bott's History of America, 2 vols., large 8vo..... 1 15 0
 Fox's Acts and Monuments of the Church, large 8vo..... 1 2 6
 Fox's Martyrs, 32mo..... 0 2 0
 Do. do. cloth, gilt, large 8vo illustrated..... 0 18 9
 Gillie's Historical Collections, with Preface and Continuation, by H. Bonar..... 0 11 3
 Gaston's Bible Common Place Book, 8vo..... 0 7 6
 Gurnall's Christian in Complete Armour..... 0 9 0
 DeSauley's Journey Round the Dead Sea, and in Bible Lands..... 2 10 0
 Brown's Sayings of our Lord, 8vo... 1 0 0
 Do. on Peter..... 0 12 6
 Do. Sufferings and Glory of the Messiah..... 0 7 6
 Bunyan's Allegorical Works..... 1 0 0
 Evenings with the Romanists..... 0 5 0
 Thompson's Theism..... 0 6 10 1/2
 The Pathways and Abiding Places of our Lord..... 0 5 0
 Scots Worthies, edited by J. Howie, 0 7 6
 Eadie on the Ephesians..... 0 15 0
 McKerrow's History of the Secession Church.
 Carter's Fireside Series, and Cabinet Libraries.
 Davidson's Virgil, (translation,) Smart's Horace, (translation.)
 Economic Cottage Builder, 6s. 3d.
 Watson's Sallust, (translation.)
 Anthon's Series of School Books.
 Arnold's do. do.
 Chambers' do. do.
 Latin, Greek, Hebrew, French, Italian, German, School Books, &c. &c. &c.

CHARLES FLETCHER.

54, YONGE STREET,
 Toronto, Nov. 23, 1855.

RELIGIOUS PUBLICATIONS.

THE UPPER CANADA TRACT SOCIETY have lately received a large supply of New and Standard Works, comprising a most extensive variety of RELIGIOUS LITERATURE.

Bibles and Testaments, with the Metrical Version of the Psalms and Paraphrases.

Many of the above are elegantly bound, and suitable for Christmas and New Year's Presents.

Also a large assortment of Religious Tracts and Sabbath School Libraries.

By order of the Committee,
 JAMES CARLESS,
 Depository.

Depository, 67 Yonge Street,
 Toronto, Dec. 15, 1855.

NEW BOOKS.

DUNELLAN MANSE: A Tale of the Disruption.
 Daily Duty.
 Welcome to Jesus.

The above works are deeply interesting, and are meeting with a very favourable reception.

T. NELSON & SONS,
 Toronto Street, Toronto.