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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. XIII.

TORONTO, OCTOBER, 1857.

No. 12.

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PRESBYTERY OF MONTREAL.

The Presbytery of Montreal will meet in Cote Street Church, Montreal, on Wednesday, October 7th. Session Clerks are requested to send in their records. Students within the bounds are required to attend for examination.

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

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Knox's Church, Toronto, on Tuesday, the 13th October, at Eleven o'clock. Session Records and Quarterly Returns will be called for.

T. WIGHTMAN, *Pres. Clerk*.

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next ordinary meeting of this Presbytery will be held at Ramsay, on the first Tuesday in October.

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

PRESBYTERY OF LONDON.

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

J. SCOTT, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.

This Presbytery will meet in the Brock St. Church, Kingston, on the second Tuesday of October, at 10 o'clock, a. m.

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

HOME MISSION COMMITTEE.

The usual half-yearly meeting of this Committee will be held in the Library of Knox's Church, Toronto, on Wednesday, 14th October, at 7 o'clock, p. m.

W. REID, *Convener*.

KNOX'S COLLEGE.

OPENING OF SESSION.—The Session 1857-8 will commence on Wednesday, 14th October. The opening address will be delivered by Principal Willis, in the College Hall, on the day mentioned, at 11 o'clock, a. m. It is earnestly requested that all students be present at the commencement of the Session.

COLLEGE COMMITTEE.

The College Committee will meet in the College Hall, on Wednesday, 14th October, immediately after the opening exercises. A full meeting is requested.

W. GREGG, *Convener*.

The Agency and Finance Committee will meet in the office of the Agent, Yonge Street, on Wednesday, 14th October, at 4 o'clock, p. m.

W. GREGG, *Convener*.

Proceedings of Presbyteries, &c.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 2nd of September. There were sixteen ministers and two elders present.

Two Calls were presented in favour of Mr. D. Anderson, Probationer—the one from the Congregations in Brock and the rear of Reach—and the other from the Congregations at Mono Centre and Mono West. These calls were accompanied with guarantees for stipend. They were sustained and put into the hands of Mr. Anderson who was present. At the evening sederunt he signified his acceptance of the call from Brock and rear of Reach; whereupon, the Presbytery prescribed to Mr. Anderson, subjects of trial for ordination.

Two calls were also presented in favour of Mr. J. Cameron, probationer, viz., one from Erin and Caledon West; and another from West Gwillimbury; both accompanied with guarantees for stipend. They were sustained and transmitted to Mr. Cameron, with the request that he signify his mind thereon before the next meeting of Presbytery.

Mr. McTavish reported relative to the case

of discipline in Brock. The Presbytery agreed to sustain the report and also to adopt the practical suggestion made by Mr. McTavish, viz., "That the Presbytery recommend that the members and adherents of the Congregation in the rear of Brock should exercise circumspection in regard to the language which they use in their intercourse with one another, and that they should endeavour to bear with of one another's infirmities and cultivate a spirit of charity and love toward one another." Several members of Court gave in reports of visitation of mission stations.

Appointments were made for moderation of calls, for dispensation of the Lord's Supper, and for missionary supply.

On Session Records and Quarterly Returns being called for, only two minute books were given in, viz., from Whitby Session, and that of York Mills and Fisherville; and Returns from only three pastoral charges, viz., Acton, Milton and Boston, and York Mills and Fisherville.

These records were revised, and the others are ordered to be sent in at next meeting; also, the Treasurers of Congregations are urgently requested to send in returns without delay.

The matter of every session keeping Registers of Baptisms was considered, and the following motion thereon was agreed to, viz:—"That the Presbytery instruct all sessions to procure—if not already in possession of them—books for the Registration of the Baptisms in connection with the congregations under their care; which registers shall be examined along with the other records of Session." Mr. Gray and Mr. Laing were appointed to visit, as soon as convenient, the congregations within the bounds of the Presbytery that have not yet been visited, on behalf of the College Building Fund.

A Committee was appointed to conduct the examination of students at the opening of the College Session.

THOS. WIGHTMAN, *Pres. Clerk*.

PRESBYTERY OF BROCKVILLE AND OTTAWA.

This Court met in Ottawa, on the 1st of September. There were present ten ministers and five elders.

Mr. Alexander, once of Cobourg, produced the necessary documents, and was received as a minister without charge. Mr. Alexander was invited to a seat with the Presbytery.

There was presented a petition from South Gower and Mountain, praying to be set apart as a distinct charge. A Committee was appointed to investigate and report in December.

A reference from Osgoode touching some matters in that congregation was discussed, and is to come up again.

A call from Ramsay in favour of Mr. Alexander, was before the Presbytery. It was agreed to delay, in the meantime, the sustaining of the call. The further consideration is to be resumed in Ramsay, on the 7th of October.

Mr. McDowell, late of Kemptville, reposed his certificate, and his name is to be transmitted to the Synod's Home Mission Committee.

Mr. McDowell sat with the Presbytery, on motion of Mr. Melville.

It was found that the collection for the French Canadian Mission had been duly taken up.

The Church organized in Thurso by Mr. Fraser, was recognised and placed under the session of Cumberland.

Several sums were acknowledged for the Presbytery's Home Mission Fund, and the Clerk was instructed to write to the congregations in default to make collections forthwith.

Mr. Fraser on account of ill health, craved leave to demit his charge. His congregations were cited to appear at next meeting.

A Presbyterial certificate was granted to Mr. J. Whyte, Probationer.

Mr. McEwan read a highly satisfactory report of his labours during the summer.

An adjourned meeting is to be held in Ramsay, on the 7th of October; and the next ordinary meeting is to be held in Prescott, in December.

Two missionaries are to be applied for—Mr. Montgomery being one.

Several appointments for supply were made.

S. C. FRASER, Pres. Clerk.

Communications, &c.

LETTER FROM REV. DR. BURNS.

To the Editor of the Record.

DEAR MR. EDITOR,—

You will readily believe me when I say that, beyond the correspondence which was absolutely necessary, my college collections, and my visits of friendly relationship have left me little time for letter writing. The period of my return to Canada, however, now draws near, and I take up my pen to sketch a little of my proceedings. My health has been, in much mercy, preserved entire, and the varied interviews with old friends, along with pleasing introductions into new circles, have been abundantly refreshing. Twelve years had passed away since I left Scotland, and many blanks, occasioned by deaths and removals, remind one of what human life is, while they solemnise the mind in the anticipation of that great change which awaits us all.

Arriving in Scotland on the 10th of May, I had sufficient time before the meeting of the General Assembly to visit the scenes of my own ministry for nearly thirty-five years. Paisley will ever be dear to me by many interesting associations, and it still retains its place among the strongholds of evangelical truth. There I was ordained over a parish of 7,000 souls, on July 18th, 1811, and of the members and adherents who then called me to be their minister, one or two individuals are all that now remain in the land of the living. But many of those who grew up under my ministry, remain and occupy important stations in society and the Church; and our mutual intercourse was exceedingly pleasing, and let us hope, not unprofitable.

Of our reception at the Assembly of the Free Church, you are already informed; and I have now the satisfaction of adding that my recognition by the General Assembly of the Church of Ireland, was not less ready and liberal. While it fell to me to proceed to Belfast, where the Assembly was to hold its Annual Meeting, my colleague in the mission, Mr. Fraser, proceeded to London. We had drawn up and printed a joint address, on behalf of the College, and the circulation of this address pretty extensively, paved the way for the measure of

success with which our appeals have been responded to. The Assemblies of both Churches approved our object, and recommended it to Christian patronage, and the Mission Boards of both Churches followed this up by liberal grants from their treasuries. For the tokens of interest, and for all the benefactions of private friends, our gratitude is greatly due.

The meetings and the discussions in the Assembly at Belfast were particularly interesting. A few features may be specified. The Reports of Home and Foreign Missions, accompanied as they were, by the personal presence and address of leading agents and missionaries, furnished, day after day, fresh sources of valuable information, and gave occasion to gratifying interchanges of sympathetic affection. The subjects of theological training and of preparatory education for aspirants to the ministry were ably treated by Dr. McCosh of Queen's College, and other influential members and friends. The question of ministerial support experienced befitting consideration, and many suggestions were made, which all non-endowed or established Churches would do well to profit by. The spirit of Popery must always stand out pre-eminently in an Irish Presbyterian Assembly; and at no period could a stronger demonstration have been given of the imperious necessity of union and a good understanding among all the friends of Protestant truth.

The numerous representatives of foreign Churches present gave a character of enlarged liberality and enlightened zeal to the various meetings. I had meant to be present at the Berlin Conference in September, but the Lallarpee, and the Pilattes, &c., of continental evangelical Protestantism, seemed to furnish me by anticipation with not a little of what those present at the great Assembly of Evangelical Christendom must enjoy in still larger abundance. One very interesting scene was presented us in the Belfast Assembly: a Missionary to the Jews was to be ordained by the Assembly, and while a select number of members, including the Moderator and Clerk, behoved to take lead in conducting the service, the corresponding representatives from the Free Church of Scotland, from the Waldensian Church and other evangelical communities on the continent of Europe, from the Presbyterian Church in England, from Canada, and from Africa, were associated with them in the solemn duty, to the delight and edification of a crowded Assembly of missionaries and office-bearers, and members. Persons connected with other denominations, Episcopalians among others, were present, and they had an opportunity of witnessing what was at once new and striking to them. Such scenes as these are amongst the best practical illustrations of the value of Christian principles, not in regard to doctrine only, but in respect of that holy influence which the discipline and Government of the Church of the Redeemer, when suitably administered, will ever command.

In the Free Church Assembly at Edinburgh perhaps the most interesting subject of discussion to us Canadians was that of the election of Professors to the three Colleges. It was signally characterised by independence of thinking and impartiality of movement. The questions as to College extension still evoked variety of opinion, but there seems little difference as to the fitness of the men actually chosen. I may remark, moreover, that important vacancies, to be filled in consequence of "transportations" to chairs, will render it really necessary in us to husband our own resources, and to rely still less than heretofore on the supplies which may reach us from other churches.

Mr. Editor, my "harvest" is not yet over, and brethren and friends must bear with me if I do not get away before the middle of

October. My northern tour is yet to be made, (God willing,) and our old kind friend, Mr. Cameron of Ardenrie has put himself at my service for two weeks. We have some warm-hearted friends of our College and of our infant Church in the Northern parts.

My dear Sir,

Faithfully yours,

ROBT. BURNS.

PROGRESS—COLBORNE

Though stone and lime and timber, however neatly arranged, cannot make the Church of the Living God yet a comfortable building adds greatly to the pleasure of the worshippers. The Irvingites sensible of this matter, lay it down as a principle always to set apart for the service of God, a better house than the one in which any member of the congregation resides. The Presbyterians of Colborne and vicinity had long neglected acting up to this principle which we know was understood so long ago as the time of David and Solomon.—Last Sabbath, however, they took possession of an edifice which, even on the principles of the Irvingites, is every way suitable for the worship of God.

Yet this beautiful building taken possession of for God on last sabbath, is no other than the old stone church which for nearly thirty years stood unfinished, and which was crumbling to dust. The building however, has undergone complete repair; the walls and part of the roof of the old alone remaining, while all besides is completely new and modern.

This Church was among the first erected in this part of the Province. It was commenced under the direction of the late lamented Rev. Mr. Millar, who was drowned in 1834, in the Bay of Quinte.

At that time the congregation was united to Cobourg; the pastoral charge being Cobourg and Colborne.

After some years, the Congregation was united to Grafton, under the pastoral charge of the Rev. W. Reid, now of Toronto, and latterly under the charge of the Rev. J. W. Smith. Colborne is now being separated from Grafton, to be united to a new station formed at Brighton, thereby making room for the fourth pastor in what was formerly Mr. Millar's field of labour, or taking in Percy and the rear of Haldimand, we have at present six congregations within the boundary of what twenty-five years ago was one pastoral charge.

The opening services on Sabbath, 9th Aug., were conducted by Rev. John Smith, of Bowmanville, and the Rev. W. McKenzie of Baltimore. The discourses were appropriate and pleasing. The attendance was large, crowding the house at each of the services. The large audience was composed of the various religious denominations of the village, thereby showing that there may be much unity and harmony among christians, without entire uniformity.

The renewal of the church cost about £350. The females deserve high commendation for their part in the matter: £120 was the result of female industry raised by the sale of the work of their own hands. The sum of £20 collected by Mr. Smith, in Britain was handed over to the Congregation. Several friends, not members of the congregation, contributed handsomely to the building fund. And the congregation now steadily increasing, have taken possession of their comfortable church with a very small incumbrance. May the congregation increase even more rapidly than the rising village to which the church is now an ornament and we hope a blessing, and may they soon be provided with a pastor of the Master's choice.

FOUNDATION STONE OF A NEW CHURCH
LAID AT DALHOUSIE MILLS.

Mr. Editor,—

As I am persuaded that not a few of the readers of the *Record* read with deep interest the communications which from time to time appear therein, relative to the progress and extension of our beloved Zion, I make no apology for requesting a small corner in your valuable publication, for the purpose of communicating a short account of the progress of our cause in this locality.

Dalhousie Mills is the name of a small village at the rear of the Township of Lancaster, Glengarry, almost on the boundary line between Upper and Lower Canada. The district around the village is very fertile, and mostly all occupied by old settlers, many of whom are in very good outward circumstances. Almost all the inhabitants use the Gaelic language in their houses; and it may be safely said that this language holds its ground among the people as firmly as ever. A large portion of the inhabitants are, as we call them, "Highland Roman Catholics;" another part is connected with the "Church of Scotland in Canada;" and our own Church has had a few faithful witnesses in this locality since the disruption in Canada who have never yet in a single instance betrayed her principles.

In the year 1852, only seven names were on the Communion Roll of our Church in this place. This was but a small flock; but the few that composed this flock were of the right kind. They had the Redeemer's cause at heart, and were always united in their endeavours to advance it.

In this state of their infancy they resolved to erect a place of worship, which by a large sacrifice on their part, was soon ready for use. But, though now, they had a Church of their own, yet, they had none, for a season or two, to tell them the story of a Crucified Redeemer. A sermon or two, in the three months, was all they could expect from our Church, unless they would, as they often did, travel fifteen or twenty miles to hear one of our missionaries preach. Kind Providence, however, soon favoured them. The Lord heard their cry, and exceeded even their expectation; for, in the summer of the year 1853, they found themselves united to another preaching station of our Church, at the front of Lancaster, and enjoying the regular services of a Student of Knox College, who, in the course of Providence, was settled over them as their pastor.

Just, Mr. Editor, when this little flock—for we must still call it "little," though its communion roll has been swelled up from seven, to sixty names—was getting out of temporal difficulties; when their last subscriptions were about to be paid for manse and globe which they have, in conjunction with the other congregation at Lancaster, procured for their pastor, it pleased the Lord, in his wise and mysterious Providence, to hurl them in one single hour into fresh and unforeseen difficulties. On the 25th day of last May, fire from the woods, which threatened to burn the whole village, consumed their church to ashes, which was comfortably finished inside little more than a year ago. It was, indeed, painful and most affecting to view the walls of Zion "broken down, and the gates thereof consumed with fire," which some regarded as the place of their spiritual birth, and with which so many sweet and pleasant associations were connected.

After this painful event occurred, the congregation met in the open field, where they still meet to worship, for humiliation, prayer and confession of sin. At this meeting one thing sustained the minds of the people. It was this. They felt that they had fallen, not into the hands of men, but into the hands of

God. Their church, on which they had spent so much of their hard earnings, was not wrenched from them, as has been the case, once and again, with some of their brethren in this land, by parties who might de-fire themselves to have a *leal*, if not a *naor* title to it; but it was taken from them by the Lord Himself, who reigns in Zion, and who has chosen it as His habitation. At the close of the meeting it was unanimously resolved to endeavour to erect a brick church, for which a subscription list was at once opened. The liberality and good feeling manifested on that occasion are worthy of being recorded.

It being felt that the site of the former church was not suitable, one of the congregation, whose liberality has frequently been experienced by the congregation, came forward and offered a *free site* on any part of his land, which embraces the most of the village. A beautiful hill, a few acres from the village, was suggested as being a very suitable place for the new church, which was, at once, granted. The same individual, having taken hold of the subscription list lying before him, subscribed his name with a large sum, one-half of which he laid down on the table with his name. Another individual, though not so able as the first, yet with a heart equally as large, followed, saying: "I have no money, but I have cattle, and will sell them." He also subscribed a very handsome sum. Another and another followed, until the names of all present were on the subscription list, with sums honorable both to themselves and to the cause with which they are connected. The meeting was then concluded, and the people returned home with hearts full of joy and thankfulness to God for what they were permitted to see.

And now—Mr. Editor—to conclude my remarks, which I fear are too lengthy, I would only add that on the 25th of August last the foundation stone of this new church was laid by the pastor of the congregation, after exercises suitable for the occasion, and in the presence of a number of the congregation, and others, who came to witness the ceremony. It is expected that the church will be closed in before the cold season sets in; for this interesting little flock has been regularly assembling for worship in the open air, and since their church was consumed to the present day—to the praise of God let it be recorded—not one drop of rain disturbed them at their worship, though the past season has been unusually wet.

J. A.

SABBATH SCHOOL—BRADFORD.

On Thursday last, I was invited to attend a Pic-Nic in favour of the Sabbath School in connection with our Church in Bradford. It was held in a beautiful grove in the rear of village. The Bradford Brass Band was in attendance to vary the enjoyment by discoursing sweet music. There were abundance of speakers in attendance to address the young, viz.—Rev. Mr. Fraser, U. P., Revs. Messrs. Elworth, Hunter, and Parker, W. M., Rev. Mr. Hayworth. I will not enlarge any further upon this part of my letter, only to state the day proved favourable and every thing passed off agreeably.

I subjoin the Report as handed to me by the Superintendent, Mr. Peter Goodfellow.

"The attendance (he writes) this year, is in considerable advance of any previous year.

"Last year, ending January 1st, 1857, there were 53 scholars in the school, while the average attendance was 35. But since the 1st of March, the school has increased to 153, with an average attendance of 72. This large increase is owing to a visiting committee being appointed, whose duty was to visit the parents of those whose children attended no Sabbath

School, but were allowed to roam at large on that sacred day, and others left exposed to all manner of crime and wickedness. The result proved highly satisfactory. Numbers were induced to attend who were otherwise beyond the means of religious instruction. The average attendance of teachers for the past year ending January 8, were 8. This year 18 have been engaged in the school—some of these having left the village, there remains a staff of 12. Very valuable assistance has been rendered the school by an aged friend, Mr. James Drury, who has continued with the greatest regularity and the most untiring zeal to devote his energies to the instruction of the Bible-class.

The expenditure for the past year has been considerable. The library we had on hand and which we have parted with to another school, was an old one; and it was thought advisable to procure a new one. Cards were accordingly distributed to the children to collect the necessary funds. In this way there were raised \$27. The new library cost \$29 and was immediately purchased. Other expenses were incurred in purchasing Bibles, Testaments, Prize-books, and other necessaries for the school amounting to about \$30; this the teachers paid from their own resources.— Besides the Library and "Children's Paper" of which one copy is given into each family,—a Missionary Record is distributed, and efforts otherwise made to make known to the children the wants of the heathen; and to keep them alive to the importance of the missionary work. There is a missionary box belonging to the school, into this it is expected that every scholar drops a penny or more on the first Sabbath of each month. From this resource \$64 were appropriated in June last, towards sending the gospel to India; and a sum considerable in advance of this has been contributed this present year."

THE LATE ALEXANDER GAIR.

On the occasion of the death of this worthy and Christian man, we gave a memoir of his life and of his earnest and fruitful labors among the Highland population of this and the neighbouring County. In that notice we mentioned the general esteem which he was held by those with whom he came in contact, and the warm appreciation of his meritorious efforts for the welfare of those among whom he ministered. His neighbors and admirers anxious to testify their respects for the deceased, have determined to erect a monument over his grave in the church yard of Latheron; and there is now erected in that burying ground, a plain substantial square grave stone with the following inscription tastefully engraved by Mr. Francis Henderson, of this place, who, in his department of monumental engraving, will equal any of the craft in the North:—

"Here lie the bodies of Alexander Gair, late Farmer of Aldandhu, and of Lucy Gordon his wife, who died in January, 1854, aged 74 years; and of Christina, their eldest daughter, who died in 1833, in the 33rd year of her age. Alexander Gair was born at Mornage near Tain, in 1772. He removed to Sutherland in 1796; married in 1799; came to Caithness in 1817, and departed from this life on the 18th of July, 1854, aged 82. Blessed with a commanding aspect, great mental force and ardour, richness of imagination, insight into character, and readiness of speech in the Gaelic tongue; and having had from his youth much christian experience, he dedicated his endowments to Christ, and was instant in season and out of season in teaching, reproving, rebuking, and exhorting in the service of his Saviour. For nearly thirty years he laboured among the Highlanders at Wick, during the time of the

herring fishing; to whom he was several years appointed as Catechist by the Free Church of Scotland, and by the divine blessing gathered them out and formed them into the largest and most important Gaelic Congregation in the world. Salvation by the free grace of God in Christ Jesus, and experience of soul through the working of the holy spirit, formed the subject of his teaching. Blessed are the dead who die in the Lord—yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

ERECTED BY HIS NEIGHBORS.

It must be exceedingly gratifying to the many friends of the late Alexander Gair, to witness this tribute to his memory, which is already embalmed in the hearts of so many who have listened to his fervid teaching in their native celtic tongue.

SABBATH SCHOOL ENCOURAGEMENT.

To the Editor of the Record.

REV. AND DEAR SIR,

If you think the inclosed letter would do good, by giving it an insertion in the Record, it might encourage Ministers and Sabbath School Teachers in their "work of faith and labour of love."

The rising generation may be considered as the seed of the Church. And to prepare them properly for the service of God, in the great plan of redeeming love, has always been embraced in the administration of the divine government in providence and grace.

Next to the preaching of the word, as an instrument in the conversion of sinners, family and sabbath school instruction has been pre-eminently successful in winning precious souls for usefulness in time, and glory in eternity.

Mrs. Hume, the writer of the letter, is one of several, both male and female whom the Lord of the harvest called, and highly honored to labour in the *Home and Missionary Field* from the Sabbath School in connexion with the Church in Brockville. With her husband she was associated with the American Board of Commissioners for Foreign Missions, at the Sandwich Islands, India, Africa, &c. &c. For I had lost trace of her until I received her letter, the reception of which was a star shining in a dark night.

Will you, my dear sir, allow me to express my grateful feeling to God, that I esteem it a pleasing token for good Canada, that our Synod is giving such prominence to Sabbath School Institutions and Bible Classes. And indeed the whole christian public, as was so pleasingly manifested in the Convention at Kingston, are alive to the claims of the children of our country.

There are many and great reasons for fidelity, and diligence in the important duty of diffusing divine truth, and "sowing broad cast" the imperishable seed of the word of God.

May it take deep root, and bring forth much fruit. And may all feel encouraged that in due season we shall reap if we faint not."

WILLIAM SMART.

Gananoque, C. W.

REV. MR. SMART,

DEAR SIR,—A short time since one of my little children brought from Sabbath School a little paper containing an interesting account of the recent Sabbath School Convention in Kingston. Among other interesting facts, one mentioning the attendances upon that convention of my early and beloved pastor, awakened emotions in my heart such as are only awakened by touching the tenderest powers of the soul. That, said I, was my early and beloved pastor;—and does he still live? In his Sabbath School it was my privilege more than

thirty years ago, to treasure up stores of sacred truth that have borne me o'er all the vicissitudes of life;—and I resolved to improve the earliest opportunity to address you a line. After such a lapse of time, I fear I shall fail of securing for myself a place in your memory; but I can assure you the face that was yours thirty years ago has a picture in my recollections another thirty years cannot efface.

There was attendant on your ministrations and a member of your Sabbath School, for five or more years, a pale, timid, little girl, named Hannah D. Sackett,—and if you do not recollect her, she desires to return you thanks for the many good words the Lord enabled you to sow in her tender heart.

I would not, if I would, narrate to you the vicissitudes and providences that have guided and carried me through life; that have brought me back when wandering, and nestled me in a Saviour's bosom; that have led me to India, and there sustained me sixteen years in the corps of honored missionaries, and again restored me a lone widow to my native land, or gathered around my lone hearth six dear children.—In a few more years I hope to join you, and many loved ones, in the song of redeeming love;—and if we cannot together speak of the thorny path of life, we shall at least recognize each other as the redeemed of the Lord.

You must feel far advanced down the vale of time, and be longing for the welcome home! from your Divine Master. I wish I could once again in the flesh see your face and shake your hand, and say, "dear brother, pray for me and mine."

It cheers my heart to know your heart's sympathies are with the Sabbath School cause. I too love it; and have found some School to attach myself to wherever the Lord has led me ever since I was six years old. Sometimes in Asia, sometimes in Africa, and in many different parts of America;—now with scholars five years old, again eight; some heathen, some christian,—some learned, some unlearned, but I never have found one School so interesting to me as that dear School in Brockville. God grant that numbers may be able, to this day, to say the same.

My beloved mother still lives, and I know would like to be remembered to you.

With Christian affection to yourself, and those of your family that remain,—believe me gratefully and affectionately yours,

HANNAH D. HUME.

PAST PROGRESS—PRESENT POSITION, AND FUTURE PROSPECT OF THE PRESBYTERIAN CHURCH IN CANADA.

In the year 1830, the Presbyterians of Canada were reported, according to official authority, as 30,000. At the present time, 1857, they probably number, at least, 275,000; showing the increase to be ninefold in 27 years. Scoble's Almanac for 1853 reported 79 ministers of the Presbyterian Church of Canada, 62 of the Church of Scotland in Canada, and 42 of the United Presbyterian Church. The same authority reports "the population according to religion" thus, (census of 1852):

Presbyterian Church of Canada...	66,774
Church of Scotland in Canada....	61,559
Other Presbyterians	110,020

Total

237,983
Now to show of how little value the census returns are—in the distribution of the Presbyterians—I need only mention the fact that the population in connexion with the Free Presbyterian Church in Canada East is given in as 267, whereas, at the time, we had about 20

congregations in Canada East, and a single one of them, such as Cote Street, Montreal, would have a population of at least five times the number allotted by the census to all Lower Canada! (At present, we have nearly thirty congregations in Canada East.) It is well known that there are very few Presbyterians in Canada not connected with the three Synods,—and also, that the United Presbyterians scarcely number more than perhaps one-half of the Presbyterian Church of Canada. Who then are the 100,000 other Presbyterians? Evidently about one-half of them belong to the Presbyterian Church of Canada, and probably some 55,000 to the United Presbyterian Synod. We have reason to believe that the census takers, in former times, have been in the habit of putting down to the Church of England many who did not claim to belong to any church, and thus swelled the population, represented by that Church, to 268,592; whereas, the Wesleyans—one of the largest sect in Canada—is only credited with 162,450; yet any one that traverses Canada West knows, that the Wesleyans are to be found in many localities where the Episcopal Church scarcely exists. If we distribute the 237,983 Presbyterians thus we will be nearer the truth,—taking the total number reported by the census of 1852 as the actual total of that time:—

Presbyterian Church of Canada...	106,000
Synod of Canada in connection with the Church of Scotland	78,000
United Presbyterian Church.....	53,000
Other Presbyterians.....	983

Total in 1852

237,983
How stands the matter in 1857? The Presbyterian Church of Canada reported at the Synod in June 124 ordained ministers, with about two hundred congregations or mission stations; most of the latter having a numerous population, and in many cases more so than several of the settled charges. There were also reported 14,000 members—from only a part of the Church. But as several of the pastoral charges, and all of the new congregations or mission stations are unrepresented in that Report, we may safely give the membership by communion, as above, 20,000. We would refer to a single pastoral charge not reported, namely, Galt, in which there are over 500 members. Another case from the Mission field will also show our authority for this calculation. Some two years since, a minister of the London Presbytery reported that, in answer to enquiries, he was informed by the Crown Land Agent at Sauguen, that there were there nearly two thousand Presbyterian families settled in eleven townships—nearly all belonging to the Presbyterian Church, yet having only one minister of our Church settled among them, Rev. Mr. McNaughton of Sauguen; yet among these thousands of people there are hundreds of members of our Church not reported to the Synod.

In 1837, the Synod of Canada, in connection with the Church of Scotland, reports 89 ordained ministers, and say 120 congregations, with probably 13,000 members. The United Presbyterian Synod reports 60 ordained members, and nearly 100 congregations; thus the whole Presbyterian Church would have, say, 276 ministers besides probationers and missionaries, and over 400 congregations, with probably a membership of about 46,000. If we adopt the same ratio as in the United States, and reckon the communicants as one-sixth of the whole Presbyterian population, (See Record for June, Statistics of the Presbyterian Church in the United States,) this will give 276,000 as the present Presbyterian population in Canada.

The membership in a new country is not a good criterion by which to ascertain the population, at least it will not do to compare Cana-

in, where there are so many thousands of Presbyterians without settled pastors,—with Scotland, where the membership, in every nook and corner, can be ascertained and reported. In Canada, therefore, a much larger proportion of population to the membership must be allowed. If the Presbyterian population in 1852 was 237,000, it must now be at least 275,000, or probably nearer 300,000, as there has been a great increase by emigration, &c., since that period, and probably three-fourths of those that settled along Lake Huron are Presbyterians.

If all the Presbyterians were united they constitute one of the largest, if not the largest, Protestant church in Canada. And why should they not unite? (See an excellent article in the *Canadian Presbyter* for August entitled "Ecclesiastical Progress.") According to a writer quoted in the *Montreal Witness* of 22nd August, the Methodist Episcopal Church of Canada have 150 itinerant preachers, and about 13,000 members. The Wesleyans have 224 circuits, and 300 preachers. The same writer says, their membership amount to 80,000; thus these two bodies have 450 preachers. It should be noted, however, that the Presbyterian congregations are generally larger than those of most other churches, and that as the Methodist plant their preaching stations more closely, they require a greater number of laborers to supply their stations, while at the same time many of their congregations are small. They have also a larger proportion in communion with the Church, according to the population represented, than is found in connection with the Presbyterian Church, as may be seen by examining the statistics of Churches in the United States, before referred to. The Methodists are a laborious, energetic body of Christians, and deserve much credit for their exertions, especially in the newer settlements, for which we think the itinerant system the best adapted.

The population connected with the Episcopal, Presbyterian, and Methodist Churches, probably range nearly alike in Canada. May they and all other Evangelical Churches work together in harmony in these Provinces, and oppose with united front the common foe of Christ's true Gospel, namely the combined forces of Popery and Infidelity. According to the census returns for 1852, the total of the Methodists of Canada was 223,839; the Baptists, 36,846; the Presbyterians, 237,938. The Presbyterians have certainly increased very rapidly since that time, but if about the same proportion be allowed, there may be some 260,000 Methodists now in Canada.

In 1852, the Church of Rome claimed in 746,866; ditto in Upper Canada, 167,625; total, 914,561,—being, at that time, nearly one-half of the population of United Canada. Happily her relative proportion of the population has decreased since that period, by a falling off in the Roman Catholic immigration, &c., and probably out of a population of nearly two and a-half millions in Canada, Rome cannot claim much over a million of adherents, unless we reckon the political friends of Rome, who, while called Protestants, yet for the sake of office and money, give their votes and influence to forward the deadly and fatal schemes of Rome's emissaries in our midst. Though Protestants have the majority in Canada, yet, through their unhappy division, their want of concert and mutual co-operation, the Government of Canada has been for years controlled by the wily bishops of Rome, who manage to barter the votes of their followers to whatever party or persons will grant their demands and largely endow their various institutions at the public expense,—at the expense mainly of the Protestants of Canada. These institutions have been established partly for the purpose of

proselytizing and securing the ascendancy in the country. Rome has been well called by M. Roussel of France "The Religion of Money." She is like the horse-leech: she still demands more, and the more that Protestants seek to appease her appetite for gold, the more will the "sacra janus auri" increase and grow.

More than three-fourths of the immigrants coming to Canada this year have been Protestants, and we trust that the people of Canada will do their duty to themselves and to their children; and that the hopes of the Jesuits will then be disappointed, and this fertile and beautiful country be delivered from the fate of Italy, Mexico, and South America. While not a careless or indifferent spectator of the event '43 or '44, but feeling deeply interested in the great principles involved in that onward movement of the Presbyterian Church, both in Scotland and Canada, and deeply grateful for the fresh energy infused into the Presbyterians of Britain and her colonies, and the great good that has resulted from the rousing up of the latent powers of that eminently progressive form of Christianity, we, at the same time, deeply feel that there is now another very important work to which both the conservative and progressive elements of Presbyterianism are called, namely, to reunite the various branches of the Presbyterian family in Canada and elsewhere. The points of difference between the various sections of the Presbyterian Church are neither so numerous nor so weighty as the points in which they are agreed. Have they not all the same standards; the same system of doctrine, and the same Church order? Why then do they not merge their differences; unite their efforts, and join together in one great organization? If this can be happily accomplished, and we believe the spirit of love of Christ, and zeal for his glory, will, ere long, bring it about, then what a glorious prospect awaits the future Presbyterian Church of Canada.

We have now nearly 300 ordained ministers and are increasing at the rate of some 25 ministers per annum, so that united we would soon have a general assembly of 500 ministers,—equal to the Presbyterian Church in Ireland—the eldest daughter of the Church of Scotland, and the prospect of having, before long, as many as the Church of Scotland herself before the disruption. If we believe as we profess to do, that the spread of Presbyterianism is eminently conducive to the advancement of pure and scriptural Christianity—the salvation of souls—and the glory of an adored Lord, then should we not avoid everything tending to increase the differences that exist, and labor for the consummation of that general union among Presbyterians, which we believe to be calculated to promote these ends.

ALPHA.

DR. ALEXANDER'S OPINION OF THEATRICAL EXHIBITIONS.—I feel it to be incumbent on me to give my public testimony against theatrical exhibitions, as being, notwithstanding the partial good which may result from them,—*unfriendly to piety; unfriendly to morality; unfriendly to health; unfriendly to domestic happiness; and unfriendly to true delicacy and genuine refinement.*

POPULATION OF CHINA.—The present population of China is probably not less than four hundred millions—a number almost beyond comprehension. The estimate is based on the census of 1852, and is not far from the truth. The population, numerous as it is, is rapidly increasing, and at the present rate the land will not be able to hold them all at no distant day. The increase since 1615 is not less than twenty-nine millions.

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, OCTOBER, 1857.

THE RECORD.

Our readers will observe that the present number completes the thirteenth volume.

We had hoped to publish this month the prospectus of the new volume, but circumstances have prevented this. It will be prepared and circulated in a short time. In the meantime we may simply state that the Committee are engaged in making arrangements with the view of rendering the *Record* more generally useful, and making the circulation more extensive. Changes are in contemplation with a view to the objects above stated.

We find that many subscribers are in arrears for the past volumes. Nearly one fourth are in arrears for the volume now concluded. The changes to which we have referred will require an increased expenditure, although there is no intention to increase the price but rather a desire to make it even lower than it is. We would therefore earnestly call upon all, who have not paid for the past year, to do so at once. Let the amount be paid to the Agent, if there is one in the congregation; and if there is none, let it be remitted directly to this office. We shall be responsible for all moneys sent in registered letters, and will accept 3s. 9d. as full payment for each volume in arrears, if the same is paid before the 1st of November. We earnestly trust that all who have not paid will do so without delay. We shall feel obliged by Congregational Agents exerting themselves to collect arrears, or remit for next volume.

COLLECTION FOR BUXTON MISSION AND SYNOD FUND.

By appointment of Synod, this collection is to be taken up on the third Sabbath of the present month. It is most desirable that due intimation should be made on the Sabbath preceding; and, should circumstances render it

inconvenient to take up the collection on the day appointed by the Synod, the collection should not be omitted, but taken up on the first convenient Sabbath.

It is scarcely necessary to explain the objects for which this collection is appointed. In the first place, it is for the support of the mission institution for the coloured population at Buxton. This settlement was formed between seven and eight years ago, and it has gone on until now the lands of the Elgin Association, purchased for the settlement of coloured refugees from the United States are all occupied, the number of families being two hundred. The labours of the Missionary, Mr. King, have been incessantly directed to the advancement of the best interests of his charge, and in the carrying on of these labours, he has manifested great perseverance and self-denial. An able and zealous teacher lately from Scotland, has now charge of the school, and proves a most useful and efficient fellow-labourer with Mr. King. The school is now attended by eighty scholars, a number which would be much increased were there a female teacher. The attendance at church is 200 or upwards, and the Sabbath School numbers eight teachers and 100 scholars. Some of the pupils have already become members of the church, and others give evidence of an earnest anxiety about the "one thing needful."

The annual charge on the church on account of the mission, may be stated at £250. But it would be most desirable to have funds to sustain a female teacher, and also a monitor or assistant in the school. Arrangements are now being made to make the institution self-sustaining to a greater extent than it has been in times past, and there is no doubt, under the blessing of God, of its being eventually entirely self-supporting. But this cannot be for years. Many of the settlers newly escaped from slavery have to be trained to habits of self-reliance and independence. And if the experiment is to succeed (and heretofore it has succeeded as well as the most sanguine could have expected,) the Church must, in the meantime, manifest towards it a large degree of generous sympathy and liberality. We would therefore commend this interesting object to the christian sympathy, the earnest prayers and liberal support, of the members of the church generally.

The collection now to be taken up is intended to provide also for the expenses chargeable on the Synod Fund. These are the expenses of printing the Minutes of Synod and other printing done for the Synod,—a proportion of the salary, office rent, expenses, &c., of the general Agent for the church, and expenses incurred in connection with the annual statistical statement. The whole may be stated at £250. And it must be borne in mind that on these combined funds—the Buxton Mission and Synod Funds—there is at present a debt of upwards of one hundred pounds. It is clearly the duty of all the congregations to contribute to this fund. This is only what is equitable, and were each of our 120 congregations to give

a contribution of only five pounds, the amount would answer the end in view.

We earnestly trust that each congregation will do its duty, and that our people will manifest their gratitude for God's abounding goodness, by contributing for His cause, as God may have prospered them.

AFFAIRS IN INDIA—CALL FOR PRAYER.

As yet no intelligence has been received of the suppression of the revolt in India. So far as we know, Delhi is still in the hands of the insurgents, while at the same time, intelligence has been received of fresh and most aggravated cruelties committed by the infuriated Sepoys on Europeans. The strongest confidence, however, is entertained, that by God's blessing the carnage and insurrection will soon be terminated, and British power continued on a firmer basis than before. Many reinforcements have been already forwarded to India, and preparations are being made for forwarding others. Some of the best generals have been cut off, more especially Sir H. Lawrence, who appears to have been a man of clear and ready judgment, and determined resolution. But others of standing and tried experience have been sent out; amongst these we may mention Sir Colin Campbell and General Windham,—both of whom highly distinguished themselves in the late war in the Crimea.

In reviewing the intelligence on the subject of India, lately received, it appears that there have been some most providential deliverances which ought to call forth most grateful acknowledgements to God for his restraining and protecting power. It appears that Benares, the sacred city of the Brahmins, containing 600,000 inhabitants, and even Calcutta, too, might have been taken and the European inhabitants cruelly massacred, but for accidental, or more properly speaking, providential circumstances. A few days before the mutiny, Benares was almost entirely destitute of European soldiers, and when the revolt actually took place, it was saved only by the extraordinary courage of only about 180 soldiers. Dr. Duff, with reference to this says, "when we think that all the British were saved from a cruel death and the city from destruction by the sudden and opportune arrival of a small company of only 180 British soldiers, with a commander animated by the spirit and energy of a Clive, the deliverance does seem markedly to be the doing of the Lord. I know nothing comparable to it except some of the miraculous deliverances recorded in the Old Testament History." In regard to Calcutta, Dr. Duff says, "a general rise was planned to take place on the 23rd June, the anniversary of the battle of Plassey. The city was to have been taken, and the 'Feringhi Kaffirs' or British and other christian inhabitants to be all massacred." As it was, the 78th Highlanders and the 64th, arrived shortly before the discovery of the plot, and the government then proceeded to disarm the native troops.

Although we may hope that the sad events which have taken place may be made to fall out even for the furtherance of the Gospel; still in the meantime, the effects on the Missionary operations of the various bodies of Christians have been most disastrous. Throughout the province of Bengal, except Calcutta itself, the missions have principally been broken up. Although we are not aware that any letter has been received very recently from Mr. Stevenson, our own Missionary, we have heard from private letters that he had been obliged to leave Bancoorah and return for a time to Calcutta. We trust the critical circumstances of our Mission, and of India, will stir up many to earnest prayer, and in this way good may result from temporary evil. We regret to learn that in some instances valuable property has been destroyed in connection with some of the Mission Stations. An exchange paper says with reference to the Missions of the General Assembly of the American Presbyterian Church:

"The missions of the Presbyterian Board, in the disturbed district, were two or three times as large as those of all other societies together, and extended from Allahabad, about 500 miles from Calcutta, as much as 800 miles north-west to Peshawur. The two principal stations were at Lodiana and Allahabad, the former being the oldest established, and the latter the largest. Each of them had printing-presses, with various fonts of type, and large stocks of books and tracts for distribution, besides libraries and the apparatus of missionary work. And now both are destroyed; the loss of property at the first being estimated at \$24,000, and in the latter at \$50,000.

"At Allahabad, when the mutiny appeared among the troops, the missionaries were removed to the fort, but after the destruction of their premises, they were all sent by the commanding general to Calcutta, as the only place where they could be accommodated. Two ladies of the English mission were seized with cholera in the fort, and died shortly after the departure of the rest. Two native christians were killed by the insurgents.

"The mission premises consisted of a very large building, which was bought from the government for a High School and College, accommodating more than 500 scholars, two Church edifices, a depository and printing house, three good dwellings for the missionaries, besides native houses for a large number of native Christians who were employed in the printing establishment. The depository was full of Bibles, books, and tracts, provided for a liberal distribution, as it was found that there was a great and growing desire for such publications among the people; and quite a number of the native Christians who were to distribute them were just beginning their work. All is destroyed, but it is a matter for thankfulness that precious lives are spared."

As to the causes of the outbreak, enough is now known to assure us that missionary zeal has not been the cause. The system of caste has, according to Sir C. J. Napier, produced more than one serious emente in the native army, and it is by no means improbable that this has been one of the leading causes of the present more serious insurrection. Dr. Duff too, refers to a native prediction to the effect that British rule in India was to be limited to a hundred years from the battle of Plassey,

which placed our authority there on a firm foundation.

Amidst speculation as to the causes and result of the present serious crisis, one thing is sure that christians are earnestly called upon to offer up earnest prayer, in the closet, in the family, and in public worship for India. Infidelity may sneer at this, but undoubtedly this, in connexion with other means, is to be regarded as the most powerful instrumentality for the termination of existing troubles and for the evolving of real good from the present confusion. We rejoice to observe that God's people in various parts are seeking to stir each other up to prayer in this behalf. Several of the evangelical Bishops of the Church of England have issued addresses to their clergy and people, recommending special supplications in behalf of India. The Hon. and Right Rev. Dr. Montague Villiers, Bishop of Carlisle, has issued an address to the clergy of his diocese, in which he says:—

"It might be of great advantage if you would call the attention of your congregation to the power of prayer at such a season. It would help them to realize that prayer is no mere formal matter, but the directly appointed means for securing the help of God. When we think of the horrors and cruelties which have accompanied this fearful mutiny, and at the time which must elapse before our reinforcements can arrive, I am sure that you will feel that it is to a God of mercy that we must look." Dr. Hamilton, Bishop of Salisbury, in his pastoral letter on the same subject, says: "The events now occurring in the East press upon us two duties—1st, to remember in our prayers all our brethren who are in peril; 2nd, to strengthen the missions of the church in the East, and in all parts of the world."—The Right Rev. prelate recommends a collection throughout the diocese in aid of missionary operations in India. The Bishop of Norwich has followed the example of some of his brethren on the episcopal bench, and addressed a pastoral letter to his clergy on the subject of the disturbance in India. His lordship says: "Rev. and dear brethren,—The terrible calamities in India have already bereaved many of our homes, and filled all our hearts with deep anxiety for our countrymen and their families in that distant land. The security of that great empire is imperiled, and all the efforts, so greatly prospered by God, for the spread of the Gospel and the social improvement of the people have received a grievous check. We must look higher than human wisdom and strength, and higher than human sympathy, if we would have guidance and deliverance in national disasters, or comfort and a sanctified result in domestic bereavement; and I trust that, in the private and family prayers of all who call upon the name of the Lord, there has been special mention of those who are called to mourn, and of those who are exposed to peril; and that confession of sins deserving judgment has accompanied the earnest supplication for wisdom to our national councils, and success to our country's arms."

In India itself too, a paper has been drawn up and circulated, urging united prayer and suggesting suitable topics. In this paper the following subjects are suggested:—

That the Lord would protect his people, hear their prayers, and graciously favour his own mission cause.

That He would comfort the wounded, af-

flicted, and bereaved, and sanctify their sorrows to them.

That He would lead all who are in peril or anxiety to seek protection and guidance from Himself, and reward their confidence.

That He would be with our countrymen and their children, and others in captivity, and send them speedy deliverance.

That He would overrule these calamities for great and lasting spiritual good in many individual cases; in the establishment of a wise and righteous public policy; in the rebuke of blasphemy; and in the overthrow of every system of error and superstition.

That He would control and hold in check the unruly wills of sinful men, and turn the counsel of our enemies to foolishness.

That He would create a spirit of deep humiliation for personal and national sins.

That He would preserve our rulers from compliances with idolatrous and superstitious errors, and with the sinful anti-social system of caste, and give to them and to every one who is in a position of authority and responsibility, all needful courage, wisdom, and constancy, and the spirit of a sound mind.

That He would preserve the health and encourage the hearts of our faithful troops, and enable them fully to restore order and tranquillity.

That He would affect the hearts of the people of England so as to create a new and deep interest in India, with fervent desires, efforts, and prayers for her conversion to the Lord.

And, finally, that He would have mercy on the people of this land, and remember His word unto His servants on which he has caused us to hope, that His Son shall have the heathen for His inheritance, and that all nations shall serve him.

We commend to our readers these topics for prayer, and others which their own reflections or the spirit of God may suggest. In this distant land, far from India, and the scene of the present troubles, we may hold up the hands of those who are in the high places of the field. We have access to the hearer and answer of prayer through our great high priest. Let us plead that He would remove his correcting hand, and cause present trials and afflictions to bring forth in future years the peaceable fruits of righteousness unto his His own praise and glory.

SABBATH HARVEST LABOUR—IMPORTANT CASE.

The provisions already on our Statute Book touching the Sabbath are very satisfactory, so far as they go, and, if only faithfully enforced, a marked improvement would be manifest in the matter of its outward observance. It is hard to think that in too many quarters, because of the cold-hearted indifference so lamentably prevalent, and the unwillingness to incur the odium connected with giving information, these enactments are all but a dead letter. No form of Sabbath desecration is more execrable and offensive than *Harvesting*, and for long, none

was more common in our Province. Its prevalence and the many inventions that would be sought out to justify it, were anticipated by the Lord our Law Giver. Hence it finds a special place in His legislation. He is not contented with saying generally respecting the Sabbath—"in it thou shalt not do any work" but he goes on more particularly to say: "Six days thou shalt work, but on the seventh day, thou shalt rest; in *RAMING TIME* and in *HARVEST TIME* thou shalt rest." It is needless here to repeat the proofs so often insisted on, and never refuted, that this law is not binding on the Jews alone. "While the earth remains seed time and harvest will not cease, and while the earth remains, lasts that law, which expressly interdicts all Sabbath labor at these seasons. It is graven as with a pen of iron on the rock for ever, and sooner will the characters on the written Rock of Sinai fade, than will those inscribed on Sinai's imperishable tablets. "Heaven and earth shall pass away, but my Word shall not pass away."

And yet these sacred tablets men hesitate not to break and trample on. Fenced round though the Sabbath be by sanctions the most solemn, they keep not their foot from it.

From the example of this spiritual wickedness in high places, and the locomotive advantages with which our Province is favored, the tendency to Sabbath desecration is on the increase. We are threatened, if we be not on our guard, with all the evils of a Continental Sabbath. It becomes more than ever, then, the dictate of sound policy as well as Christian duty, for every Magistrate, not to wield the sword in vain, but to be a terror to evil doers, and for every faithful citizen to see to it, that the laws already in existence for the protection of the great bulwark of our liberties, be rigidly enforced, and, if necessary, that new laws be framed.

From the number of German settlers, whose views are notoriously lax on the subject of the Sabbath, certain portions of the Waterloo District have been peculiarly exposed to the evils of Sabbath desecration. Many, in respectable social positions—Magistrates, even—who, from the office they hold, might be expected to be models of decency and propriety, and zealous maintainers of the Institutions of our country, have been found setting openly at defiance the law of man as well as of God, and when taken to task for it, have in effect said—"Who is the Almighty that we should obey him?" Right glad are we that one of those respectable transgressors has been brought to judgment, and stands forth before the country, on his own confession, a convicted breaker of the laws he was sworn to keep. Right nobly have our friend^o at New Hope acted in taking the initiative in the matter, and the public authorities, in vindicating their course. Seizing not on the *men*, who were but the instruments of the will and wealth of the *master*, who was the leader in the transgression, they have followed in the footsteps of the pious and patriotic Nehemiah who dealt thus with Sabbath desecrators in

the days of old. "In those days saw I in Judah, some bringing sheaves and loading asses on the Sabbath; then I contended with the nobles of Judah and said unto them, what evil thing is this that ye do, and profane the Sabbath day. Did not your Fathers thus and did not our God bring all this evil upon us? Yet ye bring more wrath upon Israel by profaning the Sabbath.

"Then I testified against them and said unto them—"If ye do so again, I will lay hands on you."

But to the case in question. Jacob Hespeler, Esq., of Preston, Justice of the Peace, miller, distiller, vinegar manufacturer, merchant, &c., was a few weeks ago brought before certain Magistrates of the Township of Waterloo, at New Hope, on the information of Mr. James Shaw, charged with hauling in his hay on the Sabbath Day. This seems to have been a by no means uncommon practice of the worthy magistrate, which he was not ashamed to own. The charge on which he was tried had reference to the 28th July last, when he had some 20 men and 4 teams employed. Mr. Hespeler was convicted by the five magistrates before whom he was brought, and fined in the sum of *Ten Pounds*, a small sum certainly, considering his rank and resources, but we believe as much as the law would allow. From this decision, Mr. Hespeler appealed to the Quarter Sessions. The case accordingly came up before Judge Millar and a respectable jury at Berlin, on Tuesday the 8th September, and excited great interest. The court house was filled. Among others, the Rev. Dr. Bayne, and Rev. Messrs. Geikie, Hodgskin and Rogers were present. Mr. Hespeler in addition to the local counsel from Galt, had imported a lawyer from Toronto. No pains were spared to secure a reversal of the five magistrate's decision. Clap-trap appeals were indulged in on North British bigotry, Presbyterian intolerance, &c., calculated to tell on a jury supposed to be principally High Dutch, but in vain. The influential Preston Judge was a second time condemned. He has appealed again to the Court of Queen's Bench. We shall watch the case with special interest. With the ultimate decision is closely linked the real prosperity of the Province. We cannot for a moment suppose that a finding twice come to so unanimously, and which is so plainly in accordance with human as well as Divine law, will be reversed in the Superior Court. But worldly and interest prejudice and a host of other elements enter in, which tend to check our confidence, and to excite painful apprehensions.

We must cease from man—and trust in the Lord—for ever trust. Then, though an host may encamp against us, our heart shall not fear. Let our New Hope champions derive fresh courage,—"*New Hope*," from the thought that they are surrounded by a cloud of witnesses, and that whatever obloquy and opposition they may have to encounter, they are performing a high and holy duty for which they may yet receive the thanks of a grateful

country, as they have now the testimony of a good conscience, and the smile of an approving Heaven.

R. F. B.

SABBATH-SCHOOL LESSONS.

The Convener of the Committee on Sabbath Schools requests us to state, that the third series of Lessons is expected to be ready for distribution in a few days, and may be had at the rate of a dollar for 16 copies, from Mr. J. C. Geikie, Toronto; Mr. D. McLellan, Hamilton, and Mr. J. Dougall, Montreal.

REV. DR. BURNS AND REV. DONALD FRASER.—We have had letters recently from both of these deputies. Mr. Fraser was to sail from Liverpool for Quebec on the 9th of September and will, if all is well, have arrived in the country before this meets the eyes of our readers. Dr. Burns purposes sailing about the 12th inst., and may be expected, if all is well, before the end of the month. Various circumstances, to which it is unnecessary here to refer, have tended to militate against their success in the mission to which they were appointed by the College Committee. They have obtained, however, about £1,700 currency. Even this amount will be of essential service, and will, we believe, be an encouragement and stimulus to our own congregations. Dr. Burns has been engaged in Ireland and Scotland, and Mr. Fraser in England. Mr. Fraser says, in the conclusion of his letter, "Let me add, that the thanks of the College Committee, as well as my own, are especially due to Mr. Alexander Gillespie of London, and Mr. William Forbes of Kenneth Dowie & Co., Liverpool, who have taken the warmest interest in my mission."

A detailed statement of the subscriptions received may be published in a future number. (We rejoice to state that Mr. Fraser and his family have arrived safely.)

RED RIVER.—We have lately had the pleasure of receiving letters from the Rev. John Black, and also from Mr. James Ross, student, who has been visiting his friends at Red River during the summer. Mr. Black gives some details with reference to his congregation. He is most anxious that some minister should be deputed by the Church to visit his congregation, to cheer and counsel them. Mr. Ross gives a brief but interesting account of his journey. As attention is now much directed to that point, we shall give his letter. Mr. Ross was accompanied by Mr. Fraser and Mr. Matheson.

COLONY GARDENS, RED RIVER,
August 10th, 1857.

REV. AND DEAR SIR,—

The August mail is to leave this to-day. I avail myself of the opportunity to give a brief sketch of our journey to this place.

We left Toronto on the 29th of June, and reached our native Colony on the 18th July.—We were thus about twenty days on the way, but we were only sixteen or seventeen actually travelling. We reached St. Paul on the fourth day, having travelled nearly eleven hundred miles. From St. Paul to this place we were

about two weeks. We might have come in two or three days less had we not so forced our horses at starting that they rather "gave way" when the journey was about half accomplished. We travelled by Railway continuously to Dunleith on the Mississippi, twenty-five miles above Galena in Illinois. From Dunleith we took the Steamboat to St. Paul, and thence to Sauk Rapids, (eighty miles farther up.) We travelled by Stage. At Sauk Rapids we got our horses and commenced the three hundred miles ride. The roads were much better than they were when I last passed over them. Only two rivers we could not ford and these we crossed ingeniously enough. We got a piece of ash and some large willow—the former to serve as spine, the latter as ribs of a skeleton canoe. These we fastened together by means of willow bark. Then we threw around it all a large oil-cloth. All this we did in fifteen minutes and it did admirably.

We purpose starting, D.V., in the first week of September. So you may expect us about the 25th. Mr. Fraser, I regret to say, will be unable to return owing to illness. My brother Alexander, (not yet 15,) will accompany Mr. Matheson and myself to Toronto.

The settlement is peaceable and flourishing. The feeling in favour of annexation to Canada continues strong. Good bye.

Believe me, my dear Sir,

Yours, &c,

JAMES ROSS.

INGERSOLL.—We understand that the Rev. Robert Wallace on leaving home lately to take a short tour for the benefit of his health, was presented with the sum of fifty-one dollars, by a few friends and members of his congregation.

CORRECTION.—In our last number in the notice of the opening of the new Church at Beachville, it is stated that there were subscriptions of "from 20 to 40 dollars." It should have been "from 20 to 400 dollars."

MISSIONARY OPERATIONS AT MADRAS.—We have just received the *Home and Foreign Record* for September. It contains a letter from the Rev. Mr. Campbell at Madras, giving an interesting account of the evangelistic work going on at that station.

FENELON.—The adherents of the Presbyterian Church of Canada in the Township of Fenelon have erected a place of worship for themselves, which was lately opened by the Rev. J. McTavish, their pastor. The building, which was calculated for 250 persons, was well filled, and the collection liberal. It was much to be desired that they could now have regular service in it, as some of them are fully twelve or thirteen miles from any other place of worship. To provide for such cases, the Church needs a central Home Mission Fund.—*Com.*

THE STIRLING PUBLICATIONS.—Mr. Drummond, who has with such zeal and christian spirit, originated and carried on "the Stirling Tract enterprise," in connection with which thousands of tracts have been circulated gratuitously, has at present an agent in this country, Mr. R. Thomson, whose object is to direct attention to these publications and promote their circulation in Canada. The publications referred to including tracts, "British

Messenger," and Gospel Trumpet are widely circulated in Britain, and are thoroughly sound, evangelical, and rousing. We should rejoice to know that these works were extensively circulated in Canada.

FEMALE EDUCATION IN INDIA.—The Rev. Murdoch Sutherland of Pictou, Nova Scotia, is at present visiting a number of congregations with the view of calling attention to the important subject of Female Education in India, and taking up collections in aid of the Ladies' Society of the Free Church of Scotland for the promotion of Female Education in India. The object is a most important one.

WIDOWS' FUND—NOTICE TO MINISTERS.—Ministers who are interested in the Ministers' Widows' and Orphans' Fund are hereby requested to take notice that the annual rate is payable on the 1st November.

KILBRIDE.—A new Church erected by the congregation of the Rev. Alexander McLean, was lately opened for public worship. The Church is neat and well finished and adds much to the romantic beauty of the village of Kilbride.

BOSANQUET.—We understand that this congregation have given, or are about to give a call to the Rev. J. Blount, lately licensed to preach the gospel.

JARVIS AND WALPOLE.—These Congregations have given a call to the Rev. J. McRobie, Probationer.

CALLS.—Calls have been given to the Rev. J. Cameron, from the congregations of Oro,—West Gwillimbury and Bradford,—and Caledon and Erin.

KNOX'S CHURCH TORONTO.—A resolution has been passed by this congregation, to give a call to the Rev. John D. Paxton of Glasgow.

BROCK AND REAR OF RACIN.—These congregations have given a call to the Rev. D. Anderson, who has accepted the call.

WOOLWICH.—The induction of the Rev. George Cuthbertson at Woolwich, is appointed to take place on Wednesday, 7th current.

Items of Religious Intelligence.

WESLEYAN CONFERENCE.—In connection with the Conference, there are 484 schools, the total number of Scholars being 52,630. Of Sunday Schools, there are 4,166; Teachers, 76,517; Scholars, 437,814. The *Sunday School Magazine* circulated 30,000 numbers. During the year the sum of £58,932 has been expended on Chapels and Schools.

SABBATH QUESTION.—Vigorous attempts are still being made in England to introduce Sabbath amusements among the people. In the public parks, while preaching is prohibited, bands of music are tolerated and encouraged.

ANGLO-TURKISH LITERATURE.—A Committee has been formed for promoting the cultivation of literature. Lord Calthorpe, General Williams of Kars, and Sir E. C. Smith, and other distinguished gentlemen, are members of it.

MILITARY MISSIONARIES FOR INDIA.—Brevet-Major Courau of the General Artillery, has written several excellent letters in the *Edinburgh Witness* on the importance of military missionaries to the soldiers in India.

DEGREE CONFERRING.—The Rev. Hugh McLeod of Cape Breton has received the degree of D. D., from the University of Indiana, U. S.

MACAULAY RAISED TO THE PEERAGE.—Mr. Macaulay, the celebrated historian, has been raised to the Peerage by the name of Lord Macaulay.

OPEN-AIR PREACHING.—The Home Mission Committee of the Free Church of Scotland have been sending out deputations of Ministers to preach in the open air. We observe that in Belfast, Ireland, attempts have been made to put down open-air preaching.

RICHMOND PRESBYTERIAN CONVENTION—ORGANIZATION OF SOUTHERN (PRO-SLAVERY) CHURCH.

Our readers are aware that at the last meeting of the Assembly of the New School Presbyterian Church, a number of Ministers and Elders protested against the action of the Assembly on the subject of slavery, and seceded. They called a convention of those who sympathized with them, and this convention was lately held in Richmond, Virginia. It was attended by one hundred and twenty-six delegates, who came from six different Synods, or from Presbyteries within their bounds. Three of these were from the north, viz., two from Philadelphia and one from New Jersey. There was a good deal of discussion, principally, as to whether they should connect themselves with the Old School Assembly or organize a separate ecclesiastical body. Ultimately it was decided to carry out a new organization. We subjoin the resolutions which were finally adopted and a short paragraph from the correspondence of the *New York Independent*:

"The prospects of the new church, at present, are not very flattering. Very little can be said with certainty as to the number of presbyteries and synods that will join themselves to it, or withhold themselves from it. The Synod of Kentucky, which is under the lead of Rev. Mr. Dickerson, will most probably go over to the Old School. The Synod of Mississippi, with the half-consent and half-opposition of Dr. Newton, is likely to take the same course. These two bodies number about twenty-five ministers each. The Synod of West Tennessee—a smaller body of fifteen—is strongly in favor of a re-union; and two of its Presbyteries have actually made overtures. Of the Synod of Tennessee, (proper,) Holston Presbytery is not expected to join the new body. It numbers ten ministers. It is thought also that at least ten ministers of the Synod of Virginia will travel the road to the Old School. The Synod of Missouri is doubtful. Its chief Presbytery (St. Louis) still remains under the *Cleveland Assembly*. It is thought also that the other Presbyteries of that Synod will follow the lead of St. Louis, and that even the Osage Presbytery, which Mr. Morrison represented as preferring to join the Old School, but willing to join the New Church, will take the same course. The South cannot now count very confidently upon Missouri, either politically or ecclesiastically. The New School

Churches in Delaware, Maryland, and the District of Columbia, which have seceded from the General Assembly, will, it is supposed, stand independent for a year or two, and then possibly, with the advance of public sentiment in the North and on the border, will go back to the bosom of their former brethren. What is left of the Southern New School Church, when all these branches are cut off, will transplant itself into the New Church. But Dr. Ross expects that a large part of the *Old School* body in the South, who cannot stand the resolutions of 1818, and who want the radical doctrine on the subject of slavery, will lose their lines from the General Assembly of New Orleans, to join a worse body that happens to meet in a better place. Dr. Ross expects to see a Church of bright lights; and to this end, he certainly offers strong oil. But it yet remains to be seen whether the New Church, when it assembles to be organized, shall be worth organization. It also remains to be seen whether the New Church, when its doors are opened, will receive the formal recognition and fellowship of the New School General Assembly, or of any other ecclesiastical body in the North. Yet it is not improbable that churches will be found, even in the North, which will send to this Church an annual delegation to endorse before all the world the new interpretation of the Gospel by which the Christian religion gives one man a divine right to trample upon the neck of his fellow; and by which the Christian Church offers her altars as the bulwarks of such oppression?"

The following are the Resolutions as finally passed:

Whereas, All acts, resolutions, and testimonies of past General Assemblies, and especially the action of the last General Assembly, whereby the opinions and doubts of the good standing and equal rights and privileges of slaveholding members of the Church, or imputations or charges against their Christian character have been either implied or expressed, are contrary to the examples and teachings of Christ and His Apostles, and are a violation of the Constitution of the Presbyterian Church,

And Whereas, The relation of master and servant, in itself considered, or further than the relative duties arising therefrom, and Slavery as an institution of the state, do not properly belong to the church judicatories as subjects for discussion and enquiry;

And Whereas, In the judgment of this convention there is no prospect of the cessation of this agitation of slavery in the General Assembly so long as there are slaveholders in connection with the Church: therefore,

Resolved, That we recommend to the Presbyteries in connection with the General Assembly of the Presbyterian Church in the United States of America to withdraw from said body.

Resolved, That in the judgment of this Convention, nothing can be made the basis for discipline in the Presbyterian Church, which is not specifically referred to in the Constitution as crime or heresy.

Resolved, That the General Assembly of the Presbyterian Church has no power to pronounce a sentence of condemnation on a lower judicatory or individuals for any cause, unless they have been brought before the Assembly in the way described by the Constitution.

Resolved, That the Convention recommend to all the Presbyteries in the Presbyterian Church, which are opposed to the agitation of Slavery in the highest judicatory of the Church, to appoint delegates—in the proportion prescribed by our Form of Government—for the appointment of Commissioners to the Assembly to meet at Knoxville, Tenn., on the first Thursday in April, in 1858, at 7 p. m., for the purpose of organizing a general Synod under the name of

"The United Synod of the Presbyterian Church in the United States of America."

Resolved, That the members of this Convention adhere to and abide by the Confession of Faith of the Presbyterian Church, as containing the system of Doctrine taught in the Holy Scriptures; and that we adhere to the Form of Government and Book of Discipline of said Church.

RESOLUTION OF SYMPATHY WITH THE OLD SCHOOL.

The following resolution, offered by Dr. Newton, of Mississippi, was adopted immediately after the above:

Resolved, That the union between us and our Old School brethren, could it be effected on terms acceptable to both sides, would be conducive to the best interests of the Church of Christ, and this Convention, after a free and full interchange of opinion and views on the subject, do now recommend that the Synod, when formed and duly organized, shall invite the General Assembly of the Old School to a fraternal conference, with a view to union.

AMERICAN TRACT SOCIETY AND THE PUBLISHING COMMITTEE.

It appears as if the Committee of the Tract Society had yielded to the influence of the abettors of Slavery. At the late meeting of the Tract Society it was resolved to publish a tract or tracts, on the moral evils arising from, or connected with the system of slavery. A tract on the "Duties of Masters" was prepared, being made up chiefly of articles written by southern christians of various denominations. But the South was indignant and remonstrated, and the Committee have now resolved not to publish the tract, the very tract written by Southern pens. In an address lately published and intended for the friends of the Society throughout the country, the Committee say:—

"Over the South we have now a virtual suspension of collections, and if the present distrust and alienation but remain, there must speedily ensue a withdrawal of colporteurs and distribution throughout our Southern field. We must surrender all the Southern and South-western States. To proceed, is thus to paralyse one whole side of our institution.

"The Committee have believed that the action and instructions of the last anniversary, explicitly cherishing as they do the Society's usefulness 'throughout our whole country,' could not contemplate, even on the part of those Northern friends most earnestly advocating them, any revolutionary and disruptive change in the line of the Society's policy, cutting off from the Society a portion of 'our whole country' so large, and in our past labors so largely blessed as the entire South.

"The Publishing committee therefore voted with entire unanimity to arrest the issue of the work that had been before them, confidently believing that their action in the premises would commend itself to the Society under the phrases which the subject has assumed; and the Executive Committee united in sustaining this as the only present action conservative of all the interests, and just to all the parties involved.

It were a waste of the Society's funds to issue a treatise on Southern duties for which we could find no Southern readers, and for the sake of securing such issue, to forego deliberately, and without explicit warrant from the Society, all farther opportunity of sending thitherward the large body of publications we have hitherto, under God's manifest blessing, scattered there.

To the further developments of God's good providence, and to the guidance of his Spirit,

promised where reverently and humbly implored, the Committee now refer this question, meanwhile seeking the 'things that make for peace,' and aiming to secure the 'fruit of righteousness sown in peace of them that make peace.'

We think it a great pity that the resolution of the Society at its general meeting should thus be set aside by the Committee. Their difficulties may be great, but these have just been the result of their own timid and compromising policy. Had they, at an earlier day, like the apostle "not shunned to declare the whole counsel of God," their position now would have been in every respect, far more satisfactory.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The forty-eight year of this Board has just closed, and the Anniversary was held at Providence, Connecticut. We subjoin a summary of the operations of the Board during the year. The Dutch Reformed Church has it appears, withdrawn from this great missionary organization. The Report, which is interesting, refers at some length to the state of the various missions, which appear in general to be prosperous. The work in Armenia and Assyria has been greatly extended. In China the missionary work is entirely suspended at some of the stations by the war. At Amoy forty converts had been added to the church, which now contains 158 members:—

Twenty-eight missionary laborers have been sent to their several fields in different parts of the world—seven of whom were returning to stations which they had before occupied. There are now under appointment in this country eleven missionaries and seven female assistant missionaries: in all eighteen.

During the financial year, 211,400 copies of the *Missionary Herald*, and 406,000 copies of the *Journal of Missions and Youth's Day-spring* have been issued, with at least the usual number of Annual Reports, Sermons, Tracts, and Pamphlets, the particulars of which will be found in the forthcoming Annual Report.

The ordinary receipts for current expenses during the year were \$352,742 99.

The extra receipts, for special purposes, were as follows:

For liquidation of the debt of the previous year.....\$26,189 70
For the Missionary Packet..... 28,525 37

There were also received in the mission of the board,

From the Turkish Missions Aid Society.....\$8,516 00
From the American Bible Society..... 7,116 45
From the American Tract Society..... 7,000 00
From the U. S. Treasury for Indian Schools..... 6,280 00

The ordinary current expenditures of the Board, for the same period, were \$357,590 58, leaving an unpaid balance against the treasury of \$2,847 57.

The extra expenditures of the year, for special objects, were as follows:

For liquidation of the debt of the previous year.....\$26,189 70
For the "Morning Star," and surplus invested..... 28,525 37

The total receipts for the year, from all sources, ordinary and extra, were greater than those of the previous year by \$110,139 37.

The prospect for men and funds for the year

to come is quite as encouraging as it was at the commencement of the year just closed; in some respects, more so. Certainly all the laborers who can be secured, and if the money which can be raised, will be devoted for the prosecution of the great enterprise in which the Board is engaged.

SUMMARY.

MISSIONS.	
Number of Missions.....	29
" Stations.....	127
" Out-stations.....	79

LABORERS EMPLOYED.	
Number of Ordained Missionaries (8 being physicians)....	169
Number of Physicians not ordained.....	5
Number of other Male Assistants.....	11
Number of Female Assistants.....	210
Whole number of laborers sent from this country.....	—395
Number of Native Factors....	13
" Native Preachers..	103
" Native Helpers... ..	324
Whole number of Native Helpers.....	—445
Whole number of laborers connected with the Missions..	—846

THE PRESS.	
Number of Printing Establishments.....	8
Pages printed last year.....	42,074,315
Pages printed from the beginning 1,634,897,561	

THE CHURCHES.	
Number of Churches (including all at the Sandwich Islands)....	144
Number of Church Members (do.)	26,978
Added during the year (do.)	1,394

EDUCATIONAL DEPARTMENT.	
Number of Seminaries.....	7
" other Boarding Schools	24
" Free Schools (369 supported by Hawaiian Government).....	678
Number of Pupils in the seminaries (80 do. do.)....	273
Number of Pupils in the Boarding Schools (182 do.)	637
Number of Pupils in the Free Schools (10,076 do.)....	18,336
Whole number in Seminaries and Schools.....	—19,236

Missionary Intelligence.

INDIA—LETTERS FROM REV. DR. DUFF AND REV. MR. STEVENSON.—We have just received a communication from Rev. D. Fraser, Convener of the Foreign Mission Committee, stating that he had two letters from Rev. Mr. Stevenson, and one from Dr. Duff. Mr. Stevenson's letters will appear in our next number. Dr. Duff's letter is as follows:—

CALCUTTA, 3rd July, 1857.

MY DEAR MR. FRASER,—

You will no doubt have been stunned by the disastrous intelligence from India. Only two months ago, and the British power throughout this great region, seemed to have about it a rock-like stability; to-day, throughout the whole of the North Western Provinces, the British power is shrunk within a few isolated spots, where our poor beleaguered countrymen are defending themselves against myriads that are thirsting for their blood.

Nevertheless, my firm persuasion is, that, before the lapse of another twelve months, the British power will be re-established everywhere in India, perhaps on a firmer founda-

tion than ever. Let us pray, then, for the needful grace and wisdom to enable all parties to improve aright the present terrible dispensation.

Even in Calcutta, the metropolis, we have had a succession of alarms and panics—and not without serious cause. And though in the interior of Bengal Proper, there has been no violent outbreak, in all the out stations there is a feeling of the greatest uncertainty, on account of the bands of ruffians—disbanded sepoys and dowerers—that are prowling about in quest of plunder and British life.

All these and other circumstances being taken into account, the friends of your mission here could not but advise Mr. and Mrs. Stevenson to leave Bancoorah for a season, and come to Calcutta. And as the native catechist and his wife, on account of their being christians, were in danger too, there seemed no alternative but that they also should, temporary at least, leave Bancoorah. Praying for a speedy deliverance out of all this fearful commotion.

I remain, very sincerely yours,

ALEXANDER DUFF.

PREACHING TO THE HEATHENS.

A SCENE FROM LIFE.

The sun is within an hour of setting. The missionaries may now venture out without fear, for his beams fall faintly upon their persons. They have a mile to go; but a mile in India, except in the early morning, is a serious distance to walk, and they mount their horses to ride away to the customary preaching place.

The spot is well chosen. A large square awning has been erected near the principal gate of a great walled city. Through this gateway, from earliest morning until eight o'clock at night, crowds of natives are going and coming continually. This, too, is the favorite entrance of the inhabitants of the villages, as they make their business or pleasure visits to the capital. They come by hundreds, daily.

Aware of the advantages of such a place for making known far and wide the message of the Gospel, the missionaries are accustomed to sit here morning and evening, as the blazing sun will permit, in order to tell the hurrying crowd that there is a way of salvation for the vilest sinners.

This evening, on their arrival, they find a few stragglers standing near the awning, apparently awaiting their coming. At times they meet a large crowd, assembled in anticipation of their approach; but now the public offices have not yet disgorged their occupants, and the neatly dressed, but wicked throng of employes are not pre-ent to have a refreshing but of fun in tormenting the missionary on their way home to dinner.

The atmosphere is laden with dust, and there is scarcely a breath of air to neutralize the effect of the glare from the broad road running just in front. An occasional passing vehicle does not mend the matter, by stirring up fresh clouds of dust, to the increased discomfort of pedestrians.

There is something depressing in the first aspect of things, but the missionaries stoutly gird themselves for their accustomed toil, and resolutely seat themselves upon the dusty chairs, placed for them by the native attendant. They open a small box of books—kept constantly on the ground for gratuitous distribution—and opening his Hindoo and Testament one begins to read aloud. He must collect his audience before he begins to preach.

The main stream of passers-by flows on without disturbance, but now one and another pauses, detaches himself from the drifting crowd, gazes at the missionary, draws nearer and listens wonderingly. By the time the chapter is finished he has perhaps a score or two ready to hear what he is about to say.

The chapter read is the fifth of St. John. The preacher opens his book and begins to speak in a measured voice: "In this Gospel it is written"—Here a bystander impatiently interrupts—"I do not believe your Gospel; it is a corrupt one of the true one." The speaker is boyish-looking, and says this very sweetly; so the missionary only gazes fixedly at him for a few seconds, and then goes quietly on with what he was about to say, without taking further notice of his impudent listener. The youth seems a little daunted by that steady look, and says no more.

The speaker, resuming his broken sentence repeats, "If any one will attentively read this Gospel, he will find that Jesus Christ is very often spoken of as the Son of God; as equal with God; as God himself." As the Jews in our Saviour's time could not bear this doctrine, so the Mussulmans are instantly aroused by the mention of it. Accordingly, a stout, fat Mohammedan, who had made a polite remark at first, coming up, cannot endure this, and breaks in with the usual objection—"How can God have a Son?" His loud voice and impatient manner attract the attention of several passers-by, and the missionary had several more to listen to the answer than to the question. However, before his explanation with regard to the Sonship of Christ is finished, the man goes away in a towering rage, saying—"My prophet does not teach any such nonsense." The crowd, in looking after the excited man, in a measure forget their own angry feelings, and now an opportunity is afforded the missionary of preaching the Gospel, before they become again excited, which he hastens to take advantage of.

A heathen audience in a city where the Gospel has been long preached, and where there is no novelty to keep attention fixed for a length of time, may be compared to a steam-boiler, of which the individual members represent the safety-valves. Generally speaking, there is quiet labouring at first. But in delivering the whole counsel of God, the speaker is sure to stir up the raging fires of the carnal heart, and then an occasional murmur of disapprobation announces that they are "getting up steam." As the humbling doctrines of the cross are presented, the fierce flames of opposition are more and more aroused, and they are soon ready for a terrible explosion. At this point, if some one more hasty than the rest, takes it upon himself to burst with passion, it seems to do the others good. In seeing their neighbor's temper flying to pieces, they half forget their own anger; or rather their passion seems to find vent through the aperture made by the exploded individual. He goes off in a fury, and then comes a lull after the storm.

In the present case, our fat Mussulman has acted the safety-valve. The missionary, ever watchful for a good opportunity to tell the good news with which his heart is full, takes advantage of the wrathful man's loss of temper, and the subsequent quiet among his hearers, to speak to the point. He loses no time in random exclamation, but hastens to tell the crowd the way of salvation.

And there are thoughtful ones in the now dense throng, who drink in all he says. You denote villager looks on though he were benighted by what he hears. If one might judge by his fixed look and earnest countenance, he is thinking "what a strange thing is this I hear? This must be the true religion." The old Sikh, with the long, silvery beard, who sits so quietly listening to the missionary, is perhaps laying hold of truth which will make him "was unto salvation." Who knows!

The preacher warms with expansion of his theme, until the scowled curl vanishes from the lips of some, and others who at one time seemed about to speak in angry controversy are quiet. And then the missionary tells a of roused nature, and appeals to consciences not quite aware to testify to the truth of what he says. He shows that there is a Divine justice calling for the sin-

ner's blood. What can be done? He makes it clear that no human atonement will suffice for the rescue of the doomed race. Then he speaks of Jesus; his willingness to save; his divinity; his incarnation; his innoxious life and cruel death; his resurrection, and his free, full offer of salvation to all who will believe upon him. In his Master's name, the speaker solemnly proposes to all assembled to come and be saved on the Gospel plan, and warns them that there is "none other name under Heaven given among men, whereby they must be saved."

Then ensues a scene so often witnessed in Bazaré preaching. Question after question is poured in upon the preacher from several quarters at once. He appeals as to his helplessness to speak to three or four at the same time. This after a little altercation, is admitted, and the shrewdest of the questioners is allowed to be the spokesman. He begins by asking—"How do you know your religion is the true one?" The missionary would gladly answer this question, and begins to do so; but the patience of his questioner soon becomes exhausted. He breaks in with another question. The missionary says, "Let me answer the first before I go to the second; if you thus break my answer in two, what profit will result to any of us?" This seems reasonable that he is allowed to proceed a little further. Then a voice from the crowd says, "He will spend half the night giving an answer." Another exclaims, "Do not listen to him; he will go through his book before he stops." The preacher again insists that if they will ask questions, they ought to listen to his entire answers.

At this point another set of actors appear on the stage. You have noticed fifteen or twenty boys squatting on the carpet in front of the missionary. Hitherto they have only occasionally interrupted him by their restlessness and suppressed conversation with each other; but they have been hiding their time. They have come to the preaching place on purpose to have some fun, and they calculate with a good deal of certainty on a row before the scene of the evening is over. This time they are not disappointed. The crowd becomes thoroughly excited. Then some Mussulman shouts the "Kalima"—their confession of faith—and the "Lá iláh iláh a Mahommad rafí iláh," is echoed with screaming glee by these little naps. Some of them are actually lying on their backs and kicking up their heels in an ecstasy of enjoyment. "Hear me," says the missionary; but his voice is drowned in the shout, again and again repeated, of "Lá iláh iláh a Mahommad rafí iláh." So he quietly vents himself and waits till the hubbub is over. Perhaps he covers his eyes with his hand, and breathes a prayer for grace and strength for himself, and mercy for the poor deluded souls about him. "The sahib has gone to sleep," says one; and the rest laugh. "No, he is saying his prayers," suggests another, coming near the mark. In the excitement and confusion, one shouts out, "Your religion is false," another, "You are a drunkard and port-eater." Some one goes a further—"Don't listen to that devil; he will deceive you." These remarks are interperced with frequent repetitions of the "Kalima."

But if you will notice closely, you will see that only a portion of the audience (and no means the largest portion) indulge in this noise and abuse. Look narrowly, and you will find some repeating the "Kalima" mechanically and in an undertone, as if they felt no enjoyment in the scene. Some faintly smile at the exhibition, casting alternate glances at the noisy ones and the missionary, to see how he bears all this. Others again, are grave and thoughtful through it all, as if pained and disgusted by such a display of hatred and folly.

And the missionary, what is he doing? Ah, he has received strength in the closet, for just such scenes as this, and he knows that now—

when his voice is hushed and his mouth closed—is the time to let "patience have her perfect work." So he opens not his lips. Perhaps on some former occasion, he may have yielded to indignant feeling, and said sharp things; or has been tempted to taunt the angry crowd with their devilish exhibitions of temper. But his Bible and riper experience have taught him that it is better to meet railing with kindness, and so meekly endure. A little longer, O minister of Christ, bear with the manners of this people, and a greater victory will be achieved, than if all opposition had been borne down by the weight of the most irresistible arguement!

And he does endure. While he looks upon the surging, heaving, angry crowd, his soul is filled with calm and peace. When the tumult has in a measure subsided, he rises from his seat and speaks a few parting words—patiently—kindly; telling them what enemies they are to their own souls; asking them to think on what he has been saying, and pray to God for guidance that they may know the true religion, whatever it may be. He and his companion mount their horses; the crowd gives a parting shout of derision, and the scene closes.

As the missionary ride slowly homewards, the theme of conversation is, the pleasure of preaching the Gospel to the heathen, and both together come to the conclusion that is incomparably the most delightful work on earth.

Dear reader, this is no fancy sketch. While you read, perhaps similar scenes are enacting at the same spot. The writer has a request to make. When you enter your closet to pray to your Father who seeth in secret, and there remember in a general petition for the foreign missionaries, will you not add a special one in behalf of the scattered men, who daily stand up before wicked crowds of gainsaying heathens under the arched gateway of the great walled city—Foreign Missionary.

THE WAR IN INDIA.

The vast extent of British India probably very few comprehend. Its measurement in square miles is computed to be 1,359,443, its measurement from North to South being computed at 172,399,255. The following is the population of the provinces:—

Bengal	59,445,299
Bangor, and Nubudda	2,143,599
Punjab	9,153,269
Sutlej	2,311,969
Nagpore	4,651,009
Pegu	540,150
Madras	22,501,627
Bombay	11,109,667
Northwestern Provinces	20,872,866

142,550,786

Of the additional territory containing 616,760 square miles and a population exceeding 48,000,000, a portion comprises independent native states, and a portion, such as Mysore and Oude, is governed by British officers. In the territory under the British rule there are four presidencies or departments, Bengal, Madras, Bombay, and Agra. The seat of the Governor General and Supreme Council is Bengal; Madras and Bombay are ruled by a Governor and Council each; in Agra there is a Lieutenant Governor without a Council. There are about 240,000 troops at the disposal of the Governor General, of which less than 50,000 are English, while about 200,000 are the East India Company's troops.

INDIAN MISSIONS.

There is a moral aspect of British rule in India which should not be lost sight of. The Rev. Mr. Mallett, of Calcutta, after carefully obtaining returns from every missionary station in India, has published the following statistics:—

Missionaries	413
Native Catechists	698
Native Christians, counting all who have renounced heathenism and placed themselves under the care of the missionaries	112,191
Communicants, or church members	18,410
Scholars, boys	61,480
Do, girls	14,328
Of the male pupils above mentioned	14,000
learn English, and of the girls 2,779 are in boarding schools. The whole Bible has been translated into ten languages; of the New Testament into four others. Toward the cost of these missionary labours £22,000 sterling are annually raised in India.	

Miscellaneous Extracts.

WHERE IS REST?

There resteth therefore a rest for the people of God.—*Heb. 4:2.*

Rest is not here: but pain, and toil, and woe, Though mercies may mark the path we go. We are but pilgrims to a land above— There is our home of everlasting love.

Rest is not here: the weary, stricken heart Feels it hath here no sure abiding part; Sunshine and storm is all at best that's here— Eternal radiance gilds a higher sphere.

Rest is not here: but Jesus can bestow Faith, Patience, Hope, while yet we toil below; Faith to believe he doeth all things right, Patience and Hope to lend our pathway light.

Rest is not here: each has his own due share Of suffering and sorrow here to bear; Yet each may lighten somewhat of the load Of those that travel near him on the road.

Rest is not here: so we may softly speak, To cheer a brother, weary, worn, and weak— Sweet Christian kindness, for our Master's love, May smooth the rugged road to rest above.

Rest is in Heaven: and e'en the weakest saint May safely struggle on, nor feebly faint— May wage and win the war in Jesus' strength, In "certain hope" thro' Him of rest at length.

Rest is in heaven: where comes no grief nor care; And pilgrims of the cross must seek it there. Who that hath reached that safe bright shore at last, Would count the stormy billows he had passed?

—[*Christian Press.*]

PROGRESS OF TEMPERANCE.

BY REV. L. N. HARKNESS, STEWARTSTOWN.

That this cause is advancing with giant strides is now an obvious fact. The Lord hath done great things for us, whereof we are glad. The two leading phases it has assumed of late years are Total Abstinence from all intoxicating drinks as beverages, and the suppression of the Liquor traffic. Both of these questions are now among the great questions of the day, and are supported by tens of thousands every year: blessed be God, the numbers of their adherents are rapidly augmenting. A few notes of this progress may be out of place.

THE CONTINENT.

In Prussia distillation from grain has been entirely prohibited. In Saxony the same thing has been done. In Sweden repressive measures have considerably diminished the manufacture of brandy. The king has personally favoured the Temperance cause; some of the bishops have also taken an active part on its behalf. In Norway, in addition to some restriction, and very heavy imposts on the manufacture and sale, the law secures an abso-

lute prohibition of all sale from an early hour on Saturday evening, until an advanced hour on Monday morning. What they are doing in Roman Catholic countries we cannot tell.

AMERICA.

Some time since we called attention to a remarkable statement made by the Rev. Charles Beecher, when on a visit to England in 1852, "With us Temperance means Total Abstinence. In the United States, in the four most influential denominations—Presbyterian, Congregationalist, Methodist, and Baptist—the ministers and communicants are abstainers almost to a man. So much is the case, that though I have lived all my life in ministerial society, and though I have travelled from Maine to Louisiana, yet I never to my recollection, saw wine on the dinner-table or sideboard of a Christian family.

Confirmatory of this, is a statement made so lately as the 23rd of last April, by the Hon. Seal Dow, of Portland, Maine, at a meeting in the Free Trade Hall, Manchester. "I have spoken," he says, "of three stages in the temperance reform—the temperance pledge (the moderate use of all intoxicating drinks), then Total Abstinence from spirituous liquors, then Total Abstinence from all intoxicating drinks. I am happy to say that almost all our clergymen adopt the last pledge; and I will take occasion to say here that there is not a clergyman of any denomination in all the Free States who can preserve his standing in his order unless he embraces that principle."

What great advance the cause has made in America will appear from the following facts presented in a letter to the Governor of New York, by Mr. Delavan, the President of the State Temperance Society, and long one of the distinguished advocates of this movement.

1. When the Temperance Reform began, thirty years ago, every family in the State, who could afford it, had intoxicating drink on the table. The family tables which have liquor at all now are the exception, not the rule.

2. Hardly a farm in the land was then worked without spirits: now not one in a thousand, if one in ten thousand.

3. Intoxicating drinks were almost universally brought into our workshop. Now almost never.

4. Time was when every merchant vessel which sailed the Ocean, the river, the lakes, furnished spirit-rations to the men. It is doubtful if any do so now.

5. Thirty years ago, liquors were brought forward as a matter of course at weddings, at baptisms, and even at funerals. Now intoxicating liquors are the exceptions at weddings, are seldom furnished at baptisms, and never at funerals.

6. The spirit-ration has been abolished in the army.

7. When the Temperance Reform commenced in this State there were about 1,000 flour mills, and more than that number of distilleries.—The population has almost doubled since that time, and now there are 1,465 flour mills, and only 88 distilleries.

These facts tell their own tale, and are certainly sufficiently striking. One thing he has omitted to mention—the Maine Law—the prohibition of the liquor traffic altogether in so many of the States and territories.

ENGLAND.

The United Kingdom Alliance, for the entire suppression of the liquor traffic, has gone forward with extraordinary energy. Its daily public operations are recorded in the columns of the Alliance Weekly News. The past year may with propriety be called a year of great success. In addition to large meetings in various parts of the country, lectures have been delivered under the auspices of the Alliance and its auxiliaries in most of the principal towns and villages. During the months of summer

an open-air campaign was attempted with the most complete success. Large and attentive audiences of all classes, and especially of the industrious operatives, assembled to hear the addresses. Altogether about fourteen meetings were held every week, and the cause brought under the notice of upwards of a quarter of a million of the people. Systematic personal visitation has been carried out in several of the larger towns, especially London, Bristol, and Manchester. A bazaar was held in Manchester in April 1856, the gross receipts of which amounted to £2,777. In twelve months, they issued of Maine Law literature, thirty-three and a quarter tons. The income of the association amounted, we believe, to upwards of £3,000. Some five or six of the leaders contributed £100 each. They were occupied in dividing the country into districts, appointing over each district an agent, who shall be responsible for the working of the cause in his bounds. During the late election they addressed two queries to candidates for Parliament, to ascertain if they would support a motion for a committee of inquiry into the working of prohibitory laws, and if they would vote for a bill, leaving it in the power of the inhabitants of defined districts to prohibit the sale within their own limits. To these queries about sixty members have given favourable replies. The visit of the Honourable Neal Dow has given a great impetus to the cause.—He has already addressed large meetings in the principal towns, and is still occupied in this work. A conference of ministers of the Gospel favourable to entire prohibition has been held in Manchester during the month of June. The report of this meeting has not yet reached us. It is interesting, however, to know that nearly on thousand ministers of all denominations have given in their adhesion.

Besides the Alliance there are in England several associations for the promotion of total abstinence. The principal of them is the National Temperance League, the British Temperance League, and the Band of Hope Union.—The first and last operate principally in London and the South. The British Temperance League undertakes the northern and midland counties. There are local associations in York, Somerset, Bristol, Sheffield, Bolton, Hull, Huddersfield, Stockport, Leicester, &c., all of which are centres of district unions, and head quarters of several societies. Several monthly publications are issued in advocacy of the cause, and a large staff of lecturers are in constant employment. There are also hundreds of intelligent workmen who are regularly engaged in devoting a portion of their spare time to visiting drunkards, distributing tracts, and giving addresses at meetings in doors and out of doors.

ENGLAND.

The Forbes McKenzie Act is still working well, though very inadequately enforced. The licensed Victuallers, as they can't do with out the Sabbath sale, organized a crusade against it. For so far their efforts have not been successful. To their credit be it told, the Scotch members to a man refuse to take up their cause. They applied to the Scotch members individually, but couldn't get one to be their champion.

The publicans, however, have overleaped themselves. The noise they have made, has raised a hornet's nest about their own ears.—The Scotch people are beginning to be disgusted with them, and a counter movement is in progress. The cry now is in all their leading towns, and by the leading men, not merely for the retention of the Sabbath law in its integrity, but for the utter extermination of dram shops. Dr. Guthrie, Professor Millar, Dr. Bezz, Mr. Arnot, &c., are the leaders of this onslaught.

The Scottish Temperance League held its

annual meetings in the month of May. Forty-eight sermons were preached in one Sabbath in Edinburgh and Glasgow. These were followed by a public meeting, on Monday evening, in the City Hall, Glasgow, a breakfast party on Tuesday morning, a business meeting on Tuesday morning, and a tea meeting on Tuesday evening.

The position of this association may be judged of by the following facts brought in the annual report. They have three periodicals—*The Scottish Review*, quarterly; the *Weekly Journal* and the *Advicer*, children's paper.—The circulation of the last is now 40,000. This time twelve months it was only 25,000. During the last twelve months they have issued nearly twenty million pages of letterpress, solely on temperance.

Twelve agents have been regularly employed, and the income has amounted to £6,268 16s. 9d.

Country agencies have been formed in Berwick, Ayr, Haddington, Forfar, Roxburgh, Dalkeith, and Renfrew.

They have agreed to offer a prize of £100 for a narrative on a Temperance subject; and one of £25 for a tale suited to children between the age of six and twelve.

The Free Church Temperance Society held its annual meeting during the sitting of the Assembly. The Report we hope to have for circulation at our own meeting in July. They have circulated about half a million of pages of tracts. The Secretary and Agent of the Society has called upon upwards of 200 ministers, besides a large number of elders, deacons, and other members of the Church. Lectures and sermons have been delivered in great numbers by many ministers, and several laymen. Several have contributed largely to their funds.—One gave £20, and three gave £10 each. At present there are enrolled 152 Free Church ministers, 2 of the English Presbyterian Church, 63 probationers, 89 students, besides a large body of elders, deacons, teachers, Sabbath-school teachers, &c., &c.

Some years ago—so late, indeed, as 1847—Total Abstinence was looked upon in Scotland with great disesteem. It was regarded, in fact, as semi-infidel, a supplanter of the Gospel of the grace of God. Now, thanks be to God, these opinions are giving way, and at the time the writer is penning these remarks, there are upwards of 500 ministers in Scotland, some of them among the ablest and the best in the country, who are avowed abstainers.

The Report of the Committee on Temperance was presented to the Free Church Assembly by Professor Millar. In submitting it he boldly and powerfully advocated the cause of Total Abstinence. An abstract of his address we hope also to have immediately for circulation. It is one the signs of the times.

IRELAND.

The most striking event of recent date has been the address of Judge Crampton to the two Grand Juries in Dublin, which he ends with this memorable sentence, "We are told that a sturdy Roman concluded his every speech in the Roman senate by the words '*Defende ad Carthago*;' and so, gentlemen, would I now conclude, by saying to you, and to the British Parliament—*Public-houses are nuisances and should be suppressed.*" This has, of course, excited the violent wrath of the publicans; and, at a meeting held in Dublin, they denounced the respected Judge, and threaten to petition for his removal from the Bench.—If they had any sense they would keep themselves as quiet as they possibly could.

The Temperance Association in connexion with the Presbyterian Church in Ireland has been progressing steadily. At the last annual meeting it was resolved to take energetic steps for the promotion of the cause, and instructions

to this effect were given to the executive committee. Accordingly, the committee have carried out the following matters:—

1. Deputations have been sent out to visit the leading towns and villages. In several places societies have been formed, both adult and juvenile, and in some monthly meetings are held. The deputations were, in every instance, well received, and their statements listened to with attention.

2. A series of tracts has been commenced.—Of these, five have been issued during the year—No. 1, "The Temperance Movement;" No. 2, "Look not Every Man on his Own Things," by the Rev. Dr. Morgan, Belfast; No. 3, "Appeal to Ministers of the Gospel," by Rev. Dr. Kirkpatrick, Dublin; No. 4, "A Word to Working Men," by Rev. William Johnston, Belfast; and No. 5, "Salut; or the Dangers of Drink," by Rev. John Hall, Armagh. The two latter are now out of press, and will be ready for circulation at the Assembly. Besides the above, the Association have received grants of tracts from Mr. Drummond, of Stirling, the United Alliance, and the National (London) Temperance League. Mr. Millar, of Lurgan, has also been issuing tracts on this subject. Altogether about sixty thousand tracts have been circulated during the year throughout Ulster.

3. Attention has been directed to securing the adhesion of ministers, students, and probationers. A society has accordingly been formed in the Presbyterian College, Belfast.—Our applications to ministers have always been received with courtesy, even when our brethren did not see their way clear to join us, and many who could not give us their names felt themselves called upon to wish us God speed, and, in some instances, aided us with subscriptions. At the time we write 123 ministers have enrolled themselves, being 50 since the last meeting of the General Assembly. While, then, we have reason to thank God for the progress that has been made, we should remember that our work is but begun. There are hundreds of habitual drunkards about our doors.—There are hundreds more who at this very moment are tottering on the verge of drunkenness. The sign-boards of whiskey houses are legion, and glare upon you in every city, town, and rural village. Drinking customs, often attended by immediate delinquency, are still maintained even in respectable society. There are whole Presbyteries of our Church in whose bounds there is not to be found such a thing as a Temperance Society. These facts should stir us up. God has opened a door for us, wide, effectual. In this tremendous battle we should, therefore, go forward, and quit ourselves like men.

We cannot refrain from concluding this article with the stirring remarks of Professor Millar, addressed to the last Free Church Assembly. Would to God that all Christ's people would lay them to heart:—

"The Temperance Movement is right in itself, and, at the same time, both desirable and expedient; and such being the case, is it the duty of good men to stand aloof, and allow the devil to have his own way in giving it a bias in his direction? There was an esteemed minister of the Free Church who got into lugged heads with the extreme Temperance men, and this led him to say hard things of Temperance men in general. But after a time he ceased to say anything, and when asked the reason, said, '*I find the devil has so much to say against these men, that I am determined to say nothing. I won't be on the same side.*' He thought the Church had a great work, in this respect, to perform—to marry Temperance to Religion.—He would refer to another point, the importance of the members of the Church giving some support to the cause of abstinence by their example. As a medical man, he pledged his pro-

professional reputation, that for a man in ordinary health, it was better to be an abstainer than to indulge habitually, however temperately, in such things as were comprehended under the head of strong liquors. In certain instances, no doubt, these things were necessary, but in three-fourths of the cases the treatment was more successful without them. Principal Cunningham had recently warned his students against the danger of drinking habits, saying he had no hesitation in stating that if they would just de facto abandon the use of intoxicating liquors, the aggregate result would be of prodigious benefit to themselves, to the community, and to the Church of Christ."

Notices of Recent Publications.

SERMONS ON SPECIAL OCCASIONS: By Rev. John Harris, D. D., late President of New College, London; Author of "The Great Teacher," &c., &c. Boston: Gould & Lincoln. New York: Sheldon, Blakeman & Co. Sold by J. C. Geikie, Toronto.

These sermons from part of the posthumous works of the late Dr. Harris, edited by his late colleague, the Rev. Phillip Smith. The publication of posthumous works generally manifests the affection and partiality of surviving friends, more than their judgment and discretion, and often does little to add to the literary fame of the authors. But in the present instance, this cannot be said to be the case. The sermons were all delivered on special occasions during the period of their author's highest reputation as a preacher.— They appear to have been carefully prepared, and we presume the editor has had comparatively little to do in bringing the volume through the press. The Sermons are, as might have been expected, evangelical and powerful. Most of them appear to have been preached on the occasions of opening places of worship, and of missionary meetings. We regard them as worthy of being carefully studied by students and ministers as well as by general readers.

THE CITY: Its Sins and Sorrows. Being a series of Sermons from Luke 19th, 41. By Thomas Guthrie, D.D., Author of "the Gospel in Ezekiel," &c., &c. New York: Carter & Brothers. Sold by D. McLellan, Hamilton.

The present volume by Dr. Guthrie is on the important subject of the sins and vices of large towns and cities, and more especially intemperance, one of the great springs of licentiousness, and all the other vices, which render our cities such masses of corruption.— These are subjects with which the benevolent heart of Dr. Guthrie has long been familiar. And where is the tongue that can so eloquently describe, or the pen that can so graphically portray the evils arising from prevailing intemperance? The series of sermons in this little volume is four, and subjoined is an appendix of great value, containing some most astounding but most reliable facts with reference to the extent of crime in cities and its connexion with intemperance. We need such ministers and men in our Canadian cities, who will boldly grapple with the evil, and affectionately, but yet faithfully, call attention to the outcasts for whose souls few alas care.

SELECT WORKS OF THOMAS CHALMERS, D. D. AND L.L.D. Edited by his Son-in-law, the Rev. W. Hanna, L.L.D. Edinburgh: T. Constable, & Co. Toronto: J. C. Geikie.

We have now received the last two volumes of this excellent edition of the works of Dr. Chalmers. The eleventh volume contains his treatise on 'Church and College Establishments'—'Church Extension'—and 'The Parochial System.' And the twelfth contains 'Sketches of Moral and Mental Philosophy,' together with introductory Essays, and some minor tracts and essays. We have more than once expressed our very decided approbation of this cheap and really handsome edition, and we would again earnestly recommend it to all who are not possessors of the works of one of Scotland's greatest divines.

DEBORAH: Or Fireside Readings for Household Servants, with a postscript for Masters and Mistresses. By the Rev. Norman McLeod, Minister of Barony Parish, Glasgow, Author of "the Earnest Student," &c. Edinburgh: Thomas Constable, & Co. Toronto: J. C. Geikie.

The present volume contains in a somewhat expanded form the substance of a lecture delivered to domestic servants by the author.— The subject taken up is one of great importance indeed, and one intimately connected with our own comfort, and the welfare and eternal interests of our children. Many are the complaints in the present day of the inconveniences and annoyances connected with domestic servants. Doubtless they are not what they formerly were. We seldom now see such an old family servant as we find described in Mr. McLeod's book. But we fear there is a change too in Masters and Mistresses, and in the relation and bearing between them and their domestics.— Hence we look with favour on every attempt to bring about a better and happier state of things, and to draw the cords of christian regard and interest between employers and the employed. The author has done his part, as usual, in a very admirable manner. The volume embraces six chapters under the following titles, viz.—'The Value of the Servant in God's sight.' 'The Value of the Christian Servant to the Family.' 'The Old Family Servant.' 'Servants of Christ.' 'The Master in Heaven.' 'Postscript to Masters and Mistresses.'

A SERMON ON CHRISTIAN UNION: Printed at the "Index" office, Newburgh, C. W.

We notice this sermon simply for the purpose of drawing attention to the false statement contained in the following extract:—

"The Church at Home has been much to blame in this respect, that under her sanction there has been imported into this country from time to time, so much religious intolerance, under the garb of freedom. The cunning politician thinks that he has made a profitable dodge in tactics of diplomacy, when by the assumption of a new name, he may carry out the most nefarious designs. Would that this kind of diplomacy had never been introduced into the Canadian Church. When the Free Church first sent missionaries to this country, they assumed the name of "Free"; after a time this title was set aside, for the now impos-

ing and attractive one, "Canadian." This is somewhat of a Jesuitical dodge; and would remind a careful observer rather of the apostles of Loyola, than of Christ. It is a characteristic of Jesuitism, that it accommodates itself to the genius of every country, where it has taken up its abode. A regard to sacred truth, implies honesty of purpose; and surely, if ever honesty were required at the hands of a people, it will naturally be, of those who profess to be a religious people. But so it is, truth has in all ages of the Church suffered most at the hands of her own professed votaries."

It is scarcely necessary for us to say that the statement as to a change of name is utterly false. From the original organization of our Church, our name has been what it is to-day. The sentence which follows the above extract is to the following effect.

"Let the constraining motive of every professing Christian be truth—truth in all its fair and beautiful relations, and it will do much to heal the wounds of party strife."

We would recommend the writer of the sermon in question, to apply this to himself. In this case he has acted in a manner sadly inconsistent with the spirit which he recommends.

THE LITTLE CHILD'S BOOK OF DIVINITY: Or Grand-Mamma's Stories about Bible Doctrines. By the author of 'Morning and Night Watches,' &c., &c. New York: E. Carter & Brothers. Sold by D. McLellan, Hamilton.

In this little volume, the great doctrines of the word of God are set forth and explained in a simple and interesting manner to children. It may be regarded as a good companion to the Shorter Catechism, and an excellent aid to the mother in her important work of guiding the minds of the young to a knowledge of the precious truths recorded in God's Holy word.

BOOKS RECEIVED FOR NOTICE.

Precursors of Knox—Patrick Hamilton—from J. C. Geikie.
Life and Ministry of Spurgeon—from D. McLellan.

MONEY'S RECEIVED UP TO 23rd SEPT.

FRENCH CANADIAN MISSIONARY SOCIETY.	
Thorah and Eldon.....	£9 0 0
Owen Sound.....	1 13 0
Metis.....	1 5 9
Wellesley.....	1 10 0
Launcester and Dalhousie Mills....	2 0 0
Fergus.....	5 10 0
West Port.....	1 5 0
Gloucester.....	1 8 6
North Gower.....	0 19 0
Mono.....	2 10 0
Streetsville.....	3 15 1½
Kenyon.....	3 5 0
Springville.....	2 19 3
Ottawa.....	5 15 0
Spencerville.....	1 7 1½
Port Elgin.....	0 15 0
Chatham.....	2 2 1½
Collborne.....	1 1 7
Bristol.....	£0 17 0
Paris.....	2 10 0
Ridgetown.....	3 5 0
Winshaw.....	2 10 0
Winshaw.....	1 10 0
Colaprinca.....	1 0 0
Union and Naval.....	5 15 0

FOREIGN MISSIONS.

Pakenham, U. P. Church.....	£1	10	0
Perth.....	7	10	0

KNOX'S COLLEGE.

Ridgetown.....	£3	2	6
Woodstock, Knox's Church.....	6	5	0
Wellesley.....	£3	5	0
Dunnville (erroneously put down in last for French Canadian Mission)	3	5	0
Wellesley.....	3	5	0
Mrs. Dickey, Galt.....	1	0	0

COLLEGE BUILDING.

A. Campbell Lancaster.....	£0	10	0
Yankeeckhill.....	7	0	0
Kingston Brock Street Church Foreign Association.....	£10	0	0

WIDOWS FUND.

Rev. S. Young, rates.....	£4	0	0
Rev. J. W. Chesnut, do.....	4	0	0
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