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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. XVII.

TORONTO, MARCH, 1851.

No. 5.

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## PRESBYTERY OF MONTREAL.

This Presbytery will meet in Cote Street Church, Montreal, on the First Wednesday of May, at 11 o'clock, A. M.

A. F. KEMP,  
Pres. Clerk.

## PRESBYTERY OF LONDON.

This Presbytery will meet at London, on the last Tuesday of March. (26th) at 2 o'clock, P. M.

WM. DOAK,  
Pres. Clerk.

## PRESBYTERY OF OTTAWA.

This Presbytery will hold its next ordinary meeting in Ottawa, on first Tuesday of May, at 7 30 o'clock, P. M.

S. C. FRASER,  
Pres. Clerk.

## PRESBYTERY OF COBOURG.

This Presbytery will hold its next ordinary meeting at Cobourg, on the first Tuesday of May, at 11 o'clock, P. M.

J. BOWIE,  
Pres. Clerk.

## PRESBYTERY OF HAMILTON.

An adjourned meeting of this Presbytery will be held at Guelph, on Tuesday, the 5th day of March, at 11 o'clock, A. M.

The next ordinary meeting will be held at Hamilton, on Tuesday, the ninth day of April, at 10 o'clock, A. M.

JAMES MIDDLEMISS,  
Pres. Clerk.

## PRESBYTERY OF TORONTO.

This Presbytery will hold its next ordinary meeting in Toronto, on the first Monday of April, at 7 o'clock, P. M.

W. GREGG,  
Pres. Clerk.

## JUST PUBLISHED.

Digest of the Minutes of the Synod,  
OF THE

PRESBYTERIAN CHURCH OF CANADA;

WITH A

Historical Introduction

AND AN

Appendix of Ecclesiastical Forms and

Processes.

By the Rev. A. F. Kemp, Montreal.

PRICE \$1 75.

It was originally estimated that the matter of this Book would not extend beyond 300 pages, but, from a desire to include in it all that might be interesting or useful, and from the bulk of the last two year's minutes, published since the Digest was projected, the Editor finds that it will contain nearly 500 pages of matter, and that it cannot be published for less than \$1 75, so as to cover necessary expenses. The editor asks nothing for his own labour, which has been arduous. He therefore trusts that the Ministers and Elders of the Church will sustain him in this effort—which has been undertaken by the advice of the Synod, and for the welfare of the Church at large.

Orders may be sent to John Lovell, Publisher, and B. Dawson & Son, Montreal; D. McLellan, Hamilton; W. Clark, London; the Rev. Mr. Reid, and Presbytery Clerks, will facilitate the circulation of the Digest.

## NEW BOOKS.

Sir William Hamilton's Logic.....	\$3 00
"    "    Metaphysics.....	3 00
Rawlinson's Herodotus, 4 vols.....	10 90
Men of the Time.....	2 00
Mothers of the Wise and Good, by Jabez Burns, D.D.....	75
Cumming's "Great Preparation,".....	1 00
Life of Daniel Wilson, D. D., Bishop of Calcutta.....	8 00
Nevin's Biblical Antiquities.....	75
Eadie's Analytical Concordance.....	3 00
Lewie's Physiology of Common Life, 2 vols.....	2 00
Robinson's Abridged Greek Lexicon to the New Testament, \$3 for.....	2 50
Brief Biographies by Smiles.....	1 25
Libraries of American S Union.....	
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4 Sets of 100 Vols. each.....	10 00
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## Notices of Recent Publications.

LIFE PICTURES FROM THE BIBLE; Or, Illustrations of Scripture Character. By Le Roy J. Halsey, D. D. Philadelphia; Presbyterian Board of Publication.

This volume is one of no ordinary interest. The object of the author is "to commend the book of God to the favorable attention of all those, both parents and teachers who are engaged in the education of the young, as a book of permanent historic and biographic interest, and as such, furnishing the richest storehouse of example, and the surest guide in the formation of character." This object he has carried out ably, and in general, successfully, not seeking to impart any meretricious interest to the characters portrayed, but simply exhibiting their characters in accordance with their recorded deeds. While the contents of the book are full of interest, we may add that externally the work is very well got up. In every respect it is an attractive volume.

GRAFFS OF ESCOIL; Or, Gleanings from the Land of Promise. By John R. Macduff, D. D., author of "Morning and Night Watcher." New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

The author of this book is now well known

as a most popular writer of religious works. His writings are calculated in a high degree to stir the emotions of the soul and to call forth the feelings. But he is not a mere sentimentalist. His writings are eminently scriptural and experimental. This volume contains a number of meditations—thirty-one in number—on the heavenly rest, and some of its chief characteristics. These meditations are well fitted to strengthen the faith and elevate the hope of the heirs of glory, who are often in heaviness through manifold temptations.

**THE CITIES OF REFUGE;** Or, the name of Jesus. By Rev. J. R. MacDuff, D. D., author of "Mind and Words of Jesus," &c., &c., &c. New York: R. Carter & Bros.

This is a work by the same author as the preceding. It is intended for the young. Its object is to describe the six cities of refuge, and to set forth Jesus as the true refuge.

**ENGLAND'S YKOMEN.** From Life in the Nineteenth Century. By Theresa Louisa Charlesworth, author of "Ministering Children," &c. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

"Ministering Children," and "The Ministry of Life," works written by Miss Charlesworth, are well known and appreciated. The object of this volume is to draw back the curtain from the inner life of an English farm house, that its light may shine for the glory of God, and the good of those who may profit by example. The work is not to be regarded as a work of fiction, as he whose outward and inner life it is its object to portray was a real character, the facts of whose life are here set forth. We trust the object of the writer may be gained in seeking to advance the spiritual good of her fellow creatures and the glory of God.

**THE CHILDREN'S PICTURE BOOK OF QUADRUPEDS, AND OTHER MAMMALIA,** Illustrated with sixty-one Engravings, by Mr. Harvey. New York: Harper & Brother. Toronto: Rollo & Adam.

This is a most useful introduction to the study of Natural History. The illustrative plates are good, and the descriptions of the various animals are correct and interesting. The type is large, and the book altogether will be a favorite with the young.

**WORK AND CONFLICT;** Or, the Divine Life in its Progress. A Book of Facts and Histories. By the Rev. John Kennedy, M. A., F.R.G.S. Philadelphia: Presbyterian Board of Publication.

The writer is favourably known as the author of another work on the "Divine Life," of which this is a continuance. It is eminently evangelical and experimental. The principles stated by the author are well illustrated by passages from the biographies of eminent christians.

**PALISSY, THE HUGENOT POTTER.** A True Tale. By C. C. Brightwell. Philadelphia: Presbyterian Board of Publication. Sold by D. McLellan, Hamilton, and Rev. A. Kennedy, London.

The hero of this volume, was not only an

artist, and a genius, he was one of the glorious martyrs for the faith of Jesus, who tells us in his own simple language, what he saw and heard in the day of persecution and trial in which he lived. There are various editions of this book, which may be regarded as an evidence of its popularity.

Pride and his Prisoners.

Win and Wear.

Blind Lilies; or, Fellowship with God.

These are all excellent volumes, published by Carter and Brothers, two of them forming a part of the "Fireside Library." They will be welcome visitors to every fireside. They may be obtained from Mr. McLellan, Hamilton; Rollo and Adam, Toronto, and other booksellers.

**McCOND'S PRESBYTERIAN ALMANAC FOR 1861.**—We have received Mr. Comb's valuable Presbyterian Almanac for 1861. It contains, as usual, a vast amount of useful and interesting information on the history and position of Presbyterianism in Ireland, and opens with a good photographic portrait of the Rev. Dr. S. Dill, of Ballymena. We always value highly this interesting annual volume.

NEW BOOKS JUST RECEIVED.

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

Sermon on the Mount 2 vols., by Dr. McKay, late of Dunoon.....	\$4 00
Cumming's Great Preparation.....	1 00
Newton's, the King's Highway.....	75
do. Giants and how to Fight them	50
The Days of Old.....	75
Fellowship with God, or Lilies.....	75
The Brother's Watchword.....	75
Tyng's 40 years Experience in S. School	0 60
London Lectures to Young Men.....	1 00
The Book and its Story, Revised.....	1 00
Bridges on Ecclesiastes.....	1 00
Oxford Ordination Addresses.....	1 00
The Pastor of Kilsyth, (Dr. Burns)....	1 00
Lorimer's Reformation in Scotland....	3 00
Great Conference on Missions, (Liverpool).....	1 00
Smile's Brief Biographies.....	1 25
Wayland's Moral Science, (complete)...	0 75
Dr. Belfrage's (Falkirk) Sact. Addresses.	1 75
Aikman's Cyclopaedia of Missions.....	1 38
Life of Garibaldi the Patriot.....	1 00
Professor Gibson's Year of Grace.....	1 25
Dr. Guthrie's Seed-time and Harvest...	0 62
Read's Palace of the Great King.....	0 63
Tholuck's Com. on John's Gospel.....	2 00
Hengstenberg on Ecclesiastes.....	2 00
Kurtz's History of the old Covenant, 3 vol.....	6 00
Bengel's Gnomon of N. T. 3 vol.....	8 00
Toplady's Works.....	3 75
Hugh Binning's works, 3 vols.....	3 25
History of Pres. Church in Ireland.....	1 00
The Cottage and its Visitor.....	0 55
Prime's Power of Prayer, cheap edition.	0 40
Beecher's Life Thoughts (cheap edition)	0 63
Dr. Guthrie's Saints' Inheritance.....	\$1 00
Memorials of the late Dr. Love.....	3 50
Collins' New and Matchless Family Bible is complete now, and at various prices, according to the style of binding.	

Also, a choice assortment of Pulpit Bibles, both English and Gaelic, Communion Vessels and Tokens, and Session, and Presbytery Minute Books, &c.

AUSTRALIA.

THE PRESBYTERY CHURCH OF VICTORIA.

The General Assembly of the Presbyterian Church of Victoria held its fourth session towards the end of last year. The Rev. Dr. Cairns, the retiring Moderator, proposed as his successor the Rev. James Ballamyne, who was elected without opposition. The attendance of members was numerous and a large amount of important business was transacted. The greatest unanimity characterized the proceedings. The recent union is regarded as being a great success. The following items will show the work which is being done by this religious denomination. The Scots College has now a full staff of thoroughly-qualified teachers, and shows an attendance of 284, while its revenue during the year has been close on £7000. The Widows' and Orphans' Fund has now a capital of upwards of £3000, and administers to widows and children the sum annually of £290. An Infirm Ministers' Fund is in process of organization, which proposes to secure an allowance of £100 per annum to ministers disabled by age or infirmity from active duty. One mission has been established among the Chinese in the colony, and a missionary has been engaged, while steps are being taken for the establishment of a second among the aborigines. A Home Mission Committee has been in operation during the year, and has reported the reception of 14 new ministers from the old county, from the Free and United Presbyterian Churches in Scotland, and the Presbyterian Church in Ireland. A Sabbath School Union has been formed under the Assembly, and a depot for books and tracts. The desirability of establishing a Theological Institute has been affirmed. A considerable number of students are reported from the different Presbyteries, some of whom are already in training, and a curriculum of literary and theological study has been fixed upon. The Assembly has agreed to engage catechists in the work of evangelization, and several are already thus employed, one of whom receives at the rate of £250 per annum, and a house. A code of rules and forms of procedure is in course of preparation. Various other Committees, such as the Committee on Sabbath observance, on Finance, &c., reported good work. It having been frequently and publicly asserted that the famous Act of Expulsion has prevented the dissentients in the former Free Church from entering into the Presbyterian Church of Victoria, the Assembly, in order to remove such barrier, on the motion of the Rev. Dr. Cairns, unanimously rescinded said Act. Fourteen new causes are now in readiness to receive ministers, and many fields in addition to these are opening up, which meanwhile cannot be overtaken. Thirty new churches and manse are in course of erection, twenty-two of which are of substantial brick or stone. It appears from these items that the Assembly is girding itself for a great work, and prosperity is evidently attending it in all its organizations.—*News of the Churches.*

We regret to observe that the attempts of the General Assembly to reconcile the seceding brethren, have not, in the meantime been successful.—*Editor.*

# The Record.

MARCH, 1861.

## COLLECTION IN AID OF WIDOWS' AND ORPHANS' FUND.

We beg to remind Ministers and Sessions that the collection in aid of the Widows' and Orphans' Fund, the last in order of the Synodical Collections, is appointed to be taken up on the third Sabbath of the current month. This object, although not directly connected with the extension of the Gospel, or the prosperity of religion, has still a most important bearing on the interests of the Church, and the welfare of Zion. Whatever tends to relieve the minds of the Pastors of the Church of anxiety and care, must be, in its results, beneficial to the Church, by imparting to the minds of Ministers, increased vigour and buoyancy, which cannot but tell on their labours, and render them more effective and fruitful. Our Widows' Fund scheme is calculated to free the minds of Ministers from many cares which might otherwise press upon them, and damp their energies; and for the reasons which we have hinted at already, it is both the duty and interest of the congregations to aid in keeping up this fund. We have reason to be thankful for the measure of success, which has attended this scheme, but it has not yet reached the point, which experienced actuaries and business men have considered desirable and safe. Besides it has now been resolved by the Synod, that, until there shall be a fund for aged and infirm Ministers, on an independent basis, one half of the collection for the Widows' Fund shall be set apart for the nucleus of such a fund. There is at present one Minister, who laboured for many years, but is now laid aside in a great measure from active duties. More may be expected to be in such a state. Hence there is an additional reason for contributing with a liberal hand to the collection now appointed, seeing that it has to fulfil a double purpose.

It is hoped that in all congregations an opportunity will be given to the people of contributing for this object on the day appointed, or as soon as may be found practicable.

## STATE OF RELIGION.—REVIVAL MOVEMENTS.

We give below details of the progress of the revival in the various parts of the world. The details are gathered from the *British Messenger*, and other publications. The perusal of these will no doubt call forth gratitude and praise, for there is such a bond of

union among christians throughout the whole world, that if there is prosperity and revival anywhere, all are constrained to rejoice. The perusal of these details may stir up prayer and strengthen confidence in the power and faithfulness of Him with whom is the residue of the Spirit. What He is doing elsewhere, He can do here.

LONDON.—In London the world's concert for prayer found many prepared to enter on its sacred engagements. Many ministers of the Church of England, as well as others, made arrangements for holding meetings for christian communion, and presenting their common supplications at the throne of grace. The special meetings in theatres and other public places, still continue with the happiest results. Services have been conducted in seven different theatres. There have been special meetings also, not only in Exeter Hall, but in Westminster Abbey, St. Paul's Cathedral, and other places, which a short time ago were simply places to be looked at by visitors. It is calculated that last year, 170,000 persons, most of them non-church goers, and many of them gathered in from the most degraded masses, heard the Gospel in theatres. Messrs. Radcliff, Weaver, and others have been labouring principally in London, but making occasional evangelistic tours to different parts of the country.

SCOTLAND.—Colporteurs and others engaged in evangelistic labours, report a very great change on the subject of religion. Many are ready to talk about spiritual things and are ready too to hear. Family worship is kept up in many places where it was unknown before. In various parts of Berwickshire, there has been a work of revival, which is still progressing. At one farm fourteen persons, men and women, professed to have found peace in believing. In Orkney, the work has been of a very remarkable character. A minister who labours there, writes:—

"I cannot describe the work to you—apart altogether from my want of space and time, my pen cannot. I believe no pen could give you a full idea of it. But I shall endeavor to present to you what will be but a faint sketch. The church was filled in all its parts by the hour of meeting, five o'clock. The devotional exercises were begun and proceeded with for some time without interruption. These exercises consisted of praise and prayer, the latter conducted by two individuals who had been deeply impressed, and portions of Scripture were read between these services by myself and Mr. Armour. As these were proceeded with, I perceived symptoms of great excitement all around me. Some were trembling from head to foot; others rubbing and wringing their hands. Some were whispering in an agitated manner to their neighbors, and others starting as if about to rise, and then trying to settle themselves down again. A portion of Scripture

was about to be read, and introducing the subject, the name of Jesus was mentioned, when a young man who was deeply impressed, and who sitting before the pulpit, started up, and stretching out his arms and looking eagerly in the direction in which he pointed, cried out in ecstasy, "Jesus! Jesus! See him! See him! He is glorious in holiness! He is the chief among ten thousand! He is altogether lovely!"—and turning to the audience, he proceeded with great fluency and power to speak of Jesus's suitability as a Saviour for sinners. But his voice, although a stentorian one, was soon drowned by a tremendous outburst of feeling—piercing cries of agony—loud acclamations of joy—prayers uttered audibly, and with great earnestness; and persons rushing through the passages, and addressing friends and acquaintances on the great interests of their immortal souls. The whole proved a scene such as I never witnessed, and was to me perfectly overpowering. I think I can restrain my feelings as well as most people, but on this occasion I was completely overcome. I laid my face up on the desk and sobbed for awhile, and I am sure I was not singular. I felt powerfully the sentiment of the patriarch, "How dreadful is this place! Here is the great God working wondrously. He is present in almost visible manifestations, and I felt awe and fear as well as joy."

During the part of the evening that followed, the excitement continued unabated, and its leading features much the same as I have described—all were more or less impressed, but very differently. Some were on their knees praying, and others lying on their faces groaning in agony. Some running about apparently wild with joy, and others in groups singing hymns and psalms of praise. The session-house had been set apart for those who wished to retire, but to be there was no great retirement, for it was crowded during the evening with praying people, and so were the pews of the church, and the back seats of the gallery, and many were found prostrate on the floor of the church, between the seats and in out-of-the-way corners, in great mental agony: and I have seen two or three girls, apparently about eight or ten years of age, kneeling on the floor with their faces on the seat-board, and one of their number, about the same age, praying most earnestly over them and for them; and there were many such instances of juvenile earnestness. As many had left the Free Church during the meeting of the previous evening, for the purpose of being more completely alone than they could be in any part of the church, I was anxious to know if anything of the kind was occurring this evening, and on going out and looking about me, I found many about the church and dyke-sides, some of them standing, but many kneeling on the cold wet ground, praying earnestly, the most of them audibly, some with a suppressed voice, and others so loudly as to be easily heard at a distance. In the corner of the back garden, there issued forth a girl's voice evidently, greatly suppressed at first, but gradually waxing louder, and she was bewailing the sins and short-comings of herself and her companions, some of whom were likely with her, from the way in which she spoke:—"O Lord, how thoughtless and sinful we have been, in neglecting and misimproving our precious privileges! I'll speak for myself without reserve, and I ac-

knowledge that I have often on Sabbath dressed myself as well as I could to make my body look well, never thinking of my precious soul and its wants and miseries! Often have I gone to church thinking of anything and any person rather than of Christ! O how good God has been to us in sparing us and blessing us amid such provocations; and then she concluded with a beautiful and appropriate prayer for forgiveness, and for grace to help her and companions in future. In short, the spirit of supplication was remarkably displayed throughout the evening, and was one of the best features of the whole scene.

**IRELAND.**—The fruits of the revival are apparent throughout the country, and in some places the work is still advancing. In Dublin the Rev. Mr Smith's meetings at the Metropolitan Hall attract large audiences. From day to day there are individuals brought to the knowledge of the truth. The following extracts are from letters read, or statements made at the Metropolitan Hall:—

"I cannot write as I desire to do. The feelings of my heart no words can express, when I think what the truth you preach has become to my soul."

"Last Sunday evening I was at your meetings in the Hall, which was the second of my being at any meeting not of my own persuasion, for I was a Roman Catholic; but I heard and received the truth as it is in Jesus, and am now a brother in the Lord Jesus Christ."

I have found peace in Jesus, having been brought up a Roman Catholic. Praise the Lord for my conversion."

A young man writes, "I have found the Lord Jesus at your meetings. I sail for Australia in a few days. Remember me in prayer." He is a young mid-shipman. When I knew he was Christ's I thought that his brass buttons even looked brighter.

**CAPS OF GOOD HOPE.**—In Southern Africa there has been in many places a marked revival of religion. One minister says:—"I have laboured in the work of the ministry for upwards of six years. Often did I prevail upon the people to form meetings for social prayer and religious intercourse. But all my arguments were ineffectual. You may imagine how much I was struck when, two months ago, I was informed of the extent to which suddenly the spirit of prayer was diffused among the people. Within a few days three or four prayer meetings were started in the small village and four or five more in other parts of the parish. This extraordinary movement is still increasing and is becoming apparently prevalent. They had no minister whose influence and efforts could co-operate in producing this striking change. Living on widely separated farms they had no opportunity of frequent meetings and

daily conversations mutually to excite their feelings. Few of them ever read a periodical, so that the great majority knew little or nothing of the revivals now occurring in several parts of the world. How then are we to account for this awakening but by ascribing it to the workings of the omnipotent Spirit of God?"

It is added that not a few of the heathens who live with the farmers, and among whom are to be found the outcasts of society, have been made partakers of the enlightening and sanctifying influences of the Holy Spirit, often to the entire astonishment of those to whom they were known. Some Kaffir and Fingo children are among the number.

**JAMAICA.**—The week of revival in Jamaica, to which we have alluded in previous numbers, still goes on. One Minister—the Rev. G. Milliner, writes:—"Never have I witnessed anything like what I have been privileged to witness during the last two weeks. I am almost worn out with my labors at Bethsalem and Wallingford. Nothing but prayer and hearing the Word will satisfy the people. I am engaged in two or more public services every day, with large and attentive congregations. The work assumes many of the characteristics of the Irish revival. There are similar physical prostrations, loud and piercing cries for mercy, confession of sin, and, as far as I can learn, a total abandonment of iniquity. An overseer, who sees nothing but superstition in the movement, frankly admitted that he had not heard so much swearing or bad language since the revival commenced on that estate, about six weeks ago. A beer-shop-keeper in the neighborhood of Wallingford tells me he does not sell one-fifteenth part of what he did before men began to pray; indeed, he could not prevail on any one to take it even for nothing, and the fiddler would not be prevailed on to play as formerly in the market on Saturdays. One man has burnt his drum, and destroyed everything he bought for the "John Canoeing" at Christmas time. Bibles and hymn-books are sought after, and there is a general desire to seek God in the ordinances of his house. All this, and much more, fully satisfies me that is a genuine work of grace."

We thus see that in various places East and West, North and South the Spirit of God is working on the hearts of men, turning them from darkness unto light, and from the power of Satan to the living God. Let us thank God for these things. The Lord's arm is not shortened, nor His ear heavy. Let it be our prayer: "Awake O north wind, and come thou south; blow upon our garden that the spices thereof may flow out. Let my beloved come into his garden and eat of his pleasant fruits."

#### THE CARDROSS CASE—SYMPATHY OF OTHER DENOMINATIONS.

The Cardross case continues to engage, to a large degree, the attention of the pub-

lic, and the leading ministers and members of other non-established denominations are making common cause with the Free Church. A very large and influential meeting was held in the Music Hall, Edinburgh, one of the largest meetings ever convened in Edinburgh, presided over by the Lord Provost, and attended by the leading ministers and elders of the various evangelical denominations. Eloquent and telling speeches were delivered by Rev. Principal Cunningham, Rev. Dr. Cairns, (U. P. Church) Rev. W. L. Alexander, (Congregationalist) Rev. Dr. Somerville, Rev. Dr. Gould, (Reformed Presbyterian) and Rev. Dr. Guthrie. The following are the Resolutions submitted to the meeting, and unanimously adopted, viz:

1. That the very idea of a Church implies the right and duty to keep itself pure by the exclusion of unworthy members; and that the constitutional principle of religious liberty is not carried out, unless this right is fully recognized.

2. That while the Church renders a cheerful obedience to the civil courts on questions of property, and civil contract; recognizes their right to protect character from malicious attack; and admits their claim to the inspection of ecclesiastical proceedings for these objects, it cannot submit to the review, by the civil courts, of its discipline, as in any case or in any plea belonging to them to correct or redress.

3. That all non-established Churches are deeply interested in the result of the Cardross case, as apparently affecting their spiritual liberties, and that therefore it is the duty of these Churches to watch the progress of this case, and to enlighten the public mind on the principles which it involves.

4. That a committee be appointed to take steps for diffusing information and awakening an interest in this case throughout the country; and to consult in regard to the course of action which circumstances may require.

The speeches of Drs. Cairns, Alexander, and Somerville, were peculiarly argumentative and lucid. Principal Cunningham concluded his most powerful address in the following terms.

"This is the first time when there has been introduced into the judge-made law of Scotland an attempt to reduce a sentence of a non-established Church. (Cheers.) That is one great peculiar feature of this case deserving of special attention. There were some attempts in the course of last century to reduce sentences of the ecclesiastical courts of the Establishment,—they were always repelled then by the civil courts,—they never succeeded in getting the sanction of the civil courts to the suspension or reduction of the judgments, even of the established Church, until those cases which

led to the Disruption. Then for the first time was the competency of the Court to reduce ecclesiastical sentences in matters of suspension and deposition sanctioned by the law of Scotland. (Applause.) It was brought in then for the first time, as previously it had been rejected and repudiated. Now, my Lord, it is the settled law of Scotland, that the Court of Session is entitled to exercise a general power of superintendence over the courts of the Established Church—(cheers)—to review their sentences, to suspend them and reduce them. That is now the settled law in Scotland. It was established for the first time in these cases, and no man now disputes it. I suppose the Established Church will take good care not to come under the lash of the law again. (Laughter and cheers.) I suppose they will take good care not to go beyond the length of their tether—(renewed laughter and cheers)—and I suppose the civil courts will lean rather to the side of not interfering rashly with them, and rather favour the idea of their having a large measure of power and independence. But there can be no question that that is now the settled law in Scotland in regard to the courts of the Established Church; and the main peculiarity of this case is, that there is now an attempt made for the first time to apply the same principle to the ecclesiastical judgments of a non-Established Church. (Applause.) This is now the grand peculiarity; and we might have expected, when this was tried for the first time, to have seen something like an argument to justify it. There is nothing of the kind in the note of the Lord Ordinary. He tries to insinuate something like the idea of the reduction being necessary as a preliminary step to getting at the civil elements of the case; but he does not boldly and openly lay down that as a position—he brings it in merely incidentally and parenthetically. We should be glad to see him boldly and openly avow that, and say that the reduction is merely a formal step in the way of getting at the civil element. If he would say that, this might mitigate the danger, and diminish the mischief. But they do not say it—they won't say it; and yet they presume to reduce sentences of that kind, while no law is cited, no decision referred to, no dictum of a Judge referred to, no practice or precedent referred to,—nothing but arbitrary assumption. For the first time, without argument, without evidence, without a law—(cheers)—without a case—(renewed cheers)—without a vestige of argument, without a particle of proof, without a shadow of a precedent, the Lord Ordinary has embodied in the sentence of a Judge of the Supreme Court of Scotland, a declaration of the competency of reducing the sentences of our ecclesiastical courts. (Applause.) That is what we have now to deal with. I would vainly hope that the matter may be explained away, and may not turn out so serious as it threatens to be. But that is the present state of things, and it is fitted to call forth attention and excite anxiety. (Applause.) I think it is our duty to endeavour to concentrate the attention of the people of Scotland upon this strange innovation—upon this great leading peculiarity. Reducing our sentence naturally seems to imply the assumption of jurisdiction in the matter—the right to exercise jurisdiction in the subjects to which that sentence refers. (Applause.) It naturally

and fairly seems to imply that; this is its obvious import. As to the idea of something like a reduction being needful to get at the civil elements of the case, we say that is a new idea in Scotch law, never thought of before, and not claimed by us; and we are the more anxious about this, because in the Auchterarder case we find this idea distinctly laid down in the marvellous speech of Lord Jeffrey—never answered, and never can be answered; and in the speech of Lord Fullerton in the Culsaumond case, we find these things fully brought out—that the idea of reducing decisions in these matters—the idea of declaring them to be illegal, or *ultra vires*—implies the exercise of jurisdiction by the court so declaring in these matters themselves, and that the proper principle of law is just that, if any civil question be competently raised in the Court of Session, it must disregard the judgment of the ecclesiastical court, and go on to do its own business, and execute its own functions, but must not pretend to reduce or declare to be illegal the proceedings of any other body over which it has no control in these matters. (Applause.) If the Court of Session should simply ignore or disregard these sentences—if this were the true principle of law in regard to other courts recognised by civil statute—namely, just to go on and do their own work, disregarding the sentences—must it not hold *a fortiori* in regard to those who are no courts at all? We are said to be no courts and to have no jurisdiction; and their plain duty is not to reduce our sentences,—not to pretend to declare them illegal,—not to pretend to assume jurisdiction over us, but just to go on to deal with any civil question competently raised—(applause)—with the disposal of any right competently established. (Applause.) We don't pretend to say that our sentence standing unreduced is a bar to their dealing with any real civil element either as to a question of property or a question of damages. We claim nothing of the kind—we ask nothing of the sort; and the law, as hitherto known in Scotland, did not require anything of the kind. (Cheers.) The Court of Session is perfectly entitled to proceed, without reducing our sentence, to dispose of all civil questions, and even of actions of damages. (Applause.) But this only makes us regard this first attempt to reduce our ecclesiastical sentences with more anxiety and more alarm. (Applause.) We wish the attention of the country to be specially directed to this, not for immediate action—because the cloud may pass away—they may shrink from following it out to its natural consequences—they may explain it away—they may back out of it—the Judges may not sustain this;—but, in the meantime, we have here involved, in the interlocutor of a Judge, the claim for the first time of the competency of reducing ecclesiastical sentences, as if they were a superior ecclesiastical power—as if they had jurisdiction in the same province and in the same line. The idea of reducing evidently implies that of a superior court which has jurisdiction in the same sphere—power in the same province, but in a higher degree, and is intitled to reduce, suspend, or reverse. This is substantially the claim here. If they will back out of it by saying, “This is a sort of form to get at the civil element,”—they may say so,—I scarcely think they will but this at least is certain, that anything like a

claim to reduce the ecclesiastical sentence we never will acknowledge. We never will submit to anything like interference resulting from such a claim,—we never will regard, we will disobey it. (Applause.) And we never will be consenting parties to the assumption of such a claim as this. (Applause.) We believe the Establishment now consents to this claim. The sum and substance of our charge against it is, that they have consented to that claim. I would not have left the Establishment unless I had believed it to be sinful to stay there. The precise ground upon which I reckoned it sinful was, that by remaining longer, I must be held, in all fair construction, to be a consenting party to the denial of these truths, to the affirmation of these errors, and a professed willingness to submit to the law of the land, instead of the Word of God, as my rule and standard in reference to ecclesiastical procedure, and to the decisions of the Court of Session as opposed to my own deliberate, conscientious convictions. (Cheers.) We will never consent to any such interference,—we will resist it to the uttermost—(cheers)—and we will do all we can, in the use of all competent means, in order to secure, if possible, that in professing these principles, and acting upon them, we shall do it with full impunity,—with full toleration,—without being subjected to civil pains and penalties. (Loud cheers.)

#### BRITISH COLUMBIA.

For nearly two years our Church has been purposing to send a missionary or missionaries to Vancouver's Island and British Columbia. Nothing however has been done. One thing after another has prevented any decided action being taken. We regret this. From all the accounts which we have received, we believe that the Presbyterian Church had one of the most favourable openings, and it was to our Church that the Presbyterians in these new settlements chiefly turned their eyes, in their desire for ordinances in accordance with the principles and usages of the Church of their fathers.

While we regret that our church has not succeeded in sending forth any minister or missionary to the Pacific coast, we are glad that now at last the Presbyterians there will be in some measure provided for. The Presbyterian Church in Ireland has selected at least one minister to go out at once to British Columbia. The minister chosen for this work is the Rev. John Hall, of Athy. Mr. Hall has been minister of the Congregation of Athy for nine years, and appears to be a man in every way qualified for the important mission to which he is appointed. We heartily wish him God's speed, and trust that his appointment may be made a blessing to many in the new but important colony to which he proceeds.

We presume, however, that this appointment need not lead this church to give up

all thought of sending a representative. Already there are several towns begun, which will no doubt soon attain a very considerable size. From the nature of the population too, and the pursuits in which they are engaged, it is evident that several ministers would be required to follow the settlers in their movements, and really make Presbyterianism to tell upon them. The Church of England has a Bishop and several ministers and missionaries. The Wesleyans sent out at once four ministers, and we feel assured that at least as many Presbyterian ministers would find work enough. We have no doubt there would be on both sides a most hearty desire to co-operate. We trust the Committee of our church will be prepared to recommend some minister for the approval of the Synod, so no more time may be lost in this important matter.

**DIGEST OF MINUTES OF SYNOD.**—We have received, just before going to press, a copy of the Digest of the Minutes of Synod, with Historical Introduction, and Appendix of Ecclesiastical Forms and Processes, by Rev. A. F. Kemp, of Montreal. We have not had time to examine with care the whole contents. But so far as we have been able to do so, we regard the work as highly valuable. We believe the digest of minutes to be accurately compiled, and thoroughly reliable. The historical introduction is interesting, and the appendix of Ecclesiastical Forms and Processes cannot but be most useful to ministers, students and elders, and we may add to members of the Church also. We shall notice it farther in our next number. In the meantime we would just express the hope that the work may meet with some adequate measure of patronage from the ministers, office-bearers, and members of the church. We can in some degree appreciate the amount of labour required in the preparation of the work, and we trust Mr. Kemp may have the satisfaction of finding his pains and toil duly appreciated by the church generally.

**INNISFIL.**—Very early on the morning of Tuesday the 29th of January, the Stable and Driving House on the Manse premises, belonging to the Presbyterian Congregation in Innisfil, with all their contents were consumed by fire. The origin of the fire cannot be ascertained. The flames were bursting through the wall and roof of the building before the fire was discovered. The contents belonging to Rev. Mr. Wightman, consisted of a Horse, Buggy, Harness, Cutter, Buffalo Robes, Hay, a small quantity of Oats, and several other articles.

Owing to the wind being in a favorable direction at the time, the Manse, and Church, and other erections were providentially saved. The friends in the three United Congregations of Innisfil, Barrie and Essa, and other benevolent friends in the vicinity have very promptly and generously contributed over \$400 dollars, which will replace the building and the articles lost by the fire.

Mr. Wightman avails himself of this opportunity of expressing his heart-felt gratitude to all the friends who, on this occasion have so kindly interested themselves on his behalf.

T. W.

**RELEASE OF ANDERSON, THE FUGITIVE SLAVE.**—Most of our readers, we presume, will have already heard that Anderson has been released from custody by the Court of Common Pleas. It is to be regretted that the question was not decided on its real merits, but on certain informalities in the warrant of his commitment, and in the action of the Justices of the Peace. We trust, however, that from the strong feeling manifested both here and in England, some legislative action will be taken with a view of having all doubt in regard to the meaning of the treaty and the Act of Parliament removed. We rejoice to observe that in the British Parliament, Lord Palmerston and eminent legal gentlemen have spoken out most decidedly against giving up Anderson, or any one in similar circumstances.

**COTE STREET, MONTREAL.**—The Rev. D. McVicar, formerly of Guelph, has been inducted as minister of Cote St Church, Montreal. The Rev. A. F. Kemp preached and presided, and the Rev. A. Young addressed the minister and people. Mr. McVicar was highly successful in his labours at Guelph, and we trust his labors in Montreal may be, through the blessing of God, equally successful.

**BEAVERTON.**—The Rev. John McLachlan has been inducted as a minister of the congregation at Beaverton. Mr. McLachlan has the prospect of extensive usefulness in Beaverton and the surrounding country.

**BROCK AND REACH.**—The Rev. Robert McArthur, has received a call from the congregations in Brock and Reach.

**MONO.**—The Rev. John Corbett has received a call from the Congregation of Mono.

**WELLINGTON SQUARE AND WATERDOWN.**—The Rev. James Findlay of Mitchell has received a call from the United Congregations of Wellington Square and Waterdown.

**DOON AND NEW HOPE.**—A call is to be given, or has been given by these Congregations to the Rev. Arch. C. Geikie.

**PARIS.**—A call has been moderated in at Paris, in favour of the Rev. Thomas Lowry.

**CLOSE OF FINANCIAL YEAR.**—We beg to remind all parties concerned that the Financial year closes on the 30th of April. All contributions for the various schemes of the Church should be remitted by that day.

**MARRIAGE WITH A DECEASED WIFE'S SISTER.**—In answer to some enquiries, we beg to state that the article in the January number on this subject, which we regret to observe is somewhat sneeringly referred to by a cotemporary, is by the Rev. Dr. Symington, of the Reformed Presbyterian Church, a man, who, for soundness of views, and general weight of Christian character, has few superiors.

**DURHAM.**—We understand that on the evening of the 31st ult., a few of the members of the Presbyterian Church, Durham, waited on the Rev. Wm. Park, at his house, and in the name of the Ladies of the congregation, presented him with a purse of upwards of sixty dollars, as a mark of their esteem for him as their Minister.

Com.

#### ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

**THE WEEK OF PRAYER IN PARIS.**—The Week of Prayer was generally observed in Paris with signal marks of the divine blessing. There were meetings for prayer every night in one or more of the French Churches. All the English-speaking Evangelical Churches, with the exception of some Episcopal Churches, joined heartily in the exercises.

**WHERE WAS TARSHISH?**—Sir Emerson Tennant holds that Tarshish was in Ceylon, probably at or near Point de Galte. Malacca, it is well known was the Golden Chersonese of the late Greek Geographers, and in the Malay language Ophir is the term for gold mine. Gold and Silver have for centuries been produced in large quantities from the mines in Malacca.

**REV. H. GRATTAN GUINNESS.**—Mr. Guinness has been lately preaching in Newburyport. A correspondent of a public paper says:—

“Including the sermon of last Sabbath, he has preached in the city thirteen times. Most of the pastors seem not to be giving Mr. Guinness so cordial a welcome as perhaps he expected. If you incline to ask what my opinion is respecting Mr. Guinness as a preacher, I reply that he seemeth to me to be a preacher of the Gospel. He dwells chiefly, in one form or another, on the absolutely ruined, helpless condition of man, and on salvation as possible only through the atoning blood of Christ, through

the vicarious suffering of Christ, or, as he frequently expresses it, through the perfect righteousness of Christ. But while I think this must be admitted, I regret that occasionally Mr. Guinness lets slip some sentiment which seems to me quite at variance with the teachings of the Bible, or, if not at variance, so inaccurately expressed, so boldly put, that it has all the effect of an error. For example, in a sermon preached on Thursday of last week in the Green Street Baptist meeting-house, he affirmed that the ten commandments were given only to the Jews, and were abolished, with the entire Jewish ceremonial, at the coming of Christ. Now, bearing in mind that the Plymouth brethren, with whom Mr. Guinness is supposed to sympathise, teach that the Sabbath was intended only for the Jews, we see the inference which can be drawn from the statement that the ten commandments were intended only for the Jews, etc. Is it not deeply to be regretted that such views are given to the people? Mr. Guinness is not, perhaps, aware of the eagerness with which opposers of evangelical truth in this country, snatch at sentiments like these."

**COLPORTAGE IN SCOTLAND.**—The Religious Tract and Book Society of Scotland, has now 110 colporteurs, and 24 book agents over the length and breadth of Scotland. Bibles and religious publications have been sold to the amount of £10,000 a year.

**INVERNESS—SCOTLAND.**—We are glad to observe that the congregation of the Rev. D. Fraser (formerly of Cote Street, Montreal) while liberally supporting ordinances among themselves, and contributing to the various objects of the Free Church, are engaged in originating a territorial mission in a necessitous part of the town. Although at first there was a little opposition in the Presbytery to the proposed movement, the opposition was withdrawn, and the cordial sanction of the Presbytery given to the proposed effort.

**THE GOSPEL AMONG AFGHANS.**—The last number of the News of the Churches contains a letter from Captain Raverty, who is believed to be the best Afghan Scholar of the present day. He states the Afghans to be generally temperate, charitable, sober-minded and hospitable, and resigned under misfortune. The Church Missionary Society has some Missionaries labouring among the Afghans.

**THE SOUTH.**—The six seceding states have formed themselves into a Union under the title of "The Confederate States of America," with a President, and Vice-President. In a few days it will be known whether more of the Southern States will retire from the Union. No doubt many prayers will be offered up for the new President of the United States, that he may have grace to be faithful to his principles, and that he may not yield to any compromise, the tendency of which might be to rivet the fetters of the Slaves.

**AFFAIRS IN ITALY.**—Gaeta still holds out against the attack of the Sardinians. The ex-King of Naples appears determined to maintain his position to the last. It is likely however that before long the besiegers will succeed in their object.

## UNION OF PRESBYTERIAN BODIES IN SCOTLAND.

This subject is beginning to engage the attention of Presbyterians in Scotland. The following taken from the Edinburgh *Witness* gives an account of a meeting held in Paisley for the promotion of this object.

A meeting of the eldership connected with the congregations of the Free, United Presbyterian, and Reformed Presbyterian Churches, was held in Paisley, in the Abercorn Assembly Rooms, on Monday evening, —Provost Pollock in the chair,—with a view to promote brotherly love, mutual co-operation, and Christian union. There were also a number of ladies and members of these congregations present. After having partaken of tea, addresses were delivered by the Chairman, Mr Andrew Nairn, Dr. D. Richmond, Mr Murray, Mr John Brown, Mr. P M Symington, Mr D Ritchie, Dr Brunton, and Mr William Macalister; and, from their statements, it appeared that, for the last two or three years, the ministers and members of the three denominations represented at the meeting had been in the habit of holding united prayer-meetings, and of engaging in other Christian acts; as a result of which, a desire for union had sprung up; and had been greatly on the increase, especially of late. The union of the unendowed Presbyterian Churches already effected in Australia, Canada, and Nova Scotia, had, it was stated, demonstrated the practicability of framing a basis of union honourable to the feelings of each particular Church, and yet satisfactory to all; and in the menacing attitude of the civil courts towards the spiritual privileges of the Free Church, although it was wholly unconnected with the State, and the consequent danger of all unendowed Churches, Mr Nairn saw only an additional reason for pressing onward towards the accomplishment of the contemplated union. The points upon which the three Churches were agreed, were pointed out, and also the points of difference and the speakers referred to the desirableness of forbearance being exercised upon the latter. Mr Symington who belongs to the Reformed Presbyterians, in his address on the means of attaining union, urged upon the audience the duty of united prayer as a means greatly calculated to hasten the union of all the children of God; and referred to the certainty of ultimate union, not only among the three Presbyterian bodies there represented, but with the Established Church, Episcopalians, Independents, Baptists, Wesleyans, and all Christian denominations. He would not, he said, have taken part in this movement if it were proposed that their efforts for union should stop at the Free, United Presbyterian, and Reformed Presbyterian Churches. (Cheers.)—Dr Brunton said, that it was a remarkable fact in past history, that all great events of this kind had been inaugurated in Paisley. (Laughter and cheers.) If he was not misinformed, the meeting for union between the Burgher and Antiburgher Seceders began in Paisley, and the first meeting for union between the Relief and the United Secession was held in Paisley. Paisley was always, he held, ahead of the rest of the country both in political and religious movements; and he referred to the fact that

all the great political reforms advocated in Paisley forty years ago were now the law of the land. He hoped that it would turn out that Paisley on the present occasion was also leading the way for others to follow. (Cheers.)—A resolution was agreed to "highly appreciating the advantages of an union of the three unendowed Presbyterian Churches of Scotland," expressing satisfaction with "the Report of the progress and results of the effort which has been made in Paisley for that object; and, feeling convinced that the obstacles to union are not greater than may be met and overcome by a brotherly spirit of forbearance, without any sacrifice of principle or compromise of truth," the meeting "would affectionately but earnestly suggest to the office-bearers of the various Churches interested, the propriety and expediency of bringing the subject under the consideration of their respective Church courts, in the way and manner which to their judgment may seem most prudent. Meanwhile, they recommend a continuance of union prayer-meetings, and a more extended co-operation in all home missionary work, as the best preparation for a close union."

## LIGHT SPREADING IN ITALY.

The Philadelphia Presbyterian gives the following as the testimony of a gentleman who has resided some years in Naples:

"A wonderful, I may say miraculous change has taken place here within the last month, so that, where nothing but gross darkness and superstition prevailed, the truth is now spoken and listened to by thousands of people of all ranks of society. If any one had told me six months ago, that before the end of September a preacher in the public square of Naples would be denouncing Popery, and exposing its superstitions, even attacking the gross imposition of the liquefaction of St. Januarius' blood, and that he would not only be permitted to do this, but that he would be listened to and applauded by the lowest ranks of the population, I could hardly have believed him. Yet so it is. Gavazzi has already delivered five discourses, which are enough to make the ears of every one who hears him tingle; and, moreover, he has now obtained two churches belonging to the expelled Jesuits, and has a staff of monks and priests, who with him are to preach the gospel every Sunday. I returned to Naples only last week, and have not yet heard Gavazzi preach; but he called on me a few evenings ago, and told me that on Sunday next, if he were not prevented by his duty to the sick and wounded, he meant to commence his lectures, either at the church of Gesu Nuovo, or at that of St. Sebastian, both of which belonged to the Jesuits.

"I have sent to Leghorn, where there is a depot, for two hundred Bibles and New Testaments on my own account; but what are these among so many thousands? Gavazzi said that if he had two thousand, he could distribute them in a week among his wounded soldiers alone. It is out of the question to ask these poor men to buy them for they have scarcely the means of living; but Gavazzi says they would all willingly read, or listen to others who can read."

To the above cheering intelligence we may add the following:



The London Religious Tract Society's *Monthly Reporter* gives the following particulars of what is doing to diffuse sound Christian literature in the newly-opened fields of Italy:

1. The *Amico di Casa*, an almanac published by the Genevan-Italian Committee, has received a yearly subsidy from the Religious Tract Society, that for this year amounting to \$125. 2. Large quantities of Paleario's work on the *Death of Christ* were sent to Turin some time ago, and a set of duplicate plates of the improved edition were given to Count Guccardini, that the work might be always in print. 3. Besides the donation of \$125 to the *Amico di Casa*, \$250 have just been voted to the Genevan-Italian Committee for general tract printing. 4. A sum of \$250 has also been voted, a few weeks ago, to the Turin Committee of the Vaudois Church for similar purposes. 5. A sum of \$200 has also been voted to a confidential friend at Florence for tract printing and distribution. 6. A sum of \$250 has also been voted for the *Gleaner Savoyard*, published at Chambéry, until lately belonging to Piedmont. 7. A sum of \$100 has just been voted for the publication of a new edition of *Lucilla*, in Florence. 8. A translation of the *Bible Hymn-Book* has been published, at the expense of the Society, for the instruction of colporteurs. 9. A translation of the *Loss of the Kent* has just been adopted, and will be printed in London, although the general rule of the Committee is to have Italian works printed in Italy itself, after having received the sanction of those who are engaged in Italian evangelization. 10. A sum of \$10 per month is contributed to the free distribution of the *Lea di Savonarola* in Italy. The Commentary on the Epistle to the Romans, by Mr. Hurdane, is being translated and published, at the expense of a relative of the commentator; and Leighton on Peter, and Luther on the Galatians, are in the hands of the Genevan-Italian Committee.

#### DEATH OF REV. DR. MURRAY.

The unexpected death of the Rev. N. Murray, D.D., Elizabethtown, N. J., has called forth the general regrets of the christian community.

He died at his own residence, about ten o'clock, on the evening of the 4th ult., in the fifty-ninth year of his age. His disease was neuralgia of the heart, and he was ill but three days. On the evening of the 4th ult., after a visit from the session of his church, he felt much better, and strong hopes were entertained that he should recover. Before ten o'clock, however, the disease assumed a more alarming character, and his session were summoned to his sick chamber, where they arrived just in time to take the last farewell of their pastor and friend.

Dr. Murray was a native of the North of Ireland, and was born in 1802. His parents were Roman Catholics, and he was brought up himself in that religion. He came to this country in 1818, was employed in the publishing establishment of Harper & Brothers, New York. Having embraced Protestantism, he soon after entered upon studies preparatory to the ministry. He pursued his collegiate course at Williams College, where he graduated in 1826. He

studied theology at Princeton, and was first settled as pastor at Wilkesbarre, Pennsylvania, in 1829. He was called in 1834 to the pastorate of the First Presbyterian Church in Elizabethtown, New Jersey, a relation which terminated only with his death. In 1842, he received the degree of D. D., from Williams College. In 1849 he was elected Moderator of the General Assembly of the Presbyterian Church.

Dr. Murray was widely known by the series of letters on the Roman Catholic question, over the signature of "Kirwan." These were addressed to Archbishop Hughes, and having been translated into several languages, have had an extensive circulation. In 1851, Dr. Murray visited Ireland, and on his return brought out a volume entitled "Romanism at Home." In 1860, he visited Great Britain as representative of American Presbyterianism, at the Tri-centenary of the Presbyterian Church in Scotland.

Dr. Murray was a sound and able preacher, and a beloved and faithful pastor. He was a man of eminently genial heart, lenient in his impulses, and charitable in his judgments, but the firm and uncompromising enemy of shame and falsehood. By the Christian world, by the Presbyterian Church, of which he was an eminent minister, and by the congregation which for twenty-six years has enjoyed his ministrations, his loss will be severely felt.

Dr. Murray was personally known to not a few in Canada, having more than once preached and addressed public meetings, both in Toronto and Hamilton. His removal is a loss to Protestantism and to Christianity.

#### Communications, &c.

##### PROGRESS IN THE WEST.

##### OPENING OF A NEW CHURCH AT ELDERSLIE.

Mr. Editor,

I send you the following brief statements, hoping that they may be the means of stirring up others, showing them what can be done where there is a willing mind, and united effort. There was no regular supply of preaching here, (10th Concession of Elderslie,) till the 15th of February, 1860, when it was obtained in connection with Paisley. The people having resolved to erect a place of worship, held a meeting for the purpose of selecting a site on which to build, and for taking the necessary steps for carrying out their resolution. Messrs. Robert and William McLauchlin offered to give half an acre each, on a beautiful rising ground, where their farms join, which was at once accepted. It was then agreed that all taking an interest in the advancement of our church here, should meet on the following Monday, to take out the timber, and frame it for the new building. They did so with so much zeal and activity that by Saturday it was ready for raising. A storm, however, delayed the work till the following Monday, when the new sanctuary was raised to grace the little hill, and remind the passers-by that the inhabitants of this newly settled country are not forgetful of the house of God. It was also agreed at the meeting above referred to, that all the materials be laid on the ground

on a certain day, one giving so much lumber, another the shingles, another the nails, and glass, &c. They again met and put on the roof, and let out the remainder of the work. It is now finished with the exception of seating and painting, the present seats being temporary, although quite comfortable, and, what says still more for the energy of the people, so far out of debt, which is more than many an older congregation can say.

On Sabbath, 20th of January, it was formally opened for Public Worship, and on the Tuesday following a tea-party was held in it, when the Church was closely filled, the proceeds amounting to sixty dollars. Before closing, I may state, that our people in Paisley are likewise engaged in the erection of a Church.

I am, dear Sir,

Yours Truly,

G. B.

#### Missionary Intelligence.

FREE CHURCH—INDIA.—At Madras, the schools are prospering, and the members as good as ever. But the scarcity of funds makes it probable that some reduction in the number of female schools must be made. Friends in India are doing what they can. At the various schools there is an aggregate number of upwards of 800 girls receiving a sound christian education in their own languages. It will be a great pity if any reduction should be forced upon the Missionaries.

#### FREE CHURCH JEWISH MISSION—GALATZ.

—The *Home and Foreign Record* contains the summary of results. The mission station at Galatz has been abandoned. But there is good reason to believe that the labor bestowed has not been in vain.

1. Two persons were baptized, and continue to walk worthily of the vocation whereunder they have been called. A third brought under impressions at Galatz, was baptized at Constantinople.

2. Eighteen persons, (two of them heads of families) received, for a longer or shorter time, religious instruction with a view to being baptized. In some of them, I am confident, a work of grace had been commenced; but, owing to various causes detailed in former letters, they had to leave Galatz before I saw my way clear to baptize them. I trust that, in due time, the Lord, the author and Finisher of our faith will perform the work which He had begun in their souls. At any rate, all of these eighteen persons have got the truth as it is in Jesus, faithfully set before them.—and surely not all this seed will have fallen by the wayside.

3. More than five hundred families have been visited on in their houses during the first year, when I was less known. I found no great difficulty in speaking to them of Jesus, proving from the Scriptures that He is the Messiah promised to the fathers, and of God made unto us wisdom, righteousness, sanctification and redemption. Latterly, however, when I had got generally known, they were less accessible, and avoided religious conversation. By my conduct, however, both during the riots which took place during the first year, and the troubles connected with the

late Cherm, I had succeeded in gaining their confidence. They knew I was their true friend,—and a position holding out a promise of future influence and usefulness was thus attained. By this personal intercourse, as well as by the large number of tracts distributed among them, a direct testimony to Christ has been borne; and this, I consider, in the meantime to be the great object of a direct mission to the Jews.

Although our school, in the meanwhile, was a failure, yet even it has not been quite in vain, I could, of course, not prevent the Rabbi and managers of the Jewish community from excommunicating and cursing our school; but they thereby furnished me with weapons by which I could and did force them to open a school of their own, in which the children of the poor receive gratuitous instruction. In everything connected with the establishment of this school, even in the calling of a qualified director for head master, I was consulted; and I succeeded in getting for them an orthodox man, believing in the inspiration of the Old Testament. I don't think this school will live long; but it will at any rate call forth a desire for, and strengthen the conviction of the necessity of a good education; and by opening up them the language and literature of Germany, will put an end to their isolation, and to the ignorance of the very rudiments of education, which I experienced as one of the greatest difficulties I had to contend with. With the eighteen persons mentioned under the second head, I had, with the exception of three, to begin my instruction by teaching them the German alphabet.

**IRISH PRESBYTERIAN CHURCH—INDIA.**—The Rev. Mr. McKee, has reached the scene of his labors at Surat, in health and comfort. He received a hearty welcome from the native christians. The native church has increased in number. Mr. Montgomery and Dr. Glaegow, were prosecuting the mission work with great vigour.

**IRISH PRESBYTERIAN JEWISH MISSION—DAMASCUS.**—The last number of the *Missionary Herald*, contains a letter from the Rev. Mr. Ferrette. He says he had recently visited Damascus. The trees around the mission premises had died of the heat of the fire; but, out of the roots of some hopeful young branches were springing. May they be a true emblem! Mr. Ferrette went into Mr. Graham's house (the murdered missionary). The house had not been destroyed, but had been very ill-used. He found a number of books, but most of them torn into pieces. Some of these had been sent home.

**IRISH PRESBYTERIAN JEWISH MISSION.—HAMBURG.**—The labors of Dr. Craig, continue to be greatly blessed. Nine new communicants had recently been admitted, and the mission church had been enjoying a happy time of refreshing.

**MISSIONS OF THE AMERICAN PRESBYTERIAN CHURCH.**—The last number of the *Home and Foreign Record*, contains the annual

Reports of the missions in China, and of the Siam mission. The mission in China had suffered from the death of the Rev. Mr. Lowry. A church had been organized and the schools had been, on the whole, encouraging, although suspended for a time on account of the panic created by the advance of the rebels. In Siam, the missionary operations consist of:—1. Regular preaching at the station in Bangkok; 2. A Mission School; 3. Missionary tours into various parts of the country. The attendance on the Sabbath exercises is from 60 to 100. The mission School has numbered during the year, 46 scholars.

**THE STRAITS OF MALACCA—PENANG.**—Mr. and Mrs. Chapman recently settled at Penang, report that religion was advancing, and that the Lord had owned his word in establishing those who were undecided, and in the conversion of others. Seven had recently been baptized, the number in fellowship being 21. Services are held in Malay and in Chinese.

Miscellaneous Articles.

THE COVENANTERS.

Can Scotland's son, who uncontrolled, may climb the heathery steep,  
Gaze so raptly where guards the cairn her martyrs blood-bought sleep,  
And say, "a fanatic lies there;" and with a prying smile,  
Descant on mad enthusiasts—the ignorant, the vile?

Enthusiasts!—by the freemen's step, that tread on Scottish strand;  
By the pure faith that sanctifies the altars of thy land;  
By hymns of praise, at morn and eve, unawed by fear or shame,  
Poured from our piteous hamlet homes,—still honored be the name.

If on the plains where Wallace fought, the patriot's bosom swell,  
And the bold Switzer drops a tear upon the grave of Tell,  
Shall Scotland with irreverent eye, behold the wild flower wave  
Above the mound once stained with blood, her covenant heroes' graves?

They sleep where, in a darker day, by dreary moss and fen,  
Their blood bedewed the wild heath-flower in many a Scottish glen;  
When forced to flee their humble homes, for Scotland's covenant Lord,  
They grasp'd to save their holiest rights, the Bible and the sword.

They rest in peace—the Enthusiasts! who, unreluctant flung  
To earth the proff-red gold, and scorned the lures of courtly tongue;  
They rest in peace, who knew no rest, when, with loud curses, driven  
And hunted mid the wintry fells, and left of all but heaven.

Enthusiasts! would the proudly wise, who fling his scorn and sneer  
On games and games hallowed by the patriot's love and tear—  
Would he, when gleams, in mount and vale, the persecutor's brand;  
To quench with blood, the altar fires of his own fatherland!—  
When all around are fainting hearts and falsehood's hollow smile,  
The bloody foe, the traitorous friend, fierce war and covert guile,  
No hope on earth, unless he quit the banner of his God,  
And crush a slave upon the land, where his free fathers trod.

Would he renounce all earth-born joys, and choose his wintry bed  
On howling heath, with darkness round, and tempest o'er his head;  
And trusting in no arm of flesh, undaunted face the fires,  
The axe, the torture and the sword, like Scotland covenant sires?

*Tail's Magazine.*

THE CONDITION OF TURKEY.

We copy from *Evangelical Christendom*, the following article, on the present condition of Turkey:

Constantinople, Oct. 26, 1860.

"Nothing seems settled in Turkey. Every body is in a posture of waiting to see what will be on the morrow. At present the topic of conversation at the Capital is business and finances. In a country of the most abundant natural resources, the people are struggling with the deepest poverty, and the government is on the eve of bankruptcy. We hear almost every week of some financial scheme that is to set all right in a very short space of time. But in a few days the bubble bursts, and in its place comes another and then another, until everybody is afflicted with nausea, at the bare mention of a financial scheme. Meanwhile the course of trade is obstructed; of sellers there are many, of buyers none, shopkeepers and artisans return to their families at night poorer than when they went out from them in the morning, and thousands are being daily on the very verge of despair.

And the fact is that no financial scheme however wisely got up, can remedy the evils that exist, or save this country from ruin. What can be done for a country that has no roads, no railroads, no canals; that has no real security of property, no courts of equal justice, no code of civil law in actual operation, no system of education, no principle, no integrity, no truth.

I am not one of those who say that nothing has been done to ameliorate the condition of the subjects of Turkey. A mighty step was taken in the right direction when the Janissaries were cut off, for they were always the sworn enemies of reform. Another step was taken in the same direction when the Protestants were formally recognized by Imperial firman as one of the religious sects of the empire. And a still further advance was made when the Sultan, by his Hatti-Humayoun, made the death penalty for apostasy a dead letter. All this is well, and there are other minor things of the same sort that might be mentioned. But

it is a very great delusion to suppose that Turkey is a regenerated country; or because they have been put on the right track, in due course of time, they will work themselves and their own country over into just the right shape, without any more thought or care, or attention from abroad.

The great cause of all the past and present evils in Turkey is their religion. Out of this springs that distinction of race which not only prevents amalgamation, and consequently prevents unity and strength, but also sows the seeds of irreconcilable hatred and enmity among subjects of the same government, members of the same community, and citizens of the same town. No Christian or Jew in Turkey feels that this is his country or his government. Patriotism does not exist, except that each conquered race cherishes religiously a strong admiration of his forefathers, and dreams of the time when the long-extinguished dynasty of his ancestral government shall be restored. But no one dreams of the possibility that he shall one day form a part and parcel of an amalgamated nation here, or feel that this government is really his own. Hence there is not to this day a common generic appellation for all the people of Turkey; but each race retains its own distinct name; and that is understood to be used simply to distinguish their religion. Thus we hear of the Greek, the Armenian, the Catholic, the Nestorian, the Jacobite, the Jew and the Turk. If a Greek or an Armenian passes over to the Roman Church (as many have done), he immediately loses his original patronymic, and is called simply a Catholic. They tell an amusing story of an Armenian who belonged to the Roman Church who once went to France, and when asked at the police-office to what nation he belonged, replied that he was a Catholic. They said,—"We did not ask for your religion, but for your nationality." Again he said, "I am a Catholic." They replied, "We are all Catholics, and so are the Austrians and several other people. This word Catholic is a mere religious designation; we want to know what nation you belong to." The poor man was puzzled, for, in truth, he had never thought of the thing before. At last he told them that he was a Catholic, from Constantinople. Of course he could not call himself a Turk, for that, according to all usage here, would imply that he was a Mohammedan; nor could he with any more propriety say that he belonged to the Turkish nation.

It has been well remarked that the Turks are "an army encamped in the midst of vanquished nations. And their system of government, from the beginning until the present time, has been adapted to perpetuate this state of things; and that system is founded wholly on the Koran. The religious system of the Koran is essentially an exclusive and fanatic system. There never can be any drawing together of elements so contrary to one another as are found side by side in this strange empire. Many attempts have been made, but they have all failed and must for ever fail. The famous Hattı-Humayoun provides that there shall be perfect equality of the races under the government of the Sultan; but that is a simple impossibility, so long as the Koran lies at the basis of the Government. It was expressly stipulated that the oaths of Chris-

tians were to be received in Courts of justice equally with those of Mussulmans, but this has never yet been done. Christians were to be free from the old and odious capitation tax, and to be enrolled in the military service; but a heavier tax has been substituted for the capitation tax under the name of the "military-aid tax;" and although in multitudes of cases, the Christians have offered to serve in the army, instead of paying this tax they have been steadily refused. All the offices of the Government, both civil and military, are strictly confined to the Mussulmans. A few Armenians and Greeks have received the title of "Pashas," and "Beys," but when applied to Christians, they are mere names to tickle the fancy, and confer no power. If, in any case, a Christian is appointed to superintend any public works, as the manufacture of powder, or of soldiers' clothing, or whatever else it may be for the Government, a Turk is always sure to be placed over him, as the real head of the establishment. In short, every thing is done to perpetuate a distinction of master and slave in Turkey, while the fairest promises have been made to Europe that this distinction should no longer exist. Hundreds of Armenians, born and brought up in Turkey, are now going to Russia to get Russian passports. The process is short and easy. The parties go to Odessa, pay a sum of money, remain there a few weeks, and return to Constantinople and other parts of Turkey, full-blown Russian subjects. This is an iniquitous traffic, opposed to all international law, and to all right; but yet who can blame the poor Armenian that does it, seeing that in his own country he is treated as a slave, and can never get his rights when a Mussulman happens to be his antagonist?

All this shows how radical a change is necessary before we can pronounce the "sick man" well."

We think it right to state that more favourable descriptions are given and brighter hopes expressed with reference to Turkey by some Missionaries who have for many years been acquainted with the state of things in the East. The Rev. Mr. Goodell, Missionary of the American Board of Commissioners has lately written a letter of much interest respecting the progress of religious liberty in the Turkish Empire. His testimony presents a view of progress in some respects for which there is much reason to be thankful, fearful as is the condition still of that Empire.

"Before the promulgation of the late hattı-humayoun, he says, "there were more cases of persecution reported to us every week than there are now in a whole year. Then, much of our time and strength were taken up, and all our wisdom and influence were employed, in endeavoring to secure protection for those who were persecuted for righteousness' sake. Now, cases of persecution are only occasional, and our time and strength are employed in our appropriate missionary work." "That the hattı-humayoun has by no means accomplished all that could be desired, I am free to confess; but that it has accomplished far more than I ever expected it would, I do not hesitate to declare. I never, for a moment, supposed

it would prevent all oppression and wrong, and introduce at once all the justice and security of the millenium; nor did I ever suppose, for a moment, that this weak, selfish, wicked, tyrannical Government was so much in advance of all the Christian governments of earth that it would not connive at violations of the solemn pledge it had publicly given. But though I never expected every thing from it, I certainly did expect much from it; and it has certainly exceeded my expectations."

#### ATTITUDES IN PRAYER AND SINGING.

This subject appears to be attracting some attention. We cut the following from the *Edinburgh Witness*, omitting the authorities which are cited.

I. *Standing*.—In the Eastern Church it was customary, as it still is with Mohammedans, Arabians and the Parsees of Persia, to stand in prayer. Many examples of this custom occur also in the Scriptures; Genesis xviii. 22; xix. 27; 2 Chronicles xx. 13; 1 Samuel i. 26; Job xxx. 20; Luke xviii. 11-13; Matthew vi. 5; Mark xi. 25. And from the writings of Basil, Chrysostom, and the Apostolical Constitutions, it would seem that this was the usual attitude, and not an exception to the general rule, as has often been asserted, but an established custom from the earliest ages of Christianity. The Council of Nice, A. D. 325, formally ordered that the churches everywhere should observe the custom of standing in prayer. According to Origen, the eyes and the hands should be lifted up to heaven, that the body may indicate the elevation of the soul. But he allows exceptions in case of infirmity, and according to circumstances. He also insists that it is necessary for one to kneel when he prays for the forgiveness of his sins. But he is here speaking, not of public, but of private prayer. The author of "Questions and Answers to the Orthodox," which some erroneously have ascribed to Justin Martyr, asserts that the custom which is observed through the days of Pentecost was of apostolic origin, and refers to a passage from Irenæus, which is lost, in proof of the assertion. Epiphanius, Jerome, Augustin, and Basil, also concur in sanctioning the custom of standing in prayer. And it is particularly worthy of remark, that penitents were denied this privilege, it being the prerogative and right only of believers and consistent professors of religion.

In singing, this was regarded as the only proper and becoming attitude.

II. *Kneeling*.—Abundant authority for this is also found in the Scriptures.—Gen. xvii. 3, 17; Num. xvi. 22; Josh. v. 14; 2 Chron. xx. 18; Luke xxii. 41; Acts vii. 59, 60; ix. 40; xxi. 5; Eph. iii. 14. The act of kneeling was thought peculiarly to indicate humility before God,—to exhibit a sinner who had fallen away from Him, and was in need of Divine grace and mercy. Accordingly, it was uniformly required of all who had fallen under censure of the Church for their offences, as an indispensable condition of their restoration to their former covenant relations. Basil denominates it the less penance, in distinction from prostration, which was called the greater penance.

It must, indeed, be admitted that it was common both to kneel and stand in prayer. But the assertion that kneeling was the uniform posture in prayer, in all acts of worship except on the Sabbath and festive occasions, is an unwarranted assumption.

III. *Bowing the Head.*—This was a kind of intermediate attitude between standing and kneeling. Occasionally the inclination of the body is also mentioned. The bowing of the head was especially required in connection with intercessory prayers and the receiving of the benediction.

IV. *Prostration upon the Ground.*—This is occasionally mentioned, but was not required as a rule of worship. It was chiefly appropriated to deep humiliation and expression of shame or sorrow upon some very remarkable occasion, but was not the general practice of the Church.

Sitting in prayer, according to Bingham, was never allowed in the ancient Church. It was universally regarded as irreverent and heathenish posture in their devotions. Even the very heathen, as well as the whole ancient Church, might justly rebuke the shameful irreverence of many Christian assemblies in sitting in prayer,—a custom alike repugnant to every sentiment of devotion and every dictate of decency and propriety.

#### MODERN ASSAULTS ON THE BIBLE, AND THEIR RESULTS.

The Rev. J. Leslie Porter, who acted for some time as a missionary in Palestine, where he was associated with some of the eminent men who explored the ancient ruins of Nineveh, Babylon, and other places in the East, in his inaugural lecture lately delivered as Professor of Biblical Criticism in the Irish Presbyterian General Assembly's Theological College in Belfast, referred to the wonderful manner in which the discoveries at these places had completely silenced many objections which had been made to the truth of the inspired record. He said:

Two of Germany's most profound scholars once affirmed that the Pentateuch could not be the production of Moses, because at the time Moses flourished the art of writing was unknown. In our country and in America the same view has been maintained by men of note. Such an assertion affected the authenticity as well as the genuineness of the Pentateuch, for frequent references is there made to books, engraving, and writing. Christian scholars were on the alert, and hastened to show the fallacy of the assertion. They ransacked the whole of ancient literature, and brought forth arguments so strong that most of the German theologians themselves were forced to abandon the theory. Yet it could not but be admitted that the evidence they produced was only circumstantial, and that it lacked that definiteness and distinctness which commands immediate assent. Recent discoveries have cleared away all doubts and difficulties on this point, and have established the fact that the art of writing with ink upon papyrus was known in Egypt long before the days of Moses, and must therefore have been familiar to one "learned in all the wisdom of the Egyptians." A considerable number of Egyptian papyri, written in the hieratic character, are

now in the British Museum, all of which are as old as the time of Moses. There is also an Egyptian papyrus in the Bibliothéque Imperiale at Paris, which appears to have been written more than 2200 years before Christ. Thus, to confute the daring infidel, scientific research enables us to produce venerable documents of the age of Moses, and of the very country in which he was educated, and to point, besides, to another some seven centuries older. But a close examination of the book of Genesis can scarcely fail to leave the impression on the mind that its connected history was completed, under the inspiration of the Holy Spirit, from written genealogies and family documents of a far older date. The diverse styles of the narratives, the full genealogies given, and the minute and lengthened discourses recorded, all seem at least to suggest the constant practice of writing from the very earliest ages. The keen eye of scepticism has observed this, and has attempted thereby to invalidate the authenticity of the whole book, by denying so remote an antiquity to the art of writing. But here, again, recent discoveries of a most extraordinary and unexpected character triumphantly establish the minute accuracy of Scripture. Away in the midst of a parched desert, near the banks of the Euphrates, are great shapeless mounds covered with dust and sand. So dreary and desolate is the region around them, that for long ages the Arab has not pitched his tent there, nor has the shepherd fed his flock there. These mounds mark the sight of "Ur of the Chaldees," where Abraham was born. Within the last few years some of them have been excavated by Sir Henry Rawlinson and Mr. Loftus, and I have myself seen bricks and cylinders which they dug up from beneath their stamped with inscriptions more than three centuries older than Abraham. These records are now in the British Museum, and it has been ascertained that they contain the names of a long line of kings, extending from Uruk, who lived 2230 years before Christ, down to that of Nabonadius, the last monarch of Babylon.

Mr. Norton, the author of a learned work on the "Genuineness of the Gospels," ventured to affirm only a few years ago, that "it would be idle to argue against the supposition that alphabetical writing was known at the time of Abraham." Yet here we have got specimens of such writing from Abraham's own native city, extending up to the period of the confusion of tongues. It is not long since a book was published entitled "Egypt's Place in Universal History." Its author was one of the most learned, and in some respects, one of the most distinguished men in Europe. But, unfortunately, the Chevalier Bunsen's only a splendid example of the utter inability of human genius, and however ponderous, when unaided by Divine illumination, to decide impartially upon points bearing on the history or doctrines of the Bible. Bunsen's attention has been turned to the hieroglyphic records on the monuments of Egypt. He professes to read long lists of kings and dynasties reaching back some twenty thousand years! Of course, in his view, the monuments of Egypt entirely demolish the authenticity of the Pentateuch. Now I think no man will deny

that, before we can read any document, we must know the letters in which it is written. Not a word can be pronounced, not an idea discovered, until its alphabet be first known. Yet, when we come to examine the searches of Bunsen, we actually find that on this day he has never discovered the true hieroglyphic alphabet. His whole system is built on a series of conjectures and assumptions, which, moreover, he varies and confirms without le or order, at every new sentence; and for this phantom theory he would have us to renounce the revelation of God.

Recent discoveries have thrown a rich flood of light on some obscure points of sacred history. I can only refer to two examples. The Prophet Daniel relates that King Nebuchadnezzar was afflicted with a terrible madness during a succession of years. On one of the most interesting Babylonian monuments which have been brought to this country is a long inscription, well known as the "standard inscription." It contains a short autobiography of Nebuchadnezzar. The following is an extract from it:—"During these years [the number of years is given, but has not yet been deciphered] the seat of my sovereignty in the city did not rejoice my heart. In all my dominions I did not build fortresses. I did not accumulate treasures. I did not design or construct palaces in Babylon. I did not join in the worship of Merodach my Lord, nor did I cleanse the canals." Let this unique inscription be compared with the concluding verses of the fourth chapter of Daniel, and it will be admitted that we have one of the most remarkable incidental verifications of Scripture on record. Another instance is no less striking. Daniel's account of the reign of Belshazzar has long been the subject of keen controversy. He is represented as the last King of Babylon, and as having been slain when the city was captured by Darius. On the contrary, the historian Berossus states that Nabonadius was the last King of Babylon, and that he was absent at the time of its capture. Here, it was thought, was a direct contradiction between profane and sacred history. Sceptical critics did not hesitate to credit Berossus, and pronounce Daniel's account of Belshazzar, and of his feast and death, a pure fiction. A few years ago, some inscribed cylinders were exhumed from the ruins of Megheir, one of the oldest cities in Chaldea. In 1854 the inscriptions were deciphered by Sir Henry Rawlinson; and then the whole mystery was solved, the sceptics again confounded, and the minute accuracy of Scripture triumphantly established. Nabonadius was the last King, as Belshazzar states; but he had a son called Belshazzar, whom he associated with him in the government, and to whom he gave the royal title. When we turn to geographical science and the recent discoveries made in Bible lands, the testimony borne to the truth of Scripture is no less remarkable. In the tenth chapter of Genesis we read of the cities of "Erech, and Accad, and Calneh, in the land of Shinar; and Calah and Reen;" and, in the eleventh chapter, "Ur of the Chaldees" is mentioned. After that period these cities almost entirely disappeared from the page of history—nothing was known of their story, of their fate, or even their sites. "Recently, however, the mounds of Mesopotamia have been searched by Rawlinson and Loftus, and bricks and stones that were buried for near

three thousand years have found a tongue, and I have not only told us exactly where each of these cities stood, but have added some interesting details of their history."—*Rawlinson's Bampton Lectures.*

I remember well how, in former days, I studied the geography of Palestine; and what interest I read of the great cities and walled exploits of Oz, the giant King of Bashan. I observed, with no little surprise, that a single province of his little kingdom contained "three-score cities fenced with walls, besides unwalled towns a great many." I remember how, on turning to my atlas, I found that the whole Bashan was not larger than an ordinary English county. I was astonished, and though my faith in the Divine record was not shaken, yet I thought that some strange statistical mystery must hang over the passage. That one city, nourished by the commerce of a mighty empire, might grow till her people could be numbered by millions, I could well believe; that two or even three, might spring up in favored spots, clustered together, I could also believe; but that sixty walled cities, besides unwalled towns a great many, should exist at such a remote age, far from the sea, with no rivers and little commerce, appeared altogether inexplicable. Inexplicable though it seemed, it was strictly true. On the spot, with my own eyes, I have since verified it. More than thirty of these "great cities" I have myself visited. When standing on one occasion on the summit of the mountain range of Bashan, I could see, at one single glance, every city the sacred penman referred to. Many of them, though deserted for centuries, have their massive walls and massive old houses still perfect. The Cyclopean architecture of the aboriginal inhabitants of Palestine—of the Euphrat, and Anahin, and Rephaim—still stand to bear testimony to the facts of Revelation. We have thus a venerable record more than three thousand years old, containing incidental, geographical, and statistical statements, which few would be inclined to receive on trust, and not a few to bast as absurd fables, and yet close examination proves them to be minutely accurate.

#### TEN REASONS.

A tract has been published by the Presbyterian Board, entitled, *TEN REASONS FOR BEING A PRESBYTERIAN.* We briefly give them:

1. *I am a Presbyterian*—because I know of no Church that in Doctrine, in Discipline, in Government, and Worship, rests so entirely on the Word of God.

2. *I am a Presbyterian*—because I know of no Church that maintains more firmly, and sets forth more faithfully, the great leading doctrines of the Word of God.

3. *I am a Presbyterian*—because the Form of Church Government which is called Presbyterian, is founded on the Word of God.

4. *I am a Presbyterian*—because there is no form of Church Government that so combines the two great principles, order and liberty—the order of government and the liberty of the people.

5. *I am a Presbyterian*—because I know of no Church that so secures the rights and privileges of the Christian people.

6. *I am a Presbyterian*—because I know

of no Church whose form of worship is so simple and Scriptural.

7. *I am a Presbyterian*—because the Sacraments are in our Church administered agreeably to the Word of God.

8. *I am a Presbyterian*—because I love and pray for unity; not uniformity at the expense of truth, but unity based on truth and charity.

9. *I am a Presbyterian*—because the church of Christ was Presbyterian in her earliest and purest times.

10. *I am a Presbyterian*—because I know of no Church that has been so valiant for the truth, or that has been honored to do, and suffer so much for the cause of Christ on earth.

#### TEMPERANCE AND REVIVAL IN ULSTER.

BY JOHN EDGAR, D.D.

The Ulster Revival has been tested by an inquiring year. A year is too short for large inference or assertion. The true wisdom is humility. Precious lessons have been taught and weighty facts confirmed. Our Revival is like those of former times. It had strange phenomena—some religious; others the effects of excitement, nervous disease, sympathy; some of deception. The most noted cases were the worst—the more extravagant the less permanence.

The cases most notorious, and assuming the miraculous, were chiefly poor females. Many of these do not profess or show saving change. Numbers who raised high hopes have fallen. Some ministers repent encouraging talkative youths, who by heresy, folly, or immorality, have done harm. Sad ills have followed midnight meetings, fondling sentimentalism, promiscuous gatherings. Exaggeration magnified the eloquence of converts, described as like inspiration; and strange things, deemed by some miraculous, are easily explained. The change on many was from fear, not change of heart.

The popularity of new measures and will men tempted some to fander to depraved taste, boast, and use wrong means. The wisdom of Hodge and Edwards on Revivals is fully shown. As excitement died, hymns which raised wild fire, gave place to Scriptural psalms.

Ailing the Revival as I have done, and rebuking extravagance, I publish these facts; better they should be stated by a friend than distorted by foes. The Revival of 1859 can afford such deductions, for they affect not its reality, but extent. There remains incalculable good, endlessly varied, and never to die. My subject is revival in one aspect—"Revival and Temperance." Objections to revival are pointless from police or revenue returns in a place like Belfast. Too many causes affect the consumption of spirits to show from it the state of morals; and most drunken cases are of the dangerous and punishing classes which revival seldom reached, not a few are recommitments. I don't refer to the large towns of Ulster, or sketch the reformation of the province, but take as specimens fifteen rural congregations in four counties. There is a double connection between Temperance and Revival—Temperance be-

ing a forerunner and follower, like seed and harvest.

The spirituous liquor used in the three kingdoms in 1829, when I commenced the Temperance Reformation, was double that used ten years before, and had the tempting customs and falsehoods lived which made so many victims, none could tell what destruction would have swept the sacred ministry. With Temperance there rose in Ulster a noble band of reformers, who, from a single Church, expelled one-seventh of all its preachers. Since then our pulpits have been happily free from the bottle, they have been greatly purified, and the Revival came into the congregations of exemplary men.

Within the bounds of these fifteen congregations, some of which have now not one publican, thirty-three houses for the sale of spirits have closed, in some of which prayer-meetings are held. Their ministers, with one voice, say the Revival has done much good. One congregation that increased by 50 communicants has 150 temperance members. Two in one parish have 1,000. Their church numbers have increased 220, and there was no prayer-meeting, there are now 46 weekly, with an attendance of 1,000. Some of these congregations being like others I pass by, as I do all cases of reformed drunkards. The main facts and experience of the rest I abridge. Their pastors will excuse my mutilations.

1. There is not half the drinking there was before the Revival. We are immensely benefited. I find every day wonderful fruit.

2. Before the Revival we had 264 Temperance members; 85 since; 270 of my people were stricken or deeply concerned; of only three deemed hopeful has there been suspicion. The only one suspected, of 102 admitted to communion since the Revival, denies the charge.

3. Six years ago our little village had seven prosperous public-houses, the district notoriously drunken, with a drunken minister, a besotted priest, and magistrates active in cock-fights and the lowest sports. In 1858 I commenced a Temperance Society, Temperance has been greatly advanced by the Revival. The public-houses have had of late a history of rum. The Revival was an unspeakable blessing.

4. Abstinence from strong drink was a marked a feature in the converts as searching the Scriptures or abounding in prayer.

5. I was a member of the Temperance Society nearly as soon as you, my people have long been temperate, and never in my presence offer strong drink. I never, till now, had a neighboring minister a member of the Temperance Society, and the Revival produced a greater effect on my congregation than on any near; 85 having been brought under it among my 150 families, and 41 in one neighboring congregation twice as large; while in another, larger too, there were 5.

6. I have not now one publican. Of eighteen in our village, three are nominal Presbyterians. Three publicans have closed since the Revival, two from conviction.

7. The Revival caused great religious awakening, anxious seeking for Christ, and

many conversions. The fruits appear in increased attendance on public worship, often double: communicants, always a hundred more than formerly; twelve large prayer-meetings; besides large increase of family worship, the service often conducted by wives, daughters, and aged men, who never did so before. The most active in the Revival were members or friends of the Temperance Society. Temperance and Revival are twins.

8. In 1858 Temperance made great progress here. Five men of five congregations met me monthly for conference and prayer. Frequent public meetings were held. When the Revival burst forth, we were busy with them. Some were held during the first weeks of the Revival, and others would have been but there was no time, so great was the thirst for prayer and God's Word: for a while nothing gained attention but what saves souls. Nor were Temperance meetings needed, for the revived gave their names almost of course. Two classes became members—those who drank freely, and the moderate, who saw that drinking customs are foes to religion. Many tried to get free of tobacco—some unsuccessful, others nobly triumphant. Except a few tipplers and drunkards, strong drink is gone. Revival killed it.

9. There were within two miles of my church eighteen public-houses, and five shebeens. Four were owned by my elders, and one by their former minister. Whiskey flowed at all wakes, funerals, marriages, baptisms, &c., and even in the vestry. In the pulpit I have felt the fumes of whiskey from the preacher's seat and the gallery. Men went for drink during my preaching, our sexton was seen staggering along the communion tables, and our preacher often returned bareheaded from church. I have seen, in the house and by the way, women, young and old, not of the lowest rank, unable to walk or speak. Young females at my communicants' class on Sabbath, breathed strong of spirits. My voice has been drowned by drunken bawling, while the coffin lay at my feet, and I have saved drunken men at funerals from being crushed by the hearse. I have seen the drunken son nearly falling into the grave on his father's coffin. Three of our National school-masters were dismissed for drunkenness. In two and a-half years seven of the congregation, male and female, died drunk, and two were burned to death. You charged me at my ordination to set my face as a flint against the bottle. By God's grace I have, and to live to see great reform. God blessed us at the Revival. The public-houses are reduced by more than one-third; the shebeens are gone. Once there was not a praying family here—now there are many; once no prayer meeting—now many every week; once only one to visit the sick—now many; some, formerly drunkards, hold prayer meetings, visit the sick, teach Sabbath-schools, and in many ways help me. We have abundant proofs of the working of God's Spirit. To him be the glory.

10. By temperance, Sabbath-schools, visitation, and Gospel-preaching, I had a people prepared for the Lord; and when revival came, the greater number gathered were sober, and using the means of grace, but God rescued a goodly number of

drunkards, all of whom are steadfast. The results are delightful. The effects of the Revival on temperance cannot be calculated. Most of the converts joined the Temperance Society. There are some old tipplers still, but the people are temperate. They have enrolled by hundreds. One public-house was forced to close—another will soon follow; and the conviction is spreading fast that public-houses are public evils, and should all go down.

11. Few districts were more drunken than mine. Social meetings were schools of drunkenness. When few attended a neighboring church, the minister and people often adjourned to the public-house to drink instead of pray. Ours did not; but after service two public-houses near us were often crowded; and I have often been pressed to take a treat as a compliment to my sermon. Everywhere deep drinking met me: conscience was dead: it was no crime or shame to be drunk. Amidst all this, I commenced Temperance Reform, and succeeded. Both public-houses at our church are gone, 400 names on our list, besides many abstaining, and the use of spirits nearly over. Temperance and Revival helped each other; the wilderness is now a fruitful field.

In 1859 the people awoke, and anxious inquirers crowded the church and prayer-meetings. There seemed to spring up a new people, and everywhere was heard the voice of prayer and praise. Much of this I ascribe to Temperance reform. The Spirit fell on a united band, gave them new life, and with one heart they rushed upon the foe. Temperance had made good progress when revival rose, but then it spread like light. Like the early Reformers, they seemed ready to pull down the temple of Moloch, where so many had died, and everywhere I heard the cry, "Put down my name!" "You will have no trouble with us now;" "You will never see whiskey in our house again. 250 new names were soon enrolled, two public-houses in the neighborhood closed, and I have no publican now. One, convinced that the trade is sinful, at great sacrifice renounced it. Public opinion rose strong against strong drink, notwithstanding another signboard went down, and next our oldest public-house gave up the ghost. The neighbors flocked to it with joy, held a prayer-meeting, and with a genuine consecration of prayer and praise turned a synagogue of Satan into a temple of God. In another of these closed houses there is held a large prayer meeting. Since 1859 I have never seen spirits with any of my people. Bargains, funerals, marriages, all go on without strong drink, and happy marriages and brides we have—such as we never had before.

The Revival here was a complete and permanent revolution, which worked great reform, pulling down the oldest abuses, and making all things new. The results are seen; the good cause prospers; each week adds to our temperance-roll. A number of Orangemen, affected by the revival, joined our Temperance Society, and deserted their lodge, because ardent spirits were used. The rest drank on in a public house till it was pulled down, and then built an Orange Hall; but as the members became sober they deserted the ranks, and amidst the triumph of Temperance and Re-

vival, party spirit died and was buried without strong drink at its wake or funeral.

1. All Ulster has not thus improved, but these are fair specimens of extensive reform. The Temperance reform is not mere abstinence or enolment of names, but largely a change of principle, obedience to God, a fruit of the Spirit, and thus a proof that the work is His.

2. God has honored His work by using His own means. Where the work was man's it came to nought; but the righteous having clean hands, are stronger and stronger. The revived were in religious training, the means blessed were God's Word and ordinances, and the agents employed were God's qualified servants. Teaching, preaching, prayer, God's Word, and ordinances, and Sabbath, and house, and ministry, hold a higher place than ever in the judgment and hearts of the good.

3. The work spread into a few congregation of careless pastors, and took some from the ranks of Unitarianism, Romanism, and vice; but with such exceptions, to magnify God's sovereign grace, the great good work has been, under a faithful ministry, among those improving the means of grace. Those waiting at the pool are healed, those hungering and thirsting after righteousness are satisfied.

4. Edwards says that no sermons of his were so effective as when he preached that every mouth should be stopped, and all the world become guilty before God: and experience taught us that though spurious oratory produced excitement, distress, and bodily affections, what was blessed was not mere appeal, or artificial heat, but plain statements of gospel doctrine, and faithful application of gospel motives. Human device died in disgrace; fanaticism and self-exaltation drew demented crowds, but the crowds got cured and tricksters exposed; sectarianism made capital of Revival, and even yet holds victims: but simple sheep are not forgotten of God; but they will be brought back.

5. Much to perplex and dishearten sprang from ourselves. We did not study in time former revivals, we did not arrest folly in time, and we encouraged unwise men and measures; we honored, as fruits of the Spirit, outbursts of animal feeling and traits of disease. Disappointments humbled us, turned us from man to God, fixed us in practical faith independent of man, and secured our love, more than ever, for simple, honest truth, scriptural means, and the doctrine, worship, discipline, and government of the Church of our fathers.

6. After the scenes of 1859, faithful laborers for God need never despair. Some of them in a thirsty land went many a weary time in hope of a refreshing shower, but saw no cloud; yet patience had its perfect work. Like the prophet they girded up their loins and ran, for there was a sound of abundance of rain. The rain came and everything was refreshed. Alas for all that, in such a season, remained barren and dead! Can it be that there are those in our bosoms unimpressed by 1859, and with hardened hearts, still chiselling the motto for their own grave—"If thou hadst known, even thou at least, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes?"

7. Not, with words like these do we bid

1859 farewell. It is gone, and 1860 is no more, but they have left sunny memories of the gracious past. The memorial is sweet—their influence sacred and sublime. We can beseech our children by the mercies of the God of 1859; we can quicken our own graces, and stir the spirits of others, by the records of days gone by; and encourage ourselves and our children to draw largely from the well of salvation, which flowed in the year of jubilee so fresh and free. As we go onward to our home, let faith in the God of 1859, make us peaceful and glad; for He who sent comfort into so many hearts then, is He who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.

### THE SINAITIC MANUSCRIPT.

The recent discovery by Professor Tischendorf, of a biblical manuscript of great value has been repeatedly mentioned in the newspapers. Our readers may be interested in a more particular account, extracted from his own statements, regarding it. His first journey to the east in 1844, led him to the convent of St. Catherine at Mount Sinai. As he was there rummaging in a basket of torn and mutilated fragments of manuscripts which had been thrown aside as useless, and were destined to the flames, he drew forth several pages of a very ancient copy of the Septuagint. A few, which were the least seemly, he was allowed to take with him. But the monks, who thus suddenly obtained some idea of their value, refused to part with the others, containing Isaiah entire, first and fourth Maccabees, and portions of other books. In his second visit, in 1853, he was not able to find these precious fragments, nor to learn anything respecting them, whence he was led to suppose that some one else had obtained them and carried them to Europe. On the 31st of January, 1860, he visited St. Catherine for the third time. He had already sent his servant for camels, and made his arrangements to leave for Egypt on the 7th of February, when, upon the 4th, in a walk with the Superior of the convent, he spoke of the Septuagint, and of his own edition of it, copies of which, as well as of the New Testament, he had brought to present to the monks. On returning from the walk they entered the Superior's chamber, who remarked that he possessed the Septuagint, and laid it before him wrapped in a cloth. Upon opening it he saw what he had never ventured to hope for, the oldest Greek manuscript in existence. There were the identical pages which he had snatched from destruction in 1844, with a goodly number more, forming together a considerable portion of the Old Testament; and what was more precious still, a perfect copy of the New Testament, *ne minima quidem lacuna deformatum*, to which was added the Epistle of Barnabas complete, and the first part of the Pastor, neither of which was known to be extant in Greek. The volume, or rather fragments of a volume, for many of the leaves were torn, and there was no cover but the cloth, he at once took to his own room, by permission of the Superior. The first night was spent in transcribing the Epistle of Barnabas, quippe dormire nefas

*videbatur*. On the next day he came to an agreement with the monks that, upon the receipt of an order from their superiors at Cairo, this manuscript should be sent thither to be transcribed.

Tischendorf reached Cairo on the 13th of February, and by the 24th he had the covered treasure in his hands. Within two months the whole Codex, containing upwards of one hundred thousand verses was transcribed by himself, with such help as he could obtain from a couple of friends, whose work he revised letter by letter. The difficulty of the task was greatly enhanced by the careful examination necessary in about eight thousand places containing corrections, which, though ancient, were of a date posterior to the text. Meanwhile, the monks of Sinai were persuaded to offer the original manuscript to the Russian emperor, Alexander II., under whose auspices this journey was undertaken. As the archbishop of their order was dead, however, and his son unanimously elected his successor had not been consecrated, on account of the opposition of a pretender to the place, the college consented that Tischendorf might take the manuscript to St. Petersburg, in order to prepare an accurate edition of its text, and that it might be regarded as a temporary loan, until the archbishop should signify in their name that the gift was perpetual. With this understanding the manuscripts were surrendered to him at Cairo, September 28.—*Princeton Review*.

### Proceedings of Presbyteries, &c.

#### PRESBYTERY OF OTTAWA.

This Presbytery held its regular quarterly meeting on the 5th and 6th February, in Perth. There were present nine ministers and eight elders. There was very little business transacted on the occasion. The following is a brief narrative.

The usual Presbytery sermon was preached by Mr. Gourlay.

There was a lengthed conversation anent the missionary meetings, appointed at last meeting. In some cases these meetings had proved a failure, owing, in part, to the storms of January, and in part to other causes. It was felt that some change was necessary in order to carry out efficiently the objects of such meetings. It is not improbable that next year, these meetings may be held in the Fall in place of Winter.

In compliance with a request from Wakefield, the Presbytery appointed Mr. McEwen to dispense the sacrament of the Supper, in that congregation, at an early day.

The Presbytery had under consideration the present condition of the Presbyterians in Fitzroy and Farbolton. It is to be noted that heretofore the U. P. Church has supplied this people with religious ordinances, and that our church had repeatedly declined to interfere. Now, it appears, there is no obstacle in the way; nay, there is said to be a desire that we should occupy the field. There being no official intimation of the state of affairs, the Presbytery came to the following deliverance:

“The Presbytery agree to appoint a small committee to act in concert with the U. P. ministers of the bounds, and give supply by a private arrangement with

brethren of both churches; and also to hold personal intercourse with parties in the locality as to the best course to be pursued to meet the case.” The Committee is Mr. T. Wardrope, Mr. McKenzie, and Mr. Gourlay.

There was read a petition from the Mission Station of Bearbrook, for a stated portion of Mr. McEwen's services. Mr. McEwen having occasionally preached to them during the past season. The petitioners promised a yearly sum to supplement his salary. The Presbytery appointed Mr. Gourlay, Mr. Faser, and Mr. Wardrope, ministers and Mr. G. Hay, elder a committee to visit all parties concerned in this matter, and gave instructions to have Mr. McEwen's present charge cited to appear at next meeting.

Mr. Whyte, minister of Osgood and Russell gave notice of his intention to demit Russell at next meeting of Presbytery. All parties were cited for next meeting, and the Committee appointed to visit Bearbrook were instructed to keep in view Mr. Whyte's intended dismission and its bearing on the matter referred to them. (Bearbrook and Russell are not very far distant, hence the instructions to the Committee).

The report of the commission sent to Pembroke was read by Mr. Gourlay. A synopsis of the minutes taken on the occasion was read by Mr. D. Wardrope. A long discussion ensued. No action was taken. Although a motion to hold an adjourned meeting in Pembroke was made and seconded, yet, as it was not put from the chair it fell to the ground. The report will therefore be subject of discussion.

The Clerk was instructed to apply for four missionaries. The following contributions to the Presbytery's H. M. Fund were acknowledged, viz: Osgood \$13, Ashton \$23.

The Presbytery adjourned to meet in Ottawa on the first Tuesday in May at 7:30 P. M.

S. C. FRASER,

Pres. Clerk.

#### PRESBYTERY OF MONTREAL.

This Presbytery met by appointment in Cote Street Church, Montreal, for the induction of the Rev. D. H. McVicar, into the pastoral charge of that church.

The usual forms having been observed, the Rev. Alex. F. Kemp, Moderator, P. T., preached a sermon from Luke 8, 18. After a brief statement of the proceedings in the call and translation of Mr. McVicar, the usual questions were put, and being duly answered, Mr. McVicar was by prayer inducted into the pastoral charge of the Church. In the absence of the Rev. Mr. Scrymgeour, on account of severe sickness, the Rev. Mr. Young, of English River, addressed the Minister, and all people, in suitable terms. There was a large congregation present, who as they dismissed, gave their pastor a cordial welcome.

A. F. KEMP,

Pres. Clerk.

Received for the Home Mission Fund of Montreal, 1861.

Quebec Church,.....\$37 00  
Williamsburgh.....10 00

Chateaugay .....	6 00
Lochi 1.....	6 70
St. Therese and Grand Feniere..	8 00
Cornwall.....	8 00
Richmond.....	9 55
Laucaster and Dalhousie.....	5 00
Martintown and Williamstown.....	6 25

A. F. KEMP,  
Pres. Clerk.

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg, on the 12th. of February.

It was reported that a missionary could no. be obtained for Warsaw, and that the brethren in the neighbourhood had been giving all the supply that lay in their power. The Presbytery expressed their sympathy with that congregation, and recommended the brethren in the neighbourhood to supply as they can, till a missionary is got.

Mr. John Smith and Mr. Laing were appointed to attend the meeting of the Home Mission Committee, and to request one missionary for this Presbytery. Financial Reports were received from Cobourg, Baltimore, Coldsprings, and Peterboro', which were satisfactory.

The brethren present reported as to the missionary meetings held in connexion with their congregations where these had been held.

It was agreed to recommend a collection to defray the expenses of all the ministers and elders who may attend the approaching meeting of Synod.

Mr. Duncan obtained leave of absence for three months, on condition that he find supply for his pulpit.

JAMES BOWIE, Pres. Clerk.

Receipts of the Home Mission Committee of the Presbytery of Cobourg for 1860.

Jan. 6, Alawick.....	\$43 00
Feb. 14, Grafton.....	8 73
“ “ Vernonville.....	14 25
“ 15, Percy.....	6 00
“ “ Westwood.....	4 00
“ “ Norwood.....	5 27
“ “ Hastings.....	5 00
“ 17, Coldsprings.....	7 00
“ 21, Bethesda.....	5 75
March 5, Bowmanville.....	20 00
“ 7, Baltimore.....	24 00
“ 12, Cartwright.....	8 00
“ “ Cobourg.....	40 00
May 1, Grafton.....	3 50
“ “ Springville.....	16 00
“ 3, Centreville.....	9 00
	\$219 70

Corner for the Young.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Gold, Job 23, 10. Good servants, Mat. 25, 21. Good figs, Jer. 24, 2-7. Good fishes, Mat. 13, 48. Green olive trees, Psalms 52, 8.
2. Leviticus x.
3. Makes known God's will, John 15, 12, (1) by His word, 2 Cor. 5, 19, and (2) by His Spirit, John 14, 26.
4. Enoch, Genesis 5.

QUESTIONS FOR NEXT MONTH.

1. To what seven objects, beginning with the letter L, are Christians compared?
2. What are Christ's duties as a priest?
3. Where is the first prayer recorded?
4. Who invented Musical Instruments?
5. Who in Genesis speaks of a whole choir?

MONEYS RECEIVED UP TO 21st FEBY.

N. B.—Parties remitting moneys are specially requested to look at the list of moneys acknowledged in the Record, and if there be any error or omission, to communicate immediately with the Agent. A Post Office Order is the safest mode of remitting.

Remittances, whether for Schemes of the Church, or for the Record, should be addressed to Rev. W. Reid, Knox College, Toronto.

KNOX COLLEGE.

Ridgetown.....	\$14 78
Thamesville.....	5 22
	—————\$20 00
Georgetown, per Dr. Furns.....	60 00
Durham.....	4 00
Sabbath School, West Puslinch.....	10 12
Mrs Kellie, Vaukleekhill.....	2 00
Mrs. Miller, “.....	3 00
Red River, (Kildonan and L. Britain.)..	36 89
Mount Forrest.....	2 00
adoc.....	4 90
Wallacetown.....	12 55
York Mills.....	10 00
Dunnville.....	\$26 00
Wellandport.....	3 76
S. Cayuga.....	3 44

Leeds.....	8 00
Colborne \$5.30, Brighton \$3.....	8 30
Scarboro \$27, Highland Creek \$13.25..	40 25
Galt Female Association.....	100 00
South Bruce and Greenock.....	12 00
Hastings.....	7 79
Norwood.....	6 77
Thurso.....	9 00

SYNOD FUND AND DUXTON MISSION.

Streetsville.....	8 35
Osnabrock.....	5 00
Sabbath School, Knox Church, Toronto.	40 20
Garafraxa.....	4 00
“ Sabbath school.....	2 00
Vaukleekhill.....	7 80
Blenheim.....	6 60
Fingal.....	6 00
Dundas.....	10 00
Binbrook.....	\$5 77
Saltfleet.....	3 22
	—————\$ 99
Bristol.....	8 00
Fergus.....	14 00
Lyn, Yonge, &c.....	3 00
Cold Springs.....	3 00
N. Gower \$3.90, Gloucester \$2.70.....	6 60
Wellington Square and Waterdown...	5 50
Thamesford.....	13 00
Madoc.....	1 70
Woodstock, Chalmers Church.....	5 00
Kemptville.....	3 00
Broughton.....	3 00
Storrington \$1.37, Brewer's Mills \$1.23	2 65
Dunnville.....	6 50
Avon Chnrch, Downie.....	\$5 79
Carlingford.....	1 54

Acton.....	7 33
Lachute.....	8 10
Dalhousie.....	5 50
Kenyon.....	4 00
English River \$6, Durham \$3.....	4 00
Edmondville.....	9 00
Mount Forest.....	7 39
“ Gaelic Station.....	\$4 00
Egremont.....	4 17
	—————2 03
	—————10 25

R. King, Ratho.....	50
Brampton.....	5 75
Boston Church.....	10 50
Inverness.....	4 00
Norwood.....	8 55
Toronto, Knox's Church.....	30 00

FRENCH CANADIAN MISSION.

Vaukleekhill.....	5 00
St. Sylvester, (Black River,).....	3 60
Keene.....	2 75
Norwood, additional.....	89

COLPORTAGE.

St. Therese.....	3 50
Dunnville (for Books).....	5 60
Colborne \$2 60, Brighton \$1.10.....	3 70
“ for Books.....	20 60

FOREIGN MISSION.

Thamesford.....	24 00
Sabbath School, Madoc.....	8 70

WIDOWS FUND.

Ottawa.....	14 10
Vaukleekhill.....	7 60
Red River, (Kildonan and L. Britain,)..	18 10
Rev. J. Gillespie, Rev. Donald McKenzie ;	
Rev. M. Y. Stark, Rev. A. D. McDonald on	
account \$2 ; Rev. W. Troup ; Rev. J. Gaggie ;	
Rev. W. Graham ; Rev. S. C. Fraser ; Rev.	
John Gray.....	

PROTESTANT INSTITUTE OF SCOTLAND.

West Arran \$4.60, Griffith's Corners \$2.96	7 75
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INDIA MISSIONS OF FREE CHURCH

Sabbath School, St. Thomas.....	6 00
Sabbath School Galt.....	11 56
The Contribution of \$9, credited to Picton,	
should have been marked as “ Dying bequest	
of young man near Demorestville.”	

JEWISH MISSIONS OF FREE CHURCH.

Sabbath School, Garafraxa.....	2 00
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PRESBYTERY OF TORONTO'S HOME MISSION FUND.

Orillia.....	\$5 50
Union Church, Orillia.....	2 00
	—————7 50
West Oro.....	12 00
East Oro.....	6 45
Mara.....	3 00
Caledon West.....	14 76
Erin.....	12 00
Streetsville.....	20 27
Norval.....	\$5 59
Union Church.....	20 31
	—————25 30
Dundas Street.....	\$1 20
Oakville.....	13 25

	—————17 45
Osprey and Artemisia.....	9 44
Osprey for supply.....	4 00
Brown's Corners, Markham, (for supply)	43 75
Malton, for supply.....	87 00
Whitby.....	5 69
Ashburn, (per Mr. Heron).....	4 52
Ashburn and Utica.....	8 35
Georgetown.....	18 00
Milton.....	14 50
Acton.....	20 00
Whitby, for supply.....	20 04
Malton.....	10 18

RECEIPTS FOR THE RECORD UP TO 21st FEBRUARY.

Rev G. Craw, G. Ingram, R. Minty, J. McLean,	
W. Johnston, W. Ritchey, G. Turner, Craig-	
hurst; Vol 17, per Mr. Oul, Toronto, \$5; Rev	
A. Steele, Port Stanley; J. Campbell, F. Cor-	
mieck, L. Munsey, P. Milne, J. Yule, J. Harson,	
Rosecath; A. Kennedy, Alawick; Per R. W.	
Suter, Jr. Dundas, viz: Rev. M. Y. Stark, J. H.	
McKenzie, J. Gartshore, J. Quarry, W. Lash, J.	
Scott, W. Armstrong, J. Vassie, A. Ogg, T.	
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