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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

Vol. XV.

TORONTO, NOVEMBER, 1858.

No. 1.

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PRESBYTERY OF COBOURG.

A meeting of this Presbytery will be held at Peterboro', on the second Tuesday of November, at 11 A. M.

JAMES BOWIE, *Pres. Clerk.*

TO CLERKS OF PRESBYTERIES.

To the Editor of the Record.

MY DEAR SIR,—I find in the printed minutes of the proceedings of last Synod, a serious error, in the "Overture anent the Licensing of Students," to which I beg through the "Record" to call the attention of Presbytery Clerks

In the second line from the bottom of page 26 after the word "Government" the following particulars have been omitted.—

"(3) On personal religion. He shall also read before the Presbytery (1) A Latin Exegesis, (2) A Greek critical exercise."

This error has not arisen by any fault of our accurate and pains-taking Synod Clerk, but was a *lapsus penna* of the undersigned in transcribing the overture from his pencilled notes.

I am yours &c.,

ALEX. F. KEMP.

Montreal, Oct., 13 1858.

Notices of Recent Publications.

Lectures delivered before the young men's Christian Association in Exeter Hall from Nov. 1857 to Feb. 1858. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton, J. C. Geikie Toronto, and other Booksellers.

We always welcome the lectures annually delivered to the young men in London in Exeter Hall. The present volume is quite equal in interest and ability to its predecessors. There is of course great variety in the subjects selected and in the style and mode of illustration, but there is a freshness and interest about them all which cannot but render them popular. The following is a list of the subjects and authors. The Social influence of Christianity, by W. K. Baxter Esq M. P.;—Manliness, by Rev. H. S. Brown;—Social Responsibilities, by J. B. Gough;—The silence of Scripture, by Rev. J. C. Miller D. D.;—The lessons of the Street, by Rev. W. Landels;—Hugh Miller's "Testimony of the Rocks"—God in His work and in His works, by the Very Rev. the Dean of Carlisle; The Church, its influence, duties, and hopes in the present age, by Rev. S. Coley;—Pulpit Eloquence of the 17th Century, by the Very Rev. the Dean of Canterbury;—Varieties of Spiritual Life, by the Rev. J. Stoughton;—Progress—Life of Geo. Stevenson, by E. Cordey Esq;—A Life Story, with characters, and comments, by Rev. Norman McLeod.

The Two Paths, and other Stories. By A. L. O. E. New York; R. Carter and Brothers. Sold by D. McLellan, Hamilton.

This is an interesting and instructing little volume for young persons from the pen of a pleasing and popular writer.

Lecture on the question:—"Ought Converts from Romanism, when admitted to the communion of Evangelical Churches, to be baptized?" By Rev. A. Wilson.

We had neither time nor space to notice this Lecture when it first appeared. The author, after a statement of the question, which, according to his view, resolves itself into the inquiry: Ought the Romish Church to be regarded as a section of the visible Church of Christ? proceeds to bring forward the arguments which bear upon this point. His inquiries with reference to the Church of Rome, are the following, viz: 1. Does she hold and teach the essential doctrines of the Gospel? 2. Is she united for the worship of God as required in His Word? 3. Has her conduct as a Society, on the whole, been in accordance with the fundamental principles of the Gospel? After bringing forward a large amount of evidence, the answer to each of these queries is in the negative. Mr. Wilson concludes in the following terms:—

"Tested, then, by these characteristics of a Christian Church—holding and teaching the essential doctrines of the Gospel, united for the worship of God as required in his word, and conduct, on the whole, in accordance with the fundamental principles of the Gospel, the Church of Rome is found to be altogether lacking—lacking to such an extent as that she ought not any longer to be regarded as a section of Christ's visible Church, or her people as having been recognized by, or received into the Communion of Christ's visible Church. Therefore, converts from Romanism when admitted into Christ's visible Church, ought to be admitted to her Communion and recognized as her members in the way appointed by Christ—*by Baptism.*

"To hold any other view would be to condemn all missions to Romanists as a system of a proselytism. For if she be a section of the visible Church of Christ, and if her ordinances are to be regarded as Christian ordinances, then Protestant Churches are bound by the law of Christian charity to deport themselves towards her as such, though she be their *errant sister*, and not endeavour systematically to bring over members of one section of the Christian Church to another because they may think them to be astray, even on many points. If missions are to be instituted to one section of Christ's visible Church on

this ground, why not to others which may be considered to be in error?

"If the Church of Rome is to be admitted now in this enlightened age, as a section of Christ's Church, and her ordinances as Christian ordinances, because she may still retain some truth and some of God's people may be found in her, and not to be rejected as such on account of her corruption and perversion of the essential doctrines of the gospel, her super-stitions and idolatrous worship, and her abominations in practice, we know not what society, even Mahometanism or Paganism itself, may not be admitted to be a section of the Church of Christ. It will not do to argue that because many of the Jews of old to a great extent, at times, turned from God unto idols, and the Jewish Church was still recognized by God as his Church, therefore, a Church now as an organized society under this dispensation, may apostatize to almost any extent and still be a section of Christ's visible Church: for that was a peculiar dispensation, and those were a peculiar people. Moreover, were they not, at last, for their corruption and unbelief cut off, separated from the visible Church of Christ? And may not the Church of Rome have now gone so far in corrupting and rejecting the truth amidst so much light as that she too has been abandoned of God and left to judicial blindness? Does not the Confession of Faith, and in all probability with special reference to the Church of Rome, distinctly state that "some (churches) have so far degenerated as to become no Churches of Christ, but Synagogues of Satan?" In accordance with this statement was the view of the Romish Church held by John Knox. "As for your Romish Church," says he, "as it is now corrupted, and the authority thereof, wherein stands the hope of your victory, I no more doubt that it is the Synagogue of Satan, and the head thereof, called the Pope: to be that Man of Sin, of whom the Apostle speaketh, than that I doubt that Jesus Christ suffered by the procurement of the visible Church at Jerusalem." And Latimer, when examined by the Commissioners on his trial, said, "I confess there is a Catholic Church, to the determination of which I stand, but not to the Church you call 'Catholic,' which sooner might be called diabolic."

Finally, by the same kind of arguments employed in the defence of the Church of Rome to be a Church of Christ, as those based upon the little truth she may retain, and any Christian forms she may have mixed up with her super-stitions, are wont to be employed, and employed in respectable quarters, in defence of slavery. It is only the abuses which are wrong, say the pro-slavery men; and it is only the errors, the corruptions, the abominations of the Romish Church which are wrong, say pro-Romish men. Take, then, away all the abuses of slavery, and we doubt not but that you will altogether abolish the system; and, take away all the errors, corruptions, super-stitions, and abominations of Rome, and we as little doubt but that you will forever abolish the Church of Rome. And she is to be destroyed, not reformed. Her doom is written by the pen of inspiration. She is that "Man of Sin" and "Son of Perdition" whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.

"There is a day coming, fixed in the councils of eternity, when it shall be said "Babylon is fallen," when "the kingdoms of this world," and Rome is one of them, her people being the pledged subjects of the Pope, who bears the civil as well as the ecclesiastical sceptre, "shall become the kingdoms of our God and his Christ." Let God's people

pray that he may hasten the accomplishment of this, the outpouring of the Spirit who is to lift up a standard against him, when the enemy comes in like a flood, and men shall be turned from the error of their ways and false systems shall fall to the ground. Pray, too, for the poor benighted Romanist, that he may be enlightened and brought out of Popish darkness and bondage into the light and liberty of the glorious gospel of Christ."

HUDSON'S BAY COMPANY BUFFALO ROBES FOR 1850.

ON THURSDAY, 7th October, will be offered by Public Auction, at the Stores of the undersigned, the importation of BUFFALO ROBES by the Hudson's Bay Company for the present year, consisting of 299 BALES IN THE ORIGINAL PACKAGES, as described in the original invoice.

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Toronto, 25th August, 1857.

MUSEUM OF KING'S COLLEGE, COLLECTED BY DR. AND MRS. BURNS, &c.

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Specimen from Mount Washington, by Miss Fraser, Toronto.

Hands of an Idol, by Mr. Robert Romans Jr. of Halifax.

Books presented to the Library.—By Rev. Dr. MacLeod of C. B.: Skinner's Ecclesiastical History of Scotland 2 vols; and Ossian's Poems in Gaelic.

By Rev. Professor Lyall of Free College Halifax, 20 copies of his sermon on "The philosophy of Thought."

By Mr. W. H. Burns, Falkirk Scotland, Controversy on Popery betwixt Rev. P. McLachlan of Falkirk and Mr. Kennard of Manchester.

From Rev. R. P. Burns St. Catharines.—A Quarter Rupee, Spanish Coin.

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From D. Clark Esq. M. D. Princeton.—Prayer composed on the birth of King VI. Printed in black letter. Date 1556.

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From Dr. Hamilton, Surgeon in the Turkish Contingent. Ball from Sebastopol, thrown from one of the Forts

From Mrs. Hamilton, and Miss McIndoe, and others. Old coins.

When God goes before us, in our spiritual conflicts, we must bestir ourselves; and when, by His grace, he gives us some success, we must improve it by watchfulness and resolution; and carry on the holy war with vigor.

The Record.

TORONTO, NOVEMBER, 1878.
COMMENCEMENT OF FIFTEENTH
VOLUME.

The Ecclesiastical and Missionary Record now enters upon its fifteenth year. In the course of the fourteen years which have elapsed since its commencement, our Church has witnessed many changes. It has lost, indeed, some of the fathers whose labors were connected with its establishment and organization. It has lost not a few of its exemplary and faithful elders, office-bearers, and members. But most of the changes which have been witnessed have been indicative of progress and increase. Large Presbyteries are now found where formerly there were none, and the roll of ministers has increased nearly sixfold. We thank God for what of His blessing we have enjoyed during these past years.

We look forward with confidence to the future. That God, who hath blessed us, will we firmly trust, bless us still,—bless our ministers and congregations,—bless our College,—bless our missionary undertakings, and pour out upon us of His Spirit, that we may grow not only in numbers, but also in spiritual strength and vigor.

We shall note from month to month the progress of the Church, and communicate general ecclesiastical and missionary intelligence, presenting to our readers news of the Churches throughout the world, more particularly of the Presbyterian Churches. As heretofore, a sermon will be occasionally published, and practical extracts, forming monthly a "Christian Treasury."

We thank those who have aided and supported us in time past, and earnestly ask a continuance of such assistance.

Subscribers are requested to pay their subscriptions as promptly and regularly as possible, and to co-operate with ministers and agents in seeking the extension of the circulation of the Record.

THE DUTY OF HUMILIATION AND THANKSGIVING.

We admire the custom which is prevalent among our neighbours on the other side of the lines, and which has all the force of law, of setting apart a day of thanksgiving at this season of the year. We should desire to see such an arrangement here. People may entertain different views as to the power of the Magistrate *in sacris* or *circa sacra*. But we do not think that we should quarrel about such an appointment. Our friends on the other side find no difficulty about the matter, nor should we here. Indeed we deeply regret that there is not to this extent a public recognition of God, of his providential dealings, and of our relations and obligations to him. We observe from the proceedings of the Presbytery of Toronto, that a committee has been appointed to bring the matter before the notice of the Executive.

We trust the application may be successful. But in case it should not be successful, the committee are authorized to correspond with other parties, and endeavour to have a day observed as generally as possible. Most certainly we have at the present time many special reasons both for humiliation and for thanksgiving. We have reason to be humbled as a community for God's visitation has not yet been withdrawn. The return of commercial prosperity has been delayed. The clouds which still cover the horizon, if not so terrific as when first they came together, are scarcely brighter than they were.

The hopes of an abundant harvest, sufficient to remove past deficiencies, have not been realized. Various natural means and instrumentalities have been called into action by the Almighty, some of them akin to means employed in former times to rebuke the pride and self-sufficiency of His professing people, and to demonstrate His own sovereign, and unlimited power. In some localities the grasshoppers have made "an end by eating the grass of the land," and the threatened judgments recorded in the sacred volume have been almost literally fulfilled; Amos. vii. 1-3; Joel. first and second chapters. It surely becomes us to do, not feignedly, but from the heart, what we are directed to do in the passage referred to, viz: "Sanctify a fast, gather the people, assemble the elders, and pray, 'spare thy people O Lord and give not thine heritage to reproach, wherefore should they say among the people, where is their God?' If we thus humble ourselves before the Lord whom we have grieved, we have the most ample ground to hope and trust that God's recorded promises shall be all fulfilled.—that He "will restore the years that the locust hath eaten, the cankerworm, and the caterpillar and the palmerworm," and make us to know that He is in the midst of us, that He is "the Lord our God and none else."

We have, it is true, mercies to acknowledge, as well as sins to confess and judgements to deprecate. God hath not chastened us as we deserved. We have many public blessings, and many domestic and personal comforts and privileges. It becometh us gratefully to acknowledge these, to use them for the glory of Him who hath bestowed them, and to manifest our gratitude by growing obedience to His laws, and regard for His authority.

We trust a day for humiliation and thanksgiving, will be appointed for general observance. Should this not be done, we hope every congregation will have an opportunity of engaging in such exercises.

SABBATH DESECRATION.

A Sermon by Rev. John Gray, Orillia.
Ezekiel, xxiii. 38.—"Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbath."

Ezekiel, the prophet of the captivity, was sent by God partly to warn, and partly to comfort the Israelites, while captives in the land of Chaldea. To accomplish the former

object, he minutely and frequently unfolds their sins. Among these sabbath desecration stands conspicuous. It is oftener mentioned than any other of their national crimes, and is placed in such close connection with their foul idolatries and immoralities, as to shew its ungodly character in His eyes, and the great indignation which He felt against it. Just as the commandment occupies a central and conspicuous place, in the decalogue, so does its transgression stand forth with peculiar prominence as the monster sin, on account of which the Lord had sent his people Israel, as captive strangers, into a foreign land. And, think ye my dear friends, that we are in this respect guiltless,—or that in God's reckoning with us as a province, no charge of Sabbath profanation can be proved against us?

The railway whistle, as in proud defiance of God it utters its unearthly shriek, and disturbs so many of our Town and City Congregations—our open Post Offices, with their numerous letters and newspapers,—our half-closed Hotels and Taverns,—our Canals filled with Vessels and our Lakes traversed with Steamers,—all afford palpable and melancholy proofs, that we are a Sabbath-desecrating, pleasure-loving people, ripe for the judgments of God. He who ages ago said of His chosen people, "Moreover this they have done unto me," may address a similar indignant rebuke to us, "They have defiled my sanctuary in the same day, and have profaned my Sabbaths." In view of these sad facts, many friends of the Lord's day, have ligued themselves together, for the purpose of promoting Sabbath observance, and they have requested each minister of the gospel, to bring the subject before his people, on an appointed Sabbath. In accordance with a request so reasonable, we purpose in the strength of Jehovah, to direct your attention to the subject of prevalent Sabbath sins. May the Lord guide both speaker and hearers in this matter.

Were the sun, my dear hearers, only to return, after an interval of seven days, leaving our earth meanwhile in Egyptian darkness, how gladly would all men hail his appearance. They would anxiously watch his return, bask in his revivifying rays, and greatly enjoy his weekly appearance. And should the weekly advent of that sun of days be less welcome, by which God lets fall upon our earth the rays of heaven's glory, and affords us glimpses of eternal bliss? Should we not receive with grateful gladness a day so fraught with mercies to the souls of men, and dropping so richly the sweet smelling myrrh of divine love upon unworthy rebels. Some one has called the Bible the God of books, and with as much truth may the Sabbath be called the God of days. In the language of the gentle Grahame, we may sing "Hail, Sabbath! thee I hail, the poor man's day."

"Bless'd day of God, how calm, how bright.
A day of joy and praise;
The laborer's rest, the saint's delight,
The first and best of days."

Now we might reasonably suppose, that a day so blessed and bountiful would be hailed with joy by every son of man. But alas! this is far from being the case—no divine precept is more frequently or more heedlessly broken.

In pursuance of our plan, we would therefore direct your attention first of all to our Provincial sins. By Provincial we mean those acts of Sabbath desecration, which are authorized by law, or permitted and practised by the people generally.

By law, for example, our Post Offices are open for a certain portion of each Lord's day—Canada now contains about 1500 of these, and the Sabbath rights and domestic comforts of upwards of 1000 families are thus seriously in-

terfered with. Every other public servant may without hindrance attend the house of God, with his whole family, but for the post-master there is no such privilege—some one must be left at home to attend to the office. And what an injurious effect such Sabbath profanation must have upon a household. A minister in Bath was thus addressed by a letter carrier, whose deathbed he was attending: "You kept me at work, night and day,—Sabbath and all, for you are one of the public,—I had no time to go to church or chapel, and and who is to pay for my soul?" And who is to pay for the souls of those employed in this province on the Lord's day in carrying mails, and performing other work, connected with the Post Office—*who* but the public, who authorize it. Truly, we have the blood of not a few souls to answer for.

But besides this awful evil, others of no small magnitude arise. If Sabbath profanation be a part of a Postmaster's duty, no God-fearing man will accept the office, and places requiring great integrity will come to be filled with untrustworthy occupants,—confidence in the safety of the establishment will be destroyed, and most serious acts of dishonesty will be the consequence.

Besides, every Post Office is made by law, a den of temptation to the careless and unwary. Allured by the open office, they go for their letters and papers on the Lord's day. It is no uncommon thing for persons, who make a high profession of religion to go from the house of God, and even from a communion Table, and obtain their letters from the office.

It is said to think, that all this defiance of God's command is altogether unnecessary. This is evident from two facts—in the City of London, which contains a larger population than the whole of Canada, no Post Office is open on the Lord's day. In the neighbouring States, the mails on more than eighty thousand miles have been stopped on the Sabbath, and the Post-Master General has acknowledged that "the running of the mails in the United States on the Sabbath is wholly unnecessary." And notwithstanding the plea of necessity so plausibly urged by the politician and worldling in Canada, will not God speedily bring us to account, for defiling His sanctuary and polluting His Sabbath?

No less dishonoring to Jehovah is the systematic running on our Railroads. Though none of our Railroads openly profess to run on the Lord's day, yet the amount of Sabbath work, actually performed on our two thousand miles of Railway is frightful. Trains run frequently; freight and passengers are carried without scruple, and hundreds of workmen are employed in repairing and cleaning machinery,—in carrying wood, &c., for the stations, and in conveying pleasure parties to and from various places. The villages and towns, situated on the lines of railway, complain fearfully of the constant disturbance to which they are exposed, even when engaged in worship. When we bear in mind that God rules the world in righteousness, it does not seem wonderful that the province has met with a check to its rapid, material prosperity. For what have been the chief sources of this prosperity? Have not Railroads, and have they not been marked by the most flagrant profanation of God's day? Nations may perish, but that divine truth never fails, which declares "Those that honour me, I will honour, but they that despise me shall be lightly esteemed."

Intemperance constitutes another prominent cause of Sabbath desecration.

There are four or five hundred Breweries and Distilleries scattered over the land, and the mode of carrying on their operations is such, that several men require to be employed on the Sabbath, in attending to the various pro-

cesses necessary. The manufacture of such things is thus necessarily connected with Sabbath profanation.

Again, throughout the province are to be found about ten thousand Hotels and Taverns, many of which are open and doing a large business on the Lord's day. In large cities they are better attended than the Churches. Even in this small place, the bar is not unfrequented on God's day. When thus used to desecrate the Sabbath, they may be aptly called Satan's Churches, where his friends meet, and for praises utter blasphemous oaths,—for food for their souls, drink "distilled damnation,"—for a pulpit stands a bar, for a bible, bottles and glasses of various forms, and for religious instruction is heard "foolish jesting and talking, which are not convenient."

Try to realise the painful fact, that there exist in Canada several thousands such synagogues of Satan, recognised by law,—all contributing to the sum total of Sabbath profanation—all sending forth evil influences, and tempting young and old to forsake the Lord's sanctuary; and thus you may conceive what a frightful amount of Sabbath desecration must prevail among us.

2. A second general class of Sabbath sins may be called *local* as they are confined to, or more marked in certain places. Conspicuous among these stands Sunday visiting from house to house. Religion is no enemy to the cultivation of friendly feelings between man and man, but it no less strongly insists on a *whole* Sabbath for the Lord. Now it is customary in many localities to spend the Lord's day in paying friendly visits. Worldliness cannot spare a weekday for the purpose; or the Sabbath would otherwise be spent in a dull and unpleasant manner—or actuated by some other unscriptural motive, the visitors repair to the house of some neighbour. Need we insist on the exceeding sinfulness of such a proceeding. It robs God of His day, interferes with the domestic instruction and privacy, of other families, and usually prevents their attendance on the means of grace. The conversation engaged in is commonly of a frivolous or worldly character, and the day becomes soul-destroying instead of soul-saving.

Others again toil so hard throughout the week, that they are utterly unfit for sabbath duties. They find themselves drowsy, steeped in insensibility, and incapable of any mental exertion. They spend the day either in complete idleness, or in inglorious rest, that they may be recruited for their worldly labors. Should they repair to God's house, their pew is turned into a couch, and they pass the hours of worship in sleep, or else their undue toil has so benumbed their minds, that the truths uttered fall powerless and ineffectual upon their insensible hearts. They have devoted to the world strength and powers, which should have been reserved for God. And this sin is alas! awfully common. How often, in the season of harvest, will the minister of Christ meet with professing members of Churches, who will tell him, that they were too tired, from excessive labor during the week, to attend God's house on the Sabbath. Will not such Sabbath-dishonoring labor speedily bring down Jehovah's eternal curse?

There are also not a few, who may be named *fragment keepers* of the Lord's day. The day comes round and finds them so late in bed, that the Sabbath bell at ten o'clock arouses them from their protracted slumbers; and unprepared they rush to the sanctuary, and must be unedified by its solemn services. And the evening finds them early occupants of their nightly couch. They thus cut off large portions at both ends, and leave but a fragment behind,—while on other days they rise early and go to bed late, through the eager pursuit of their worldly business.

There is still another class, who may be styled *fair weather sabbatarians*. It is a most remarkable phenomenon, worthy of the study of the lovers of science, that Sabbath rain seems more hurtful than that which falls on other days,—that *then* storms are more difficult to encounter,—roads more rough to the traveler, obstacles less easy of being surmounted, and sickness of a far more dangerous character. Alas! the cause is plain, men have not that love for the things of God, which they cherish for the objects of time, and thus looking at duty through a diatempere medium, they magnify difficulties, and diminish obligations, respecting the service of Jehovah.

Too many likewise spend the day in idleness, folly, or pleasure. For proof of this, you have only to look at the numerous parties, who may be seen either sauntering along the road, or making excursions into the country. Their very conduct says, "It is a weariness to serve God, as He commands, and we will while away the day, as pleasantly as we can." Turn also to our lovely little lake in the summer months, and you will perceive covered with boats (filled with persons bent on pleasure) its calm still bosom, *calm* as if, in rebuke of those sailing on its surface, it too was remembering the Sabbath to keep it holy.

But finally are there not thousands in this land, who rarely enter the house of God? Leaving out of view Lower Canada, with its Sabbath-desecrating Roman Catholic population, many localities in Upper Canada, are noted for not assembling themselves together. In several of the old settled Township, we have reason, from observation and information, to state as a sad fact, that one third of the inhabitants, seldom or never enter a place of worship. Even in this small village, no less than twelve families live in the habitual neglect of public ordinances, and that number is not large, compared with other places. If the reformation in this respect that has taken place within the last twelve years, do not continue to make progress, we shall soon drift into the whirlpool of general sabbath profanation, and have "Ichabod" written on our existence and prosperity, as a Province,—God meanwhile, as He writes the awful inscription, proclaiming with a voice of thunder—"This they have done unto me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths."

3. A Third prolific source of Sabbath desecration is produced by defective household training, and may be called *domestic*.

The home should be a miniature Church, governed by the laws of Christ, with the father as its priest and ruler. Its two great ends are government and instruction. And while our forefathers may have ruled their families in too despotic a manner, yet their stern government was far preferable to the loose and lawless practice so prevalent in our land. With them the godly spectacle was common of a whole family met for catechetical instruction on each Sabbath morning and worshipping together in the same sanctuary. But how comparatively rare is it in Canada to see the venerable head of a household in church, accompanied by his children and grand children of all ages, and uniting together in the same acts of sacred devotion. The young too often grow up unrestrained, the rod is spared and as they reach manhood, they cast off parental control, and are found absenting themselves from the congregation of the righteous, and spending the day in idleness, or in sinful and frivolous occupations, with companions as careless as themselves. And thus entering in the straight road to ruin, they become sons and daughters of perdition, unless arrested by the free grace of God. Another grand end of the family is instruction. In a busy, bustling land like this, men are so closely immersed in busi-

ness, that family teaching can be only performed at intervals, though we believe that it would tend far more to the real prosperity of the province, if more time and attention were given to this most important duty. There is, however, one precious season, occurring at weekly intervals, when parents have the opportunity of instructing their little ones. Let those opportunities be carefully embraced. Let no christian parent be without setting apart some portion of the Lord's day for religious teaching. Many utterly neglect this, they either roll over their duty on the teacher of the Sunday School and Bible class, or they take no pains to attend to it in any shape. Their families consequently grow up, without an intelligent acquaintance with divine truth, and they are carried away by every wave of error, or wind of temptation, until they sink into hopeless ruin. Moreover, the great family teacher is *example*, and children soon learn from the *conduct* of their parents what their real views are. But there are hundreds of parents, whose sabbath and week day instructions, to their children run thus—"Seek above all objects the things of the world. God's day may be spent in idleness, or pleasure, according to your own fancy. It is a matter of little importance, whether you attend church and Sabbath School, or not—you are at liberty to do so or not as you think fit." And does not such teaching by example produce its baneful and bitter fruits. We have read of such a parent, once receiving a letter from one of his sons, which was somewhat to this effect. It was written in prison, a short time before his execution:—"It is you, father, that have brought me to this untimely end—you taught me to neglect my soul, and to despise my Bible and the house of God—you taught me to break God's holy day, and now through you, I am soon to receive a felon's doom." Who would envy that parent's feelings of anguish and remorse in reading such a letter? And amid the terrors of the judgment day, will not many a badly trained child shriek forth into the ears of its careless and condemned parents. "You brought me into this abode of misery—you taught me despise the Bible,—to neglect public ordinances, and to profane the Sabbath. And now I curse you forever for your wicked conduct—you have murdered my soul." Ah! are there not many fathers and mothers in Canada, who are preparing themselves for such awful rebukes at the last day?

The fourth and last source of Sabbath profanation arises from personal transgression of God's day, and may bear the name of *Individual desecration*.

It is necessary to bear in mind, that the Sabbath is a portion of *heaven* sent down upon the earth, and that to keep it aright, heavenly feelings, desires and thoughts must take up their resting place in our hearts. (See Hebrews, iv. 9. A peculiar holiness of heart, an unusual elevation of mind,—a more than ordinary upward bent of the whole man are required to sanctify the day. But how seldom is this attained? What is the testimony of the closet? What say our pews? What evidence does the day as it passes away carry up to the Lord of the Sabbath? Have we not to mourn over the lack of prayerful preparation, and an irreverent rushing from the world to the Sabbath, from the employments of earth to the privileges of heaven? Have we not to charge ourselves with carelessness and with gross negligence? Does not the precious season pass away, and leave no profitable or edifying savor behind? Does not the heart mutter forth amid Sabbath duties and enjoyments: "What a weariness; would that they were over." Does not idleness as a canker eat into our Sabbath occupations, and are they not marred at times by sins, that appear doubly abominable, amid the light and

glory of God's own day? Do we not include in our Sabbath works more than those of necessity and mercy? How worldly and unedifying is our conversation,—instead of flowing forth naturally and easily in the channel of heavenly things, it runs necessarily into a worldly course, and to keep it in a heavenly channel is found as difficult as it would be to cause a river to run up a steep hill. And do not our thoughts require constant watchfulness to keep them from following the world? Is not this at times the language of our hearts? Oh! that the Sabbath were over, that we might buy and sell and get gain?

In short, is there not great reason for every one of us, to bow in godly sorrow before God, and to cry to Him, "Lord, pardon our doubly dyed Sabbath sins, and enable us, by thy Holy Spirit, to keep thy day holy."

Before concluding, we would call your earnest attention to one important principle, enunciated in the text. It is this,—that God counts every desilement of his sanctuary, and every profanation of His day, as acts specially committed against Himself. It is *He*, and not the minister,—the congregation, or the house, that is insulted by each neglect of public ordinances. It is *He*, and not the day, or the law that is despised, when men forget to keep the Sabbath holy. How apt is the Sabbath breaker to overlook this solemn truth—Oh! that we would engrave it on every one of their hearts.

In the light of this principle, every Post-Office is an open insult to Jehovah,—every Sabbath-traveling railway huris dishonor on the Lord,—every Sabbath-profaning Tavern, puts out a sign of rebellion against God. The needless Sabbath visitor—the Sabbath-resting laborer,—the robbers of part of the day,—those who spend it in idleness, folly, or pleasure, the neglecter of the sanctuary—the negligent parent, and the man of worldly heart and feelings on Jehovah's day—all cast dishonor on the majesty of God, and offer insult to their Preserver and Redeemer.

Moreover, *this* they have done unto me—they have defiled my sanctuary in the same day, and have profaned my Sabbath.

KNOX COLLEGE.—OPENING OF SESSION

The College session of 1858, 9 commenced according to appointment on the 6th ult. The number of entrants is quite as large as usual, and the work of the session is going on vigorously.

We trust the appointment of a day for special prayer for the College will not be forgotten. Having adverted at some length to this subject in our last number, we shall content ourselves with reminding the brethren of the appointment of the day, which is the first Sabbath of the present month. We trust earnest prayer will be presented for the Professors, Students, and young men looking forward to the ministry, and that a spirit of liberality may be poured out on the people, so that present difficulties may be removed, and the College sustained on an efficient footing.

We subjoin the report of the opening exercises which appeared in the *Globe* of the 7th, October.

Another session of Knox's College was opened yesterday. Among those present were Rev. Dr. Willis, Rev. Dr. Burns, and Rev. G. P. Young, the Professors of Knox's College; Dr. Daniel Wilson, Dr. Forneri, and Mr. Hirschfelder, Professors in University College; Rev. Dr. Jennings, Irvine, and Ryerson; Rev.

Messrs. Geikie, Ball, Firing, Gray, Topp, Gregg, Wickson, Anderson, Lowrie, Nesbit, McTavish, Smith, Wickson, Reid, Kemp, King, Swinton, &c., Dr. Geikie, T. Henting, Esq., Andrew Smith, Esq., of Woodstock, Archibald Young, Esq., of Fort Sarma, &c. &c. A considerable number of ladies were also present.

After devotional exercises, a portion of the 132nd Psalm being sung, and Rev. Dr. Burns engaging in prayer,

Principal Willis proceeded to deliver the introductory address. He said that on an occasion like the present, at the commencement of a term, keeping in view the miscellaneous character of the auditory, he might be expected to expatiate on some topic of equal interest to those without and within the College walls, or, keeping in view the peculiar objects of the institution, he might take the favourable opportunity which now presented itself, of offering some profitable suggestions to those commencing or resuming their college studies. His decision had been in favour of the latter method on the present occasion. It being an established principle, that the most effective action comes by faith and love, he would in the first place seek to assuage hesitating and distrustful spirits, which were often found united with gifts of godly promise, by placing before them considerations fitted to assist them in battling with the real or imaginary discouragements that beset the object of their choice, namely to serve God in the Gospel of His Son. It was well for such to be persuaded, first of all, that it is according to the mind of God that the Gospel Ministry should be continued in the Church. It has pleased God by the foolishness of preaching to save them that believe. The commission given by the Saviour to His disciples extends to the end of the world, and so the work of the preacher shall not be superseded, until we all come—that is, all generations of the Church come—in the unity of the faith and in a knowledge of the Son of God, to a perfect man. And to carry out this work, pastors must be provided. Secondly, to encourage and to stimulate to conscientious diligence in preparation for the ministry, there was the conviction which the student might well cherish, that the service he was to engage in, if faithfully performed, was one likely to yield most precious results to the world. Some professions might be of doubtful utility, although they might bring honour and position in society to those engaged in them, but there could be no more useful or noble employment than that of the man who was devoted, with sincerity of purpose, to the winning of souls. It was true that in many places the estimate of the temporal provision due to him who served the altar, was very inadequate, but at all events the Master was liberal and sent none a warfaring on his own charges, and he believed that in the churches generally a higher appreciation was now growing up of the value of intellectual and spiritual labour. Once more, it belonged to the encouragements of an aspirant to the holy ministry, that he should possess a reasonable confidence in the fact of his being called to that office. The learned Principal here took occasion to vindicate the standing of the Presbyterian Ministry, in opposition to the exclusive claims of those who boasted of their Apostolic Succession. He showed the grounds why Presbyterian Ministers had no reason to quail before the high-sounding, oft-repeated and lofty pretensions of those parties, and contended that such pretensions would not abide the test of ecclesiastical history, much less of Holy Scripture. He said many of the links in the so-called Apostolic chain of succession, were monsters of wickedness, and pillars of the Anti-christian interest. The fathers of the Scotch Reformed Church, and enlightened Episcopalians as well, looked

to a far better channel for the purity of their ordinances, holding the principle—*"Ecclesiam non penitere a ministerio, sed ministerium ab ecclesia."* Dr. Willis proceeded to speak of the nature of the distinction maintained by the Presbyterian Church between the rulers and the ruled, and what constituted a call to the Gospel Ministry. He then adverted to what was required of theological students, with respect to the length of the College course and the discipline they had to undergo—not merely within the College walls, but before the College studies began. Among these requisites was an acquaintance with metaphysics, a study which turned the mind inward on itself—and mathematics, which produced a habit of mind, fitted to train the student to avoid rash conclusions, and to detect fallacies and sophistries. "Let none enter here who has not learned Geometry," was written on the walls of the ancient Academy, as expressing the mind of Plato, and all modern schemes of education equally recognized the essential importance of mathematics. Nor was the logical art to be despised, aiding, as it did, in rectifying false judgments, and detecting sophistical argumentation. Modern education also rightly exacted a larger knowledge of physical science, than formerly, and here the inductive process had the most appropriate field for its exercise. And while glancing at the different parts of a College course, and while commending philosophy in all its wide extent, he must not omit to name Philology in the wide application of that word. For laying a foundation for an acquaintance with the principles of general grammar, nothing had been found more useful than the study of Greek and Latin. Nor need he assert the essential importance of the former of these, as well as of the simpler and more ancient tongue, the Hebrew, to any sufficient knowledge of the sacred text. These studies might be regarded as preliminary to the study of theology, but they should not cease to be followed out in connection with the more distinct study of theology itself. The learned Principal then expressed his opinion that the time allotted in this country for College studies, in preparing for the Ministry, was too short, and that it ought to be extended to a course of seven or eight years. He also dwelt with much urgency on the importance of instituting an elocution or rhetoric class, and mentioned some facts which had strongly impressed upon his mind the evil done by a bad elocution, in marring the usefulness of ministers of the Gospel. In the absence of an elocution class, he would have students do what might be done, in the way of acquiring rational modes of reading and speaking. They might learn much of nature. They might learn to speak in the pulpit, as they spoke in the parlor, giving to the words of eternal life in their converse with their fellow-immortals the benefit of those laws of intercommunication which were exemplified without effort by the pleader at the bar, and by the merchant at his desk, or his counter, when stating the merits of the wares he had to dispose of, and which were even more forcibly exemplified in the war of words, the *epæ pteroyenta*, often heard in our back lanes, when male or female orators kindled into eloquence, their well or their highway being in question, and when every tone was suitable to the idea to be conveyed, and possibly unbidden the action was suited to the world. (Laughter.) In listening recently to a well-known Baptist preacher in London, he could not but observe the extreme naturalness of every utterance from beginning to end. Except in the necessary elevation of the voice to reach the limits of the auditory, he spoke exactly as a man would speak at the domestic fireside, where the conversation was peculiarly animated, and each party laboured with the desire to make full conveyance of his mind to his fellows. Dr.

Willis then proceeded to urge with much earnestness, as the prime qualification of an aspirant to the Ministry, simple and fervent piety. To the Theological Student, the Bible should be, as Augustine had said it should be, the *'caste delicia'* of his soul, or in the words of an older and more authoritative writer, "his meditation all the day." He should not only know Christ but love Him supremely, and he should seek in communion with the Master he professes to serve, a present anointing of the Holy Spirit, and such a knowledge of the divine life as would enable him to apply his teachings to Christians in all their various circumstances and exigencies. After some further remarks, enforcing on the students the indispensable importance of sincere personal piety, Dr. Willis concluded his lecture amidst cordial applause.

Prayer was then offered by Dr. Willis, a few verses of a psalm sung, and the benediction pronounced, which terminated the proceedings.

KNOX COLLEGE—ORDINARY FUND.

We have more than once referred to the present state of the College Fund, and urged the necessity of special efforts to sustain it. Means are being adopted with the view of bringing the matter before all the Presbyteries and congregations of the Church. The object aimed at is to have some systematic measures employed in each congregation, with the view of drawing forth an increased measure of interest and liberality in behalf of the college. We again remind brethren of the appointment by the Synod of the 1st Sabbath of November, as a day of special prayer for the College in all its interests.

Editorial Items.

CALLS, RESIGNATIONS, &c.

OSGOODE.—The Rev. James Whyte, has received and accepted a call from the congregations of Osgoode.

PICTON.—The congregation of Picton, vacant by the resignation of Rev. T. S. Chambers, has given a call to the Rev. R. S. Swinton.

BELLEVILLE.—The Rev. W. F. White has been compelled by ill health to tender his resignation of pastoral charge of Belleville.

GUELPH.—The Rev. S. Young has resigned the pastoral charge of Guelph.

WOODSTOCK KNOX'S CHURCH.—The Rev. W. S. Ball has resigned the pastoral charge of Knox's Church Woodstock, in order to accept a situation as Agent of the Upper Canada Bible Society.

REV. D. FRASER A. M.—The Rev. D. Fraser of Montreal, has, we understand, received a call from the English congregation connected with the Free Church, Inverness, Scotland.

DEATH OF JAMES GIBB, ESQ., QUEBEC.—It is with deep sorrow that we notice the death of James Gibb Esq. His death was very sudden, and took place on his return from Church on Sabbath 10th ult. Mr. Gibb was a leading member and office-bearer of Chalmer's Church

Quebec, and was a most liberal supporter of the general schemes of the Church. Both in the church and in the community with which he was so long connected as a merchant, his loss will be long and severely felt.

IRISH DEPUTATION.—The Rev. Mr. McClure of Londonderry, and Rev. Professor Gibson of Belfast, after spending some weeks in the Lower Provinces, and in the United States sailed for Britain on the 27th. They met with a cordial reception in Philadelphia and New York, as well in the British Provinces. Their visit will we trust be useful.

TRACTS ON THE FORM AND ORDER OF THE PRESBYTERIAN CHURCH, BY MINISTERS OF THE PRESBYTERIAN CHURCH IN IRELAND.

We Beg to call attention to the Tracts published under the above title. The series consists of twelve tracts in all, and they are written by some of the ablest and most esteemed ministers of the Presbyterian Church of Ireland. Our readers will observe that we publish part of one of these tracts viz: one on "The Teaching Elder" by Rev. W. McClure of Londonderry. We shall conclude the tract in next number, and it can then be supplied at a cheap rate as a tract, to those wishing it. Those wishing copies of the tract, will please send intimation of the number of copies they wish by the 15th of the present month.

Items of Intelligence.

COLONIAL APPOINTMENTS.—We learn from the *Home and Foreign Record*, that the Rev. Mr. Gordon, has reached South Australia; that Rev. John McSkimming, has sailed for New South Wales; and that the Rev. A. Tod, and the Rev. P. Barclay are to be ordained for New Zealand, the former for Otago, and the other for Port Napier.

CONTINENTAL APPOINTMENTS.—The Rev. A. B. Murdoch is returning to Nice, to open the Scotch Church there; the Rev. J. McDougall proceeds to Florence to take charge of the congregation there; and the Rev. George Brown, has been ordained for the pastoral charge of the Presbyterian congregation at Paris.

CALLS &c., FREE CHURCH SCOTLAND.—The Rev. Mr. Simpson, has been called by the congregation Loanhead; the Rev. Mr. Milne by the congregation at Auchterarder; and the Rev. T. Grant by the long vacant congregation at Tain.

PROGRESS OF PRESBYTERIAN CHURCH OF ENGLAND.—We observe from the last number of the *English Presbyterian Messenger*, that progress is being made in various quarters. A congregation has been formed, under favourable circumstances at Alderney. A new church has also been opened at Ryal, Northumberland.

MEETING OF KIRCHENTAG AT HAMBURG.—The October number of the *News of the Churches*, contains an interesting account of the recent

meeting of the Kirchentag. The meeting was interesting and successful. It was opened by a sermon preached by the General Superintendent of Berlin. Various important matters were discussed viz: "The rights of the Congregation to special pastoral care;" "The abuse of official oaths;" "The connection between Church and State;" "The poor law system;" and lastly, "Popular Superstitions." Sermons were preached and several conferences were held in the mornings and evenings, especially one on the subject of Sabbath observance.

USE OF INTOXICATING DRINKS IN SCOTLAND.—There has been a good deal of discussion and correspondence on the subject of the amount of spirits consumed in Scotland, one party asserting that there has been an increase, and another that there has been a decrease. It appears evident from the most reliable testimony that there has been a very considerable decrease since the Forbes McKenzie Act came into force.

GENERAL ASSEMBLY OF IRISH PRESBYTERIAN CHURCH.—A meeting of the Commission General Assembly was lately held with reference to the appointment of Military Chaplains. At the ordinary meeting of Assembly, two ministers had been nominated viz: Dr. Goudy and Rev. Mr. Rogers. The Government however did not appoint these, on the alleged ground that they were not generally acceptable to the Presbyterians in Ireland. A warm discussion took place on the point whether the appointment or nomination by the Assembly had been unanimous or not. It was generally declared that it was, but Dr. Cook strongly asserted that he had opposed it. After much discussion it was agreed to adhere to the names originally proposed. Dr. Goudy, however wished his name to be withdrawn, which was done, and another substituted viz: Rev. Mr. McIlhineh.

MOVEMENT IN AUSTRIA.—We learn from the *News of the Churches*, that a memorial signed by upwards of five hundred Priests has been sent up to the Archbishop Von Ranscher at Vienna. The memorial calls for various reforms, and among other things for the abolition of the law of celibacy and the restoration of the clergy to family life. It is said that there is a general movement throughout Bohemia and other places.

LATE J. M. HOGG OF NEW LISTON.—We regret to notice the death of this most excellent and useful man. The blank which his removal leaves both in the Church and the community at large will not be soon filled. He was an office-bearer and a most liberal benefactor of the Free Church.

DEATH OF DR. JOHN BROWN.—We regret to observe the death of this venerable minister. He was for many years minister of Broughton Street Church, Edinburgh, and one of the Professors of Divinity for the United Presbyterian Church. Dr. Brown was universally beloved, and he has done much good by his labors and writings.

REVIVAL IN THE UNITED STATES.—At most of the meetings of Synod in the United States, the subject of the revival of religion has occupied a prominent place, and encouraging reports have generally been presented of the progress of religion.

PRESBYTERIANISM IN BOSTON.—Two congregations in Boston are seeking connexion with the O. S. Presbyterian Church, viz: the congregation of Knox's Church, hitherto connected with the Presbyterian Church of Canada, and the congregation in East Boston under the pastoral care of the Rev. Mr. Johnston. The Rev. W. McLaren Pastor of Knox's Church, will, it is understood return to Canada.

UNION IN THE LOWER PROVINCES.

Committees on Union have been appointed by the Free Church Synod, and by the Presbyterian Synod (U. P.) of Nova Scotia. The Committees have met, and have *unanimously adopted*, as a basis of union, the articles agreed upon by the Joint Committees in 1846. The Conference, at which this basis of union was agreed upon, embraced the leading men in both churches, Professor King being Chairman of the meeting. The strongest hopes are entertained that the respective Synods will perfect what has been so happily begun. A Conference has also been held in Prince Edward Island, between the Free Church Presbytery and the Presbytery of Prince Edward Island (U. P.)

The basis of union agreed on by the Joint Committees in Nova Scotia is as follows:—

The Synod of the Presbyterian Church of Nova Scotia, and the Synod of Nova Scotia adhering to the Westminster Standards, recognising each other as Churches of Christ, and deploring the differences which have hitherto existed between them, and desirous of forming a union, agree to the following statement of principles as a basis:—

I. That whatever designation may be adopted by the United Church it shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister Churches whose soundness in the faith and whose ecclesiastical polity accord with the sentiments of the united body.

II. That the great object of the union shall be the advancement of the Redeemer's Glory by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal, and practical godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian and other heresies, as these have been exhibited in past ages, or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the United Body of a duly qualified ministry for an efficient dispensation of gospel ordinances within our bounds, and for the enlargement and permanence of the Church and the preparation of a platform of discipline for the sake of obtaining a uniformity in the proceedings of Ecclesiastical courts.

III. That the Standards of the United Church shall be the Confession of Faith, with the Catechisms, Larger and Shorter;—the following explanations being subjoined, in reference to the statement in the Confession regarding the power of the civil magistrate *circa sacra*, as limited by the act of the General Assembly of the Church of Scotland, 27th August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.

1st. That the United Body disclaim as unscriptural all right on the part of the Civil Magistrate to regulate or review the procedure of the Courts of Christ's Church, maintaining that the Church is a free institute under law to Jesus, and to be ruled entirely by his authority, and furnished by him with ample power to meet, deliberate, and consult in his name, whenever, and as often as, the rights or interests or government of His house may require.

2nd. That while recognising a magisterial authority as an ordinance of God for good to man, and holding, in the language of the Associate Presbytery, that "it is peculiarly incumbent on every Civil State wherein Christianity is introduced, to study and bring to pass that civil government among them run in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ and to the interests of true religion," a principle clearly founded on the supremacy of our Lord Jesus Christ over the Church and over the nations, this United Body repudiates the idea of attempting to enforce the belief or profession of Christianity by the power of the sword, as alike contrary to the law of Christ, the spirit of His Gospel, the rights of conscience, and the liberties of man.

3rd. Finally, while recognising the responsibilities of the civil magistrate to God, and praying for the time when "kings shall be nursing fathers and their queens nursing mothers" to the Church, the Synod finds that the question as to the mode in which the civil magistrate may discharge his responsibility, is one in which, in their circumstances, they are not called upon to come to any deliverance.

Communications, &c.

VISIT TO NOVA SCOTIA AND NEW-FOUNDLAND.

BY DR. BURNS.

KNOX COLLEGE,
TORONTO, Oct. 15, 1858.

It had been for years my wish to visit Cape Breton and Newfoundland; that I might thus complete my survey of the religious state of the British provinces of North America. In the course of events, the summer recess from College duties put it in my power to carry my plan into execution. The first two months of the recess of 1858, April and May, were devoted to the supply of the pulpit of Knox's Church, Toronto, now filled up by the accession to the list of Colonial Ministers, of a tried and faithful pastor. June and July were occupied by Synod duties; by visits to Durham and the West; and by sacramental engagements in Glengary. These last formed a repetition of what it had been my privilege to enjoy four years before; and I look back on both occasions, with singular relish. While the associations with the settlement of Glengary, or the Eastern District of Canada West, are invested with a historical prestige peculiarly interesting, these older branches of our Colonial Empire present to the members of our Free Church, a scene at once captivating and encouraging. They form a stronghold for evangelical truth. Our congregations there have been gathered together and organized on the best principles. The standard set up is a high one; and the thousands who rally round it seem to be actuated by the best spirit. In more than one instance has their sincerity been severely tested. They now enjoy the ministrations of six or seven faithful men whom they love, and their fields and dense forests bear testimony to the vitality of that power, which can congregate hundreds and even thousands, to listen to the Gospel sound.

It was on the second of August we sailed from Portland U. S. for New Brunswick, and Nova Scotia, and it was on October 2nd, exactly two months after, we left Portland for Toronto, on our return. In addition to my special objects, I had hoped to spend some time in the East and South districts of Nova Scotia, and in the City of St. Johns, N. B. It has been matter of deep regret to me that the engagements prospectively made believed to be broken up, and intercourse with these interesting fields suspended for the present. In the old Acadian settlements the aspect of our sister church is exceedingly promising; and the City of St. John, N. B. can never cease to live in my memory, as the scene of fifteen years' labour of a very near relative of my own, whose name is yet fresh and fragrant there, although the majority of those who enjoyed his Ministry in earlier or in later life, have not been suffered to remain by reason of death. In 1817, when he first settled in St. Andrew's Church, as in some sense the pioneer of the Colonial staff, the city had its ten thousand inhabitants; now its citizens fall not much short of four times that number. The history of Presbyterianism in that city has been somewhat chequered; but the Free Church now numbers, in and around, four congregations; and the prospect is at present more cheering than it has ever been. The brethren have lately been visited by the Deputies of the Presbyterian Church of Ireland, and we in the Colonies, always prize such visits as refreshing and edifying.

Passing by steam through the Bay of Fundy, we reached Windsor N. S. by six in the morning of August 3rd, and arrived at Halifax, by Railway 45 miles, early in the forenoon. Our arrival was hailed with much cordial kindness by the worthy family whose hospitality we enjoyed during our stay in the City; and a whole host of old and much attached friends clustered around us, all vying with one another in their offices of friendship. The congregation of Chalmers' Church I found in a healthy state under the pastoral charge of the Rev. John Hunter, who succeeded Dr. Forrester, on the appointment of that gentleman to the superintendency of Education in the Province. We had much agreeable intercourse with Mr. Hunter, as also Professors King and Lyall of the Free College, and with Mr. MacKnight, the Hebrew Tutor, who has also the pastoral charge of Dartmouth. My earnest wish and prayer are, that the health of all these gentlemen may be preserved in vigor, and that their important labours, in the several departments allotted to them, may be crowned with goodly success. Great hopes are entertained of an union being consummated between the two branches of the Presbyterian body, which seem to approximate nearest to each other in sentiment; but whatever may be the issue of this matter, there is much in the condition of the Free Church of Nova Scotia to fan the zeal and concentrate the energies of its members. The College has been eminently successful in sending forth promising young men into the field; and one pleasing feature in my late tour has been the opportunity given me of holding intercourse with a considerable number of the Ministers who have been the first fruits of an Institution so valuable.

One Sabbath I spent at Halifax, on my way to Newfoundland, and another on my return. I had also an opportunity of visiting and addressing the Sabbath School of Chalmers' Church; and on the Tuesday after the first of these sabbaths, we enjoyed, in common with many friends, a pleasant social meeting of the teachers and pupils of all the schools in connection with the Free Church; embracing those of Chalmers' Church, Dutchtown and Dartmouth. Between 200 and 300 pupils attended. Addresses suitable to the occasion were de-

livered by Ministers and lay friends. A corresponding member from Cornwallis, 70 miles distance, attended, taking a lively interest in the meeting; and the occasion was gratifying to the elastic minds of the young, as well as to the more matured feelings of their seniors. This rural fête took place in a grove, not many minutes distance from the City.

On Friday morning, August 13th, we sailed for Newfoundland in the Steamer Osprey, one of the vessels connected with the Cunard Line, and which pays a fortnightly visit to that Island from Halifax, calling at Sydney, C. B. on her way to and from. Our voyage of 600 miles was prosperous, Captain Sampson being attentive to his passengers, and all on board anxious to promote each other's comfort. We spent Sabbath 16th at sea, and had public worship on board, when all the Protestant portion of the inmates of the vessel gave devout attendance. On Monday we were sailing along the strong iron bound coast of Newfoundland, and at four o'clock of the afternoon of that day, we landed at St. John's, the capital of the Island, passing through the picturesque "narrows," as the entrance is called, and announcing by the successive booming of our ship's brass cannon the arrival of Her Majesty's Mail at this the most venerable of Her Colonial possessions. "The Bay of St. John's" is just one of perhaps sixty, round and round the coast of the Island, characterized by the like features of security from storms and invasions. The choice of it for the Capital was made three centuries ago, and nothing has occurred to render the wisdom of the selection questionable. It is at once safe and commodious, its waters deep, and its position relatively to the island as a whole, and its bearing on the home connections with the east, just what might be desired. The wharf was covered by hundreds, serenading the entrance of the Osprey, and welcoming friends and visitors. Among the rest we soon saw the face of our excellent friend the Rev. Mr. Harvey, who with several members of his congregation including the kind-hearted Editor of a "Tri-weekly" gave us a right hearty welcome. Not many minutes elapsed ere we realised from our own experience, what we knew from report before, that Newfoundland and St. John's were proverbial for kindness and hospitality.

Newfoundland was discovered by Cabot, in 1497, and its history is associated with such eminent names as those of Gilbert, Raleigh, and Lord Bacon; and this last sage, on being asked his opinion of the mineral resources of the island, gave it as his impression that the best of all its minerals were the Cod and the Seals. The company of which his Lordship was a Director, did nothing to explore the internal resources of the island; but an American Association has within these few years done something, and promises to do more for developing that valuable treasure. Mr. Cormack in 1822, traversed, in company with a single Indian, the central parts of the Island, and from his statements, which I have just perused, there can be no doubt that the resources in agriculture, in minerals, in fisheries, and in woods abounding with deer, have been as yet scarcely touched. Mr. Pege has also favored me with the "Geological Report" by Mr. Juxon, the sketches in which form a rich repast to those who are conversant with such researches. I do not dwell on those topics, but I venture an inference—Let the Island remain in our exclusive possession and let our rulers at home settle with France and America as best they may, only let us keep what we have.

It is more than thirty years ago since a church in connection with the Scotch establishment was set up in St. John's. The number of resident settlers of the Presbyterian denomination had considerably increased, and the congregation was organized under the Rev. Donald

Frazer, whom they called from Lunenburg, N. S. At the time of the disruption, great efforts were made to retain the whole in connection with the Church of Scotland; but a series of circumstances in the providence of God, led to the formation of the present Free Church. The attention of the Home Colonial Committee and of the Presbytery of Halifax was early called to the help of the struggling society, and by the correspondence and personal visits of ministers, and of the Home Colonial Committee matters were brought into a promising state. Dr. McLeod, now of Cape Breton, was, on his return voyage as a Deputy of the church at home, shipwrecked on the coast, and this event was over-ruled for good. He remained for six weeks in St. John's, and was eminently useful in giving information and advice, while the congregation was consolidated and cheered by his preaching and his visits. Two-thirds of the people adhered to our principles, and they brought along with them the piety, and the sound views, and the strict discipline which constitute the main elements of a flourishing Christian society. The congregation had to struggle with difficulties, arising from the loss of property and other causes, but they have stood firm to the cause of the Redeemer—having reared a very neat and commodious place of worship, admirably located, and filled by a united body of sincere and affectionate fellow-worshippers. For six years they have flourished under the pastoral care of the Rev. Moses Harvey, formerly of Maryport in Cumberland—a gentleman who seems highly qualified for the situation he occupies, by talents and acquirements which command respect, by a piety at once unaffected and warm, and by a measure of prudence, good sense, and sound judgment rarely exemplified. Besides his pulpit labors, and pastoral visits, and sabbath schools and classes, Mr. H. has been in the habit of delivering, during the winter season, short courses of lectures on subjects of a general nature, but bearing on religion, such as—The connection of science with revelation; The discoveries of Lavoisier and others; The poetry of the heathens; and on these subjects he has edified and instructed his own people and many others, by publishing as well as delivering these valuable prelections.

Of the two sabbaths spent in Newfoundland, one was given to St. John's and the other to Harbor Grace, and these are the only free churches as yet in the island. In addition, I preached in St. John's on two week evenings, and addressed the classes both on a sabbath and on a weekday evening, after a very pleasant "gathering of the clans," on the grounds adjoining the residence of the minister. With the leading families of the congregation our intercourse was frequent and of the most friendly character. We cannot look back on the days we spent among these intelligent and liberal-hearted people, without the most grateful recollections. Indeed, it is to the spontaneous and hearty liberality of the friends in Halifax, in St. John's, and Harbor Grace, I am indebted for all the expenditure incurred within the Lower Provinces. The experiment which has been made satisfies me that, whether a "federal union" among the British Provinces is realized or not, such an union among the churches is highly desirable; and the occasional interchanges of visits which would ensue, could not fail to advance that cause which is common to them all.

In the department of education in St. John's an important place is occupied in the academy by an intelligent and pious member of the Free Church, Mr. Scott, formerly of Edinburgh. Mr. Scott assists Mr. Harvey in taking charge of a Bible Class. In Harbor Grace Mr. Reidick, one of the members, holds a similar situation. It must be the prayer of every one alive to the best interest,

of a community, that such men may be sent forth from time to time from the land our fathers, satisfied as I am that the brightest of gem in the diadem of the Free Protestant Church of Scotland, will turn out to be the zeal with which she plies her foreign relations.

A few years ago the number of Scotch settlers at Harbor Grace increased so considerably that a church in connection with the Free Church of Nova Scotia was formed. By the exertions chiefly of Mr. Munn, a man universally esteemed as a christian merchant, a neat church has been reared in a central situation of the town and Mr. Ross, who received his education in the Free Church College of Halifax, is the first minister. To this place we paid a visit by the steamer from St. John's, passing the mouth of the splendid inlet called Conception Bay, twenty miles over, and calling first at Carbonar, an old and once thriving settlement, and thence on to Harbor Grace. We saw at some distance the Island of Bacalan, (the Indian name for cod,) and the rocky headland on which, in 1497, Cabot carved the initials of his name and the date of his discovery of the land. On rounding this headland, you enter Trinity Bay, a magnificent sheet of water, at the head of which is situated the apparatus for the Atlantic and European Telegraph Cable. At Harbor Grace we had much agreeable intercourse with the young pastor, with Mr. Munn, the elders and deacons, and a number of hopeful young and old men, actively engaged in the staple commerce of the place, and who met with me on Sabbath evening in the minister's house as a Bible class.* Mr. Ross has been visited with a severe trial, in the removal by death of his pious partner in life, whose venerable mother keeps in use with him and his motherless child. A great fire lately desolated the town, and Mr. Munn and other proprietors suffered severely, but the new buildings are rapidly rising, and the trade of the place, which is wholly in the fisheries, sustained but a temporary interruption.

St. John's is the seat of a Roman Catholic Bishop, and Harbor Grace is the seat of another. Newfoundland is one of the favorite preserves of Popery. Of 120,000 inhabitants, nearly one-half are Popish; and of 25,000 in St. John's, 18,000 are votaries of Romanism. This gives a vast ascendancy to Popery in the colony, and its influence moulds the Legislative and Executive, as well as the Province generally. The present Governor, however, Sir Alexander Bannerman holds the reins with a firm and independent grasp; and had the Episcopacy of the island acted with the spirit of the Sumner, the Tait, and the Bickersteth school, we might have had good hopes for evangelical Protestantism. A morish mediocrity is a poor set off against the sternness of an iron Romanism. It is well that for thirty years the Methodist Church has been commendably zealous in Newfoundland, and at present the number of its adherents is 36,000. I know no field where an union of Protestants against the common foe would be more commendable; and for this end the prayers of all good men should ascend to the heavenly throne, that evangelical truth may be maintained in purity, and that scriptural godliness may give the tone to the community at large. In connection with these views, I cannot allow the opportunity to pass without paying a slight tribute to the character of Lady Bannerman whose moral excellence and consistent religious character throw a lustre around the influential station she has been called to occupy. Her sentiments are decidedly evangelical and liberal in the best sense of these terms. She is exemplary in her attendance on religious ordinances, and she takes the chief superintendence of the sabbath school, in connection, not with the cathedral, but with the less imposing fabric which owns an evangelical ministry. She visits the sick and afflicted. She distributes funds, books and tracts; and is the patroness of everything patriotic and christian. Her religious

influence and example have already here and in other places, been owned of God for great good.

I find I must delay my account of Cape Breton to another number.

R. B.

* We had at this class also the presence of a venerable man who had fought under Nelson at the battle of the Nile.

WAYMARKS.—CONTINUED.

The River Saguenay.

It was between three and four o'clock, and a clear starlit morning, that the Steamer stopped at the entrance of the river, to await the arrival of a canoe from Tadoussac, containing a very welcome addition to our passengers, and in this gray light we caught the first glimpse of the fantastic shaped mountain crags that form the fit portal to the wild and romantic scenery of the Saguenay. As the steamer moved on, it seemed as though we were entering a vast cavern, and the dim light of the morning added to the impression of gloomy grandeur. On rounding the first point a short neck of the river is before you, and the view is bounded by savage precipices which project from either side across the river as if to forbid all passage. Another point is soon rounded and the river stretches away again with a sublime combination of mountain forms on either side. The light of early morning almost indistinguishably blending with the starlight produced a curious effect upon the crags and mountains, fantastic enough in themselves. It must be allowed that such a situation is not favourable to gaiety, but a pleasing excitement of spirits accompanies the surprise and awe occasioned by objects, in themselves so majestic, when seen in such a light. The mountains pass in rapid succession like scenes of magic.

"The river nobly foams and flows,
The charm of this enchanted ground;
And all its thousand turns disclose,
Some grander beauty varying round."

The impression deepens until the steamer passes almost immediately under the bluff rock of Cape Trinity and Cape Eternity. We had expected that after passing these points the rugged grandeur of the mountains would gradually soften down. But in this we were agreeably disappointed. For many miles above, the majestic river continues its winding course, each of its reaches surrounded by bold promontories and mountains of sublime form towering above each other though the rocks in front rising almost perpendicularly hundreds of feet from the waters edge, prevent you from catching more than a glimpse here and there of the wild peaks of the mountains beyond.

Unexpectedly you pass out from amongst the dark shadows of these rocks into the smooth waters of Ha! Ha! Bay. The clear still waters of this beautiful estuary crowded with boats and canoes of every size and form—the green fields on either side—the romantic village and sloping hills in front and the shore lined with many objects of interest—all seen in the sunshine of a cloudless summer day combine to form a picture which it would not be easy to describe.

We landed in one of the boats, and walked briskly to the top of the hill behind the village. An immense extent of undulating country stretches away to the north and west, not very fertile, yet covered with verdure, and we gathered a bunch of wild flowers which were growing in great profusion, though not in much variety. Here too we met with the first traces of rock belonging to the transition period.

Our return voyage deepened the impression

which had already been made upon us, and it possessed this advantage that the excitement had in some measure subsided, and we were enabled to observe the features of the scenery more minutely. The promontories already referred to constitute a foreground of ever varying and majestic pictures. The banks are precipices, varied with narrow terraces, and slanting sheets of naked rock, and broken by deep and apparently impassable ravines. These vast walls are beautifully adorned by numerous small trees which have taken root in the fissures of the rocks, and which frequently wind in beautifully irregular lines along the terraces already mentioned. Here and there as you look to the mountain tops, you see a body of water wreathing itself down the rock. It is of the purest white colour, and as the sunshine strikes upon it, it sparkles as though it were composed of myriads of diamonds.—now it dashes over a perpendicular rock of between three and four hundred feet in height, and plunges merrily into the dark waters of the Saguenay, and is lost to our sight. Very wonderful too are the echoes among the mountains, as you hear the loud Ho! Ho! repeated again and again, and reverberating from crag to crag and just as you think that it has died away, it comes back upon you again from a still greater distance, with surprising force and clearness. Our obliging captain put into the bay between Cape Trinity and Cape Eternity, and remained there for some time. The passengers seemed as with one impulse to pause and keep silence. There was not a sound to be heard, not even an insect to hum in the air—nature was voiceless—the stillness seemed to be not of this world. But the majesty of the mountains on either side of us and close to us is not to be conceived. It is a spectacle of the grandeur of earth never to be forgotten.

There is in all this scenery nothing of what the poet has called the "blending of all beauties." There are here no memories of superstition, and dark tales of high Jaring and chivalrous deeds—no stately fortresses crowning those rugged heights—no frowning ruins to tell the tale of man's doing in the 'olden time'—no villages at intervals, dotting the banks—no valleys smiling with the beauties of cultivation. From the Tadoussac, to Ha! Ha! Bay you do not see the smoke of a single cottage. Even the wild animals seek no shelter among the rocks, and there are neither gulls nor eagles, plentiful enough in all other parts of the Lower St. Lawrence, whirling in the air above you. All is savage iron grandeur. But though there are neither "Chiefless Castles," to tell of the past, nor smiling cottages to remind you of home, the first glance of this wild region carries us back to a time when these mountains formed an impassable barrier to the waters which filled the whole valley to the north and west. They tell us of the action of the most powerful agents in nature which have torn these heights from summit to base. The rocks on each hand exhibit the evident marks of this terrible breach. The broken and rugged faces of these mountains, are monuments of convulsions which must have shaken the earth to its centre. Through the enormous gorge thus formed, the tidal waters rush up as far as Ha, Ha Bay. From the north-west the quiet waters of the Saguenay, having for some distance ranged along the foot of the mountains to find a vent, approach these tidal waters, but driven back by the stronger force of the tide they form the Grand Bay, and there quietly mingling, they pass off together to the Gulf of the St. Lawrence.

Parting from old and new friends first at Riviere du Loup, and afterwards at Quebec, I passed on my way southward, but my notes of this interesting journey must again be reserved for another month.

QUARTERLY REPORT OF PRESBYTERIAN SABBATH SCHOOL—PICTON.
Quarter ending for 30 June 1858.

Average Number of Scholars in attendance	67
do. do. absent	48
do. do. on Roll	114
Number of Scholars admitted	7
do. do. left	8
Number of Scholars on roll at Commencement of Quarter	124
Number of Scholars on roll at end of Quarter	115
Number of Teachers 14, Librarian 1, Superintendent 1, Visits paid to families	17
Scarlet Fever & Measles prevented the usual visiting-hence, the attendance became less and much more irregular.	

QUARTERLY REPORT FOR
Quarter ending 30th Sept. 1858.

Average number of Scholars in attendance	86
do. do. absent	31
do. do. on Roll	117
Number of Scholars admitted	13
do. do. left	9
Number of Scholars on roll at commencement of Quarter	115
Number of Scholars at end of Quarter	117
Number of Teachers 14, Librarian 1, Superintendent 1, Visits paid to families	70

Missionary Intelligence.

FREE CHURCH MISSIONS.

INDIA—CALCUTTA.—*The Home and Foreign Record* contains a letter from Dr. Duff, in which he refers to the difficulties encountered by Missionaries arising from the state of the native mind, and the terrible influence of Hinduism and Caste. He gives, as specimens of the sentiments generally entertained, several extracts from the Journal of Jagadishwar Bhattacharyya an ordained native minister. We subjoin a few of these extracts.

EXTRACTS FROM A JOURNAL OF PREACHING.

MOIRAYARI.—Preached in the chandi-mandab of a respectable ryot of the village. I had for my audience, in addition to all the male members of the family, a few of the other villagers who happened to be there at the time. I began with reading a tract, and then explained to them the way of salvation through a crucified Saviour. After I concluded, a discussion took place with a ryot, which I put down here for the purpose of shewing what kind of sentiments are entertained in regard to religion by that numerous class of Hindus, commonly known by the name of ryots.

Ryot.—No one ever saw, or can see God; the Shastras tell us the Brahmans are our gods, and if we honour and serve them no doubt we will go to heaven after death.

Preacher.—Are not Brahmans sinners like other human beings, and how can you expect to be saved by them? We know that God is holy, and there is no sin in him.

Ryot.—They are not sinners. It would be sin in a Shudra to charge a Brahmin with sin.

Preacher.—Do they not steal, lie, and commit adultery, murder, and such like crimes?

Ryot.—Let them do what they like, I have no right to judge them. If they do evil, they will suffer for it. I am commanded to serve them, and I do it.

Preacher.—Is not this maxim of the Hindus true, which says, "He who is not pure in him-

self cannot purify another"? How then can a sinful Brahmin save you?

Ryot.—Yes; but we Shudras ought not to look into their conduct. It is our duty to do what they tell us.

Preacher.—In worldly affairs you show great wisdom; for instance, when a man pays you a rupee you make a trial before receiving it; you sound it, and if it be found genuine you then take it. Why, then, in spiritual matters, do you not shew that common sense with which the Almighty has endowed you, and which he expects you to exercise in all the varied affairs of life.

Ryot.—We do not want your knowledge. Our forefathers were Hindus, they lived and died as Hindus, and we will do the same.

Preacher.—You have not followed your forefathers in every respect. For instance, you know very well they never had potato cultivation, but you carry on that cultivation from year to year, because you find it profitable.

Ryot.—Yes, we cultivate potatoes, because we make money by them every year.

Preacher.—So in respect of religion, if you deviate from the custom of your forefathers, and become followers of our Lord, you will obtain treasure, not of this world, which takes wings and flies away, but an heavenly one, which the moth and the rust cannot destroy, and which the thieves cannot break through and steal.

Ryot.—You are learned men, we are ignorant creatures; it is folly in us to argue with you.

Preacher.—It is not our learning that gives us the advantage over you; we have truth on our side, and it is that which obtains for us the victory.

Before we parted, the poor ryot seemed considerably humbled, and disposed to listen without cavil. May God in His infinite mercy shed some light of His Divine truth into the dark understanding of this poor heathen, and convince him of his errors, and bring him to acknowledge the truth as it is in Jesus!

KANSTAI.—Preached from Matthew xviii. 3. "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom." I dwelt particularly on the conversion of our hearts unto God, and the means which the Christian religion has provided to effect this happy change. My hearers, who numbered from fifteen to twenty, highly praised the discourse; but, on being urged to examine into their hearts and conduct, whether they had or had not experienced that change which I have been speaking to them, one of them, the village priest, said, that his heart was as clean, if not more, as that of any Christian. I replied, a tree is known by its fruits; whether his heart was clean or not was best known to the people of his village. Moreover, I begged him to remember a saying of Scripture, which says— "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." Upon this the Brahmin kept quiet, and did not open his mouth afterwards. A Baisitab next came forward, and discussed for a short time. After him a ryot, with his gravity, declared— "That whatever God has decreed regarding his must come to pass, and no effort of his, or any man, will avail in the least to alter them." He added, if he was fated to become a Christian, he must be so at some period of his life. I replied, that the decrees of God were hid from our sight; we ought to make use of those means. To render this intelligible to his mind, I gave him a homely illustration which I thought he could not misunderstand. I said, My friend, you do not know whether God has decreed you this day's meal; would you sit down in your room, with closed doors, and comfort yourself with the thought, that you would no doubt get your rice at the proper

time. If the Almighty had decreed it? or rather would you not make efforts to obtain it, if you have it not at home? Why then will you not make use of those means of grace which our merciful heavenly Father has ordained for the conversion of our hearts unto Himself? The man seemed to feel the force of my argument, and kept quiet. May he and the others who have heard the Gospel this morning experience that change of heart, without which no man shall enter into the kingdom of heaven!

MADRAS.—A letter from the Rev. Mr Braidwood at Madras announces the settlement of the Rev. Rajahgopaul as Pastor of a native congregation. The letter contains several other interesting items, of which we subjoin the following.

THE NATIVE CONVERTS BECOME EVANGELISTS.

At present, almost all the agents of the mission are very faithful and diligent in their various spheres of labour. We are endeavouring to reach as many of the adults as we can with our reduced strength; and we are sure that the fruit will come if we faint not. The three Chetties, Appavoo, Patcha, and Narrina, who about three years ago, came from their native place, more than a hundred miles off, suddenly down to Madras for instruction, were directed in May last to return to their country and people, and arrived at Poothoor, their native village, on the 13th May last. Appavoo, the eldest, is married and is a very sensible man; he got his little daughter baptized some time ago, and she is in Mrs Anderson's institution; but his wife, though now willing to hear the gospel, and able to read it, has not yet desired to be baptized. Though none of them know much English, they have set up a school, and are offering the gospel to the people in the surrounding villages. They are rather far away for adequate superintendence, but it was judged best to make a trial of this plan for six months, as we could not find occupation for such a class of agents in Madras. The railway now extends eighty-one miles in that direction, and will soon be opened as far as their district. They have a good deal of practical training under Mr MacCallum, when at Chingleput and Wollnabad; and Appavoo, for some time stood entirely alone among the heathen, and maintained his consistency in a way that was satisfactory to competent observers. They are in great difficulties as to getting a house to dwell in. Some of their relatives are not unkind, but they cannot help them in this matter lest they bring upon themselves the hatred and opposition of the people of their own caste.

ACCESSION OF NATIVE ROMANISTS.

On the 20th June we had the happiness to receive into our native congregation four native Romanists—an aged man and his wife, and the wife and daughter of his eldest son. On the 18th instant, another young female, connected with the same family, was also baptized. We felt it to be our duty to insist on the re-baptizing them all, because we believe that Romanism everywhere, and emphatically in India, is the Antichrist, and that all ordinances in her hands are so perverted and polluted as to be unacceptable to the Lord. The old father had long pondered his position, studied the Scriptures and other books, and marked the ways of Protestants. But we believe that it was the consistent and dutiful conduct of his two sons, Rajandram and Conigasawny, who were received into the Church here some three years ago, that operated most powerfully on his mind in the way of means.

A LILY AMONG THORNS.

Though a lily among thorns, our native Church is slowly growing in numbers, in ex-

perience, and in consistency; and being precious in the sight of Him who is higher than the highest, we need not fear. If she is kept pure and steadfast, He will rejoice over her with singing. But we are very small, indeed, in the eyes of the heathen, and in our own eyes also. A few days ago I moved through a crowd of 50,000 or more idolaters at Trivellore—happy, contented, jovial idolaters. It was a mournful sight to a man who believes in the story of Christ's incarnation, death, and resurrection. How happy to be enabled to send even one ray of light into so many dark minds. Two thoughts filled my mind which cannot be better expressed than in these words of Scripture.—“We were in our own sight as grasshoppers, and so we were in their sight.” “Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight.”

CAFFRARIA.—At present much attention is directed to Africa. The researches of Livingstone and others have contributed to excite this interest. The Free Church Mission in Caffraria appears to be on the whole in a hopeful and interesting state. We subjoin the following extracts from a letter addressed by the Rev. James Laing of Burnshill to Dr. Tweedie.

In my letter to you, of date 13th February last, I expressed a hope that, from the interest which a number of persons in the midst of a heathen population were taking in the weekly services of the Sabbath, they would ere long openly declare their attachment to Christianity. The hope has been fully realized. Since the above date, eleven persons, five men and six women, thus situated, have been received to the class of candidates for baptism. One of the females is a younger sister of the daughter of the chief mentioned in my former letter. Their mother is a Christian, and her Christian example, it may be concluded, is exerting its natural influence on her children. Besides these eleven persons, three others, two men and a woman, have been admitted to the class of catechumens. One of the men resides on the station, and the woman had been a candidate to a distant part of the country, before she came to live in our vicinity.

Some time ago I observed, from the accounts of the American mission in Asiatic Turkey, that at first the women, in that quarter, were more violently opposed to the gospel than the men. It was not so in the case before us. The women were first in confessing the Lord Jesus, and the men followed. I may state, however, that during the last war, the women had much more opportunity of hearing the gospel than the men, who were frequently employed in field service.

SYMPTOMS OF PROGRESS.

I lately visited an out-station called Falconer, so named in honour of the late excellent Mr. Falconer of Glasgow. What I witnessed on the road near the station, was extremely gratifying. Small groups of neatly dressed people were proceeding to church for the great purpose of worshipping God. I could not but contrast the state of matters now with the state of things three years ago, when we were endeavouring to re-establish this station. Such sights as I was permitted to witness on that Sabbath morning are fitted to inspire the friends of missions with courage and thankfulness.

A DYING REQUEST AND CONFESSION.

Besides preaching at Falconer, I held a service at the hamlet of a man of note, named Labos. This person, to all appearance, is in dying circumstances. On the previous week he had made the rather unusual request that I would send one of the Christians to speak the Word of

God on the Sabbath. This request I was able to fulfil in person, and, joined by several of the people whom I had met in the morning on their way to church, with the residents of the village—assembled at the door of Labos's hut I preached to all Christ Jesus the Lord. Labos has long manifested considerable interest in the services of religion, and his request to have the gospel made known at his own dwelling, when he could no longer go to hear it at a distance, had all the appearance of a sincere and urgent request. I notice him here as belonging to a class, of whom little or nothing is said in the accounts of missionaries, but who, doubtless, are numerous in those parts of the heathen world where the gospel is preached. May we not hope that many such have believed, and will be saved, though they have not become members of the visible Church.”

ADDITION TO THE CHURCH.

On Sabbath, 4th instant, three men and three infants were baptised at this station. The men are named Ma zebe, Malumela, and Gxukumeshe. The two first are both inhabitants of the station, and have been candidates for upwards of two years. Gxukumeshe has been a candidate since 1st December last, but his progress in knowledge is most satisfactory. In examining him from time to time, I have been delighted by the precision and accuracy of his answers. He is the second person introduced in to the visible Church from the heathen quarter mentioned in the beginning of this letter, in which I trust that, by example and precept, he will be a singular blessing to his yet ignorant countrymen.

IRISH PRESBYTERIAN CHURCH.

SURAT.—A letter from the Rev. R. Montgomery, one of the Missionaries at Surat conveys the intelligence of the conversion and baptism of a Mohammedan by name Tyab Alec, and of the hopeful state of others. The following interesting account is given of the character and history of Tyab Alec.

HIS CHARACTER AND HISTORY.

Tyab Alec, for that is the name of a new convert, belonged to a sect of Mohammedans called Bohras, of whom there are about 800 families in Surat. He is thirty-five years of age, and seems to be a particularly guileless and honest man. He is a most diligent student of the scriptures, during all the hours he can spare from plying his trade of tape-weaving, by which he continues wholly to support himself. He is unmarried, and his wants are easily supplied. His whole intercourse with us has been remarkably free from any indication of worldly motives. His early education extended little farther than simply to enable him to read Gujarati: and even that talent he has had but imperfect opportunity of improving. But he is by no means deficient in mental capacity, and his mind is especially rich in a vein of apt illustrations, from common things and occurrences. We trust he will grow in grace, and in the knowledge of our Lord Jesus Christ, and become a burning and a shining light to His glory.

Tyab Alec's attention was first turned to the claims of Christianity in the year 1842, by a tract which he had received in Surat, entitled “The Ten Commandments.” At that time he resided in Katiawar, and had come to Surat on business. Subsequently he had obtained another tract, written by Abdul Rahman, a great part of which he is still able to repeat from memory. These tastes of truth whetted his appetite for more, and He who had given the enlarged desire, provided also for its fuller gratification by putting in his way next a Gospel of Matthew, a Gospel of Luke, and the

Acts of the Apostles, bound up together. Soon afterwards he obtained from a Bohra a copy of the whole New Testament. This he continued to read with much interest, and, strange to say, the part of it which interested him most was the Book of Revelation. The sublime imagery of that wondrous book attracted and impressed him, and made him long for an interpreter. In the year 1850 he came to reside in Surat, and seeing that all the books were printed at the Mission press, he determined to go there and try to find out a Missionary. When he was at last directed to the place, his heart failed him, and he continued lingering and looking in the direction of the Mission House, till he was observed by a servant of the Rev. Dhanjibhai Nauraji, who was at that time labouring in Surat. The first thing he asked, on being introduced to Mr. Dhanjibhai, was, if he could see the Psalms of David (the Zabur), as the Bohra said the books containing them formed a load for twelve camels. The prose version of the Psalms, in Gujarati, was put into his hands, which he read with great delight. He continued to attend on Mr. Dhanjibhai for instruction for a time, but afterwards fell away. However, he had, in the meantime, become acquainted with Abdul Rahman, who never afterwards lost sight of him, nor ceased to instruct and warn him as he had opportunity. After a long-continued struggle with his convictions, which he was never able to subdue, he at length gave up the practice of Mohammedan worship, and about six months ago began to keep the Sabbath, and attend the services in the Mission chapel. At the same time he was introduced to us and taken under regular instruction—first as an inquirer, and then as a catechumen, with a view to baptism. As soon as his attendance became constant and regular with us, and it was seen that his purpose was fixed to become a Christian, the Mohammedans thrust him out from among them, and we felt obliged to erect a little house for him in the Mission compound; for which, through God's goodness, funds had been furnished from home by an unknown friend of Missions. The chief attraction in Christianity to Tyab Alec is, that it reveals a Saviour able and willing to save to the uttermost all that come unto God through Him; and we trust and believe that he has embraced, and will cleave to, that Saviour by living faith. Pray for his establishment and growth in grace, and in the knowledge of our Lord Jesus Christ.

AMERICAN BOARD OF FOREIGN MISSIONS.

The annual meeting of this Society was lately held in Detroit, Michigan. We take from an Exchange Paper the following synopsis of its operations:—

AMERICAN BOARD OF FOREIGN MISSIONS.—This Society has been one of the most useful in the world. Its commencement (in 1811) was small—so small that when its first five missionaries left the United States for their destination there were only six thousand dollars in the Treasury to equip and support them withal. From this point it has risen to a proud pre-eminence among benevolent associations. Its yearly collections and disbursements amount to three hundred thousand dollars, and its statistics for the current year are as follows:—

MISSIONS.	
Number of Missions	27
“ Stations	121
“ Out-stations	101
LABORERS EMPLOYED.	
Number of ordained missionaries (8 being Physicians)	164
“ Physicians not ordained	5

" other Male Assistants	10	
" Female Assistants	194	
		273
" Native Pastors	19	
" Native Preachers	191	
" Native Helpers	314	
		521

THE PRESS.

Number of Printing Establishments	8
Pages printed last year	45,489,346
Pages printed from the beginning	1,080,491,053

THE CHURCHES.

Number of Churches (including all at the Sandwich Islands)	138
" " Church-Members (do. do.)	27,740
Added during the year, (do. do.)	1,532

EDUCATIONAL DEPARTMENT

Number of Seminaries	6
" other Boarding Schools	17
" Free Schools (312 supported by Hawaiian Government)	619
" Pupils in the Free Schools (8,460 do.)	16,128
" " " Seminaries	348
" " " Boarding Schools	514
	17,029

Miscellaneous Articles.

THE TEACHING ELDER.

WHEN our Lord left the world, He made provision for the future progress and establishment of His Church. For this purpose "He gave some apostles and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 11, 12.)

Of these, the apostles, prophets, and evangelists, were extraordinary officers, but the pastors and teachers were to be permanent officers in the Church.

In Churches, as well as in nations, extraordinary circumstances require extraordinary operations. Persons of peculiar talents and endowments were required at the commencement, and for the organisation of Christ's Church and Kingdom. The special object for which the apostles were appointed, was to plant the Gospel in the world, and to arrange the government and discipline of the Churches. That their office was temporary, will appear from the facts, that they were immediately commissioned by our Lord himself, that he only could be an apostle who had seen the Lord after his resurrection from the dead, and who thus, from personal knowledge, could bear witness to the truth of this, the greatest miracle recorded in the Bible. (Acts i. 22.) The apostles were endowed with the power of working miracles, of speaking in tongues with which they were formerly unacquainted; and more than this, they were enabled to communicate these powers to others. (Acts viii. 17; xix. 6.) They could discern spirits, were enabled to discover the secret workings of the heart, and had the power of inflicting remarkable judgments. They had special authority from Christ himself to plant Churches, to settle the permanent and ordinary officers, and arrange the system of doctrine, worship, and discipline that was afterwards to be observed. Such being the extraordinary powers with which they were invested,—powers necessary for the commencement of a new dispensation,—their office, as apostles, was of temporary duration. Having laid the foundation of Christ's Church, they committed to other builders the work of the ministry. These ministers are to continue, to the end of the world, the

ordinary and permanent officers. While the apostles had no successors in their extraordinary prerogatives and powers, yet in the performance of those duties which are necessary in every age—the preaching of the word, the dispensing of the sacraments, and governing the Church—they are succeeded by every minister of the Gospel who preaches the truth as it is in Jesus.

In the early primitive Church there were, for some time, prophets and evangelists. It belonged to the former, under the guidance of the Divine Spirit, to expound the Scriptures and foretell the events of futurity. Those who recorded in the Gospels the life and sufferings of our Saviour, are called evangelists, and the name is also applied to a class of officers, such as Philip, Timothy, Silas, Titus, &c., who were employed in establishing and confirming the Churches, and finishing the work which the apostles had begun. The New Testament Scriptures had not then been committed to writing, and the prophets and evangelists in some degree supplied this deficiency. But the canon of Scripture being now complete, nothing more is wanted of doctrine or precept to establish and to guide the Church, and those extraordinary officers are now no longer required.

But while these passed away, the ordinary and permanent officers remained. These are presbyters and deacons, and of the presbyters there are two kinds, teaching and ruling elders. (1 Tim. v. 17.) It is with the former class—the teaching elders—or those who labour in word and doctrine, that we have at present to do. Those permanent officers have different names given to them, such as ministers, pastors, teachers, bishops, presbyters; but they are all of one order, have no earthly superiors, and are equal in rank and power.

In the New Testament we find that bishop and presbyter are convertible terms, and are applied to the very same persons. When Paul was on his way to Jerusalem, he stopped at Miletus, from which he sent to Ephesus and called the elders or presbyters of the Church of that city. (Acts xx.) No mention is made of the bishop, but we are at no loss to find the reason. That Church had several bishops, and these were the very presbyters whom the apostle had summoned to meet him, for he says, "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers." The Greek word translated "overseers," should have been rendered "bishops" here, as it is in other places. The very same persons who are presbyters or elders in the 17th verse, are bishops in the 28th; thus proving that a Scripture bishop and a presbyter or elder are the same. In Paul's Epistle to Titus, i. 5, 7, he says, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders or (presbyters) in every city." He then proceeds to describe the qualifications of those who should be ordained elders or presbyters, and says, "A bishop must be blameless." Here the bishop and the presbyter are the same person. If they were different, the words of the apostle would be absurd. Hence the reason may be seen why, in the First Epistle to Timothy, the apostle makes no mention at all of presbyters, but speaks only of bishops and deacons. It is obvious he regarded bishops and presbyters as the same, and, consequently, in describing the qualifications of one class, he describes, at the same time, those of the other. For the same reason, he takes no notice of presbyters in his Epistle to the Philippians, but addresses himself to bishops and deacons. (Phil. i. 1.) The bishops of Philippi were presbyters, and such were the only bishops in the apostolic age. Not only the names, but the office and duties of bishop and presbyter were the same in the

primitive Church. The word bishop is never used in the New Testament to signify the oversight over ministers, but only over the flock of Christ. (Acts xx. 28; 1 Pet. v. 2, 3.) Bishops and presbyters are required to have the same qualifications. (1 Tim. iii. 1, 2, &c.; Acts xx. 17, 28.) They have the same ordination (Titus i. 5, 9,) the same duties (1 Tim. iii. 2, 4, 5), and the same power and authority; for in no part of the New Testament is any distinction made, at least in favour of bishops. And further, we have no account of any ordination at all, except by presbyters. (1 Tim. iv. 14.) The apostles sometimes call themselves presbyters, but never bishops. Presbyters are mentioned as joining the apostles in the council at Jerusalem, but no express mention is made of bishops. (Acts xv. 2, 4, 6, 22, 23.)

There is not a single instance in the whole of the apostolic writings, in which the terms presbyter and bishop are ever used to mean different officers. In one of the most ancient translations of the Scriptures, (the Syriac,) the same word is used to express both bishop and presbyter—a proof that at that time any distinction between them was unknown.

From this view of the subject we are led to expect that the early teachers would be equal in rank and authority. And we are not disappointed, for we find this to be the case. Several Churches are mentioned in the New Testament where this principle was expressly recognised and acted upon. We have, for instance, an account of the ordination of Barnabas and Saul, by the Presbytery of Antioch, which we are expressly told was composed of "prophets and teachers." "They laid their hands on them, and sent them away." (Acts xiii. 1, 3.) The evidence is irresistible. These teachers had the right of conferring ordination, and the members of this presbytery were upon a footing of perfect equality. The same was the case in the Churches of Ephesus (Acts xx.) of Philippi, where there were several bishops (Phil. i. 1,) and of Thessalonica (1 Thess. v. 12, 13). The early Churches of Jerusalem, Corinth, and Rome, were undoubtedly constituted upon the same principle, each having a number of rulers, pastors, or teachers, equal in rank and power.

All the Churches of which we have any mention in the writings of the Apostolical Fathers—that is, of those who lived recent to the time of the apostles—were Presbyterian. These Churches were not diocesan. Each of them possessed, according to their necessities, a plurality of presbyters, who were also called bishops. These presbyters appointed one to preside among them, and all together constituted the council, or presbytery, by which all the affairs of the Church were ordered, all its ordinances regulated and its entire discipline conducted. Of the various orders of the Prelacy, there was at that period no conception. A diocesan bishop was not in existence in any portion of the world; and ordination by diocesan prelates was not only unknown and unrecorded, but impossible in the circumstances of the case. We ask the supporters of this system to produce one Church, for nearly the first two centuries, which was ordered according to prelatical principles. We deny that any such example ever has been produced, or ever can be; and affirm that, during that period, all existing Churches were in principle Presbyterian. It would be easy to multiply quotations from the Fathers in proof of these statements, but it is deemed unnecessary. The voice of antiquity is clear and distinct upon the subject.

Matters continued in this state for more than one hundred years after the apostolic age. But in process of time the pastors in towns began to be thought superior to their brethren in the country, and to exercise some species of

authority over them. By degrees the title of bishop was confined to the town pastors, and thus a new office was created under an old name. A diocesan bishop is an interpolated functionary. The next step was the subjection of the town ministers to those of the principal cities of the province, and thus the ecclesiastical government was gradually cast into the same mould as the civil. This gave rise to various ranks among the clergy, and, last of all, to the Pope, who claimed to be the universal bishop.

But this departure from the apostolic model was not universal. In the darkest ages there were still "witnesses for the truth." Among these may be especially noticed the Waldenses. While Christendom had almost universally departed from primitive simplicity, these faithful servants of God continued to preserve it. Ministerial parity was a doctrine that they have held throughout the whole of their eventful history. They were often tempted and persecuted, but they refused to surrender this Scriptural principle, and, to the present day, as their deputies who have visited this country have declared, they have a public and clearly defined Presbyterian constitution. It is the glory of the Waldenses that, as a Church, no human power could ever overcome them. Not only their principles, but their very forms, are almost identical with those of the Presbyterian Church of Ireland. No assertion, then, can be more ignorant than that Presbytery originated with Calvin. The Waldenses had an organized and powerful Church many centuries before he was born.

Great Britain received the Gospel, not from Rome, but from the East. The original constitution of the British Churches was, therefore, as might be expected, Presbyterian; every Church had its own bishop, whether in the country or in cities. The diocese of a bishop was exactly the parish of a Presbyterian minister, and many bishoprics were much smaller than the parishes of the present day. In this island, at a time when its population was comparatively thin and scattered, St. Patrick is said to have founded three hundred and sixty-five churches, each of which was governed by a bishop. It would be difficult to perceive any distinction between the bishops of the time of St. Patrick and those whom we call pastors of particular congregations. It is not likely that those Irish bishops had inferior clergy, subject to their authority, and labouring under them, when their own Churches were so poor that they could afford them no better endowment than as much ground as would pasture two cows. This, we are informed, was the whole income of some of them. Wherever the Bible is taken for a guide, the identity of pastor and teacher, bishop and presbyter, is acknowledged and taught. It is wonderful and edifying to observe with what almost entire unanimity the Reformers concurred in proclaiming and sustaining Presbyterian principles. In Germany, France, Geneva, and the whole of Protestant Switzerland, in Italy, Hungary, Holland, and Scotland, all, without concert, concurred in maintaining that in the apostolic age there was no Prelacy—pastor and teacher, bishop and presbyter, being the same—and even in England this view was at first adopted by a decided majority of the most enlightened and pious friends of the Reformation. Consequently, the Reformed Churches on the Continent hold the doctrine of ministerial parity, and are, to the present day, thoroughly Presbyterian. When the Protestant Churches beyond Great Britain and Ireland are spoken of, most people are apt to picture to themselves a number of hierarchies exhibiting various grades of dignity and office, the clergy rising tier above tier from the curate to the primate. But such ideas are utterly erroneous. The Protestant Churches on the

Continent, maintain the principle and the practice that the pastors of the flock are of one and equal authority. The church of England was the only one in all Protestant Christendom which, at the Reformation, adopted the system of Prelacy, and this was done contrary to the judgment of large numbers of the most eminently pious and learned men in the kingdom. If human testimony be of any avail—if the opinions of those to whom, under God, we owe the blessings of religious liberty—if those who broke the chains of superstition and flashed the light of truth upon a darkened world—if their opinions are entitled to any reverence or respect—the ministers of the Gospel have no earthly superiors, and are equal in rank and power. The teaching elder is, under Christ, the highest officer in the Church.

Proceedings of Presbyteries, &c.

HOME MISSION COMMITTEE.

The Home Mission Committee of the Synod met in Knox College on the 6th October.

The following distribution was made of the Missionaries at the disposal of the Committee.

To Presbytery of Montreal—Rev. Messrs. McMechan, McKay and Paterson.

To Presbytery of Brockville—Rev. Mr. Shaw.

To Presbytery of Ottawa—Rev. Mr. Chambers, with Mr. Whyte who has received a call to Osgoode.

To Presbytery of Kingston—Rev. Mr. White, with Mr. Hardie.

To Presbytery of Cobourg—Rev. Mr. Thomson.

To Presbytery of Toronto—Rev. Messrs. Stewart, McLean and Kirkland.

To Presbytery of Hamilton—Rev. Messrs. McDiarmid, Park and Strauss.

To Presbytery of London—Rev. Messrs. R. McKenzie, McDonald, Chesnut and Tait.

The subject of a deputation to Red River and British Columbia and Van Couries Island was brought before the Committee and after full discussion, it was agreed to request the Rev. Messrs. McTavish and Inglis to undertake the Mission. A Committee was also appointed to correspond with arrangements.

PRESBYTERY OF LONDON.

The last quarterly meeting of this Presbytery was held within St. Andrew's Church London, on the 5th, 6th, and 7th days of October. The following is an abstract of the more important items of business that occupied the attention of the Court.

The Rev. David Walker of Sarnia was elected Moderator for the ensuing six months.

A written report from the deputations which were appointed to visit the Northern Townships was given in and read by the Rev. Donald McKenzie; and he was requested to send it to the Editor of the Record for publication.

In consequence of the irregularity on the part of some congregations in sending in their quarterly financial returns the Presbytery agreed to call the special attention of the Treasurers of these congregations to the importance of sending in these returns more regularly.

The Committee appointed to visit the congregation at Saugeen gave in a report of the state of the congregation there and recommended that the pastoral tie should be dissolved. The Presbytery agreed to act upon the recommendation of the Committee and to cite the Pastor and the congregation to appear for their interests at the next ordinary meeting in January.

The Rev. William S. Ball having resigned the pastoral charge of Knox's Church Woodstock

in order that he might accept the Western Agency of the Upper Canada Bible Society, the Presbytery agreed to hold a special meeting at Ingersoll on Wednesday the 27th, Oct. at 1 o'clock P. M. and to cite parties to appear for their interests.

Petitions were received praying for the moderating in of calls from the following congregations, namely Thamesford, Kincardine, Bruce, and Wallacetown and Currie Road. The Presbytery agreed to grant the prayer of these petitions and appointed Messrs. McKenzie and Meldrum to moderate in a call at Thamesford on Tuesday 2nd Nov. at 12 o'clock noon; Messrs. Scott and Ross to moderate in a call at Kincardine on Wednesday the 3rd, Nov. at 11 o'clock A. M.; and also to moderate in a call at the South West Station of Bruce on Thursday 4th, Nov. at 11 o'clock A. M.; Messrs. Alexander Young and John McMillan to moderate in a call at Wallacetown on Monday 25th October, at 11 o'clock A. M.; and to dispense the ordinance of the Lord's Supper at Currie Road Church on Sabbath 24th October.

A petition was received from the East of the Township of Sarnia, West Plympton and Enniskillen praying for organisation and that the ordinance of the Lord's Supper be dispensed at Mandawmin and Enniskillen.

The Presbytery appointed Messrs. Walker, Gauld, and Troup, a committee to organise a congregation at Mandawmin and Enniskillen on Friday 26th Nov. Mr. Walker, to dispense the ordinance of the Lord's Supper at Mandawmin on Sabbath 28th Nov. and Mr. Gauld at Enniskillen on the third Sabbath of December.

A petition from Downie asking that a congregation should be organised there, was presented to the Presbytery and Messrs. McPherson and Findlay were appointed to organise a congregation there on Wednesday the 27th October.

A petition was received from Meraca for the ordinance of the Lord's Supper, and Messrs. King and Straith were appointed to dispense the ordinance of the Lord's Supper there before the next meeting of Presbytery.

A petition was received from Vienna and Port Burwell and a subscription list for monthly supply, and Mr. Doak was appointed to give one Sabbath a month to these Stations until next meeting. Messrs. Lachlan McPherson, Donald Fraser, and William Clark were appointed assessors to form a Kirk-Session at Bosanquet.

The consideration of the petition from Huron for the ordination of Elders was postponed until next meeting. The session Records which were called for to be presented for examination were all given in, with the exception of Ekfrid and Moss.

The Presbytery agreed that the Session Records and Communion Rolls of the following congregations should be presented at the next meeting name y, Ekfrid and Moss, Williams, Lobo, Fingal, Port Stanley, St. Thomas, London, Brucefield, Egmondville, Mitchell, and St. Mary's.

Messrs. McDiarmid and McLean having completed their public probationary trials with approbation were licensed to preach the Gospel.

Eight Students were examined with a view to their attending Knox College this Session.

Mr. Straith agreeably to a notice given at last ordinary meeting proposed a Scheme for Presbyterian Visitations. A committee was appointed to consider this subject and to report at the next meeting.

The supply for the Home Mission field together with the distribution of the Missionaries was committed to the Presbytery's Home Mission committee until the meeting in January.

The Presbytery agreed to hold Presbyterian visitations in the following congregations name-

ly.—Ingersoll on 20th Inst. at 7 P. M.—Buxton 9th Nov. at 11 A. M.—Tilbury 10th Nov. at 11 A. M.—Chatham 11th Nov. at 7 P. M.—Aldborough 16th Nov. at 11 A. M.—Ridgetown 17th Nov. at 12 noon—Bosanquet 23rd Nov. at 11 A. M.—Plympton 24th Nov. at 11 A. M.—Moore 25th Nov. at 11 A. M.—Lobo 30th Nov. at 11 A. M.—and Williams 1st Dec. at 11 A. M. The next ordinary meeting of Presbytery was appointed to be held within St. Andrew's Church London on the first Tuesday of January at 10 o'clock A. M.

WILLIAM DOAK *Pres. Clerk*,

PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery was held on the 12th of October, a large number of ministers being present, but the attendance of elders unusually small.

Mr. Samuel Young laid before the Presbytery his resignation of his charge at Guelph. The resignation was ordered to lie on the table till a meeting to be held at Guelph on the 27th October, and Mr. Murray, of Grimsby, was appointed to cite all parties to appear for their interests in the matter.

Mr. Craigie reported that, in accordance with the instructions of the Presbytery, he had organized a congregation in the Township of Walsingham, and made up a roll of fifty-two communicants.

Mr. McKinnon, formerly Minister at Owensound, being present, was unanimously requested to sit with the Presbytery.

The Committee appointed to examine Students reported that they had examined Messrs. F. McCuaig, James Wallace, John K. Hyslop, and John Morrison. The Clerk was instructed to give certificates in accordance with the Committee's Report.

A petition was presented from the members and adherents of Chalmers' Church, Owensound, praying the Presbytery to appoint one of their number to moderate in a call. Mr. Smellie was appointed to perform this duty on Wednesday, the 3rd of November.

Dr. Irvine and Mr. Andrew McLean were appointed to dispense the communion at Mount Forest.

Mr. Cheyne gave notice that he would, at next ordinary meeting, move the transmission of an Overture to the Synod on the subject of the laying-on of hands in the Ordination of Elders and Deacons.

After appointing various supplies, the Presbytery adjourned, to hold their next ordinary meeting at Hamilton, on the second Tuesday of January.

JAMES MIDDLEMISS, *Pres. Clk.*

PRESBYTERY OF TORONTO.

A special meeting was held in Toronto on the 11th August at which Messrs. Reid and Gregg were appointed to moderate in call in Weston, and Mr. Wightman in West Gwillimbury and Bradford; at which also Mr. James White was received as a minister of this Church.

At a special meeting on the 10th Sept. a call from Weston to Mr. D. B. Pearce was sustained by the Presbytery, accepted by him, and his induction appointed to take place on the 22nd.

At an adjourned special meeting on the 16th Sept. Mr. Topp was inducted to the pastoral charge of Knox's Church Toronto, and the Presby appointed Messrs. Harris, Reid, Nisbet, and Wallace, as assessors to Mr. Topp with full sessional powers.

On the 22nd September Mr. D. B. Pearce was inducted to the pastoral charge of the congregation of Weston.

The regular meeting of Presbytery was held

on the 5th and 6th of October. The following, among other business, was transacted.

Mr. R. C. Swinton was elected moderator of Presbytery for the ensuing year.

Mr. Lowry reported that Messrs. John Smith and James Brebner had been elected and ordained elders in Whitley.

Proposals to alter the relations of Weston, Fisherville, and York Mills, were considered. To these the Presbytery declined to accede.

Mr. Thomas Kirkland licentiate of the Free Church applied for admission as a licentiate of this Church. His credentials were ordered to lie on the table till next meeting and a committee, consisting of Principal Willis and Mr. Ure was appointed to confer with him.

Messrs. Lowry, Gregg, and Swinton were appointed a committee to visit Madham, Highland Creek and Cedar Grove with a view to ascertain what arrangements might be made for their regular supply with ordinances.

Mr. Wightman reported that after due notice he had moderated in a call in west Gwillimbury and Bradford, which was unanimously given to Mr. James Cameron.

A committee was appointed to confer with the Government with a view of suggesting the propriety of their recommending a day of Thanksgiving for national mercies and humiliation under national chastisements. The committee was authorized to communicate with other Ministers in the city with the view of securing their co-operation.

In the event of the suggestion not being acted upon the Presbytery agreed to appoint the third Wednesday of November, as a day of Thanksgiving and humiliation and instructed the clerk to correspond with other Presbyteries with the view to secure their co-operation.

A Presbyterial visitation was appointed to be held in Ashburn on the last Tuesday of Nov. at one o'clock, and in Whitley on the next day at 6 P. M.

Mr. Reid gave in an interim report on Toronto Church extension. The committee was re-organized with the addition of Mr. Topp as convener.

Messrs. Laing, Gray, McTavish, Ure, Reid, Heron, Dallas, and McMurrich, were appointed a committee to take steps towards stirring up the various congregations, by visitation and otherwise to the discharge of their duty in sustaining Knox's College.

Mr. Reid stated that a sum of Twenty pounds had been handed to him from Dr. Burns in aid of the Home Mission Fund.

The Presbytery agreed to record their thanks to Dr. Burns for this liberal donation.

Several Students were examined, and the Ministers in the City, with Mr. Laing, were appointed a committee for the examination of others.

The next ordinary meeting of Presbytery was appointed to be held in Toronto on the second Tuesday of January at 11 o'clock A. M.

Messrs. Nisbet, Mitchell, and Alexander, were appointed a committee to arrange a scheme of Missionary Meetings.

W. GREGG, *Pres. Clerk*.

Corner for the Young.

FEMALE EDUCATION IN CALCUTTA.

A few days ago, there came a most unexpected stranger to the manse of one of our ministers in the back woods of the Province. It had travelled many thousand miles, passed through many strange places, and been subjected to many singular adventures. What can it be! my youthful hearers are beginning to ask. It was, (shall I give you the information?) a little book, printed a few months ago in Calcutta, written by a native Hindoo min-

ister, and informing us about what is doing for the education of Hindoo female children. Slipped into the Post Office at Calcutta, the little messenger had sailed round the island of Ceylon had gone right across the Indian Ocean, and was then carried up the Red Sea in a large steamer. It was next put into an omnibus, conveyed across the desert and through the land of Egypt, from Suez to Alexandria. Again it was placed on board of a steamer, brought past the Holy Land up the Mediterranean Sea, through the Straits of Gibraltar, across the Bay of Biscay, till it was landed on the shores of Britain. There it was conveyed across the country from Southampton to Liverpool, where it was permitted to rest awhile after its long and fatiguing journey. Again, it was put into a box, carried across the broad Atlantic, and passing through Canada, was safely conducted to its destined resting place in the back woods. Surely you will be ready to say,—a book that has travelled so far will have something interesting to tell. Suppose then we sit down, and hear what wonderful things it has to say. Its title is, "Native Female Education," and it proposes to let us know, what is doing in Calcutta, to educate the young female children of the Hindoos. You, my young readers, who live in a christian land, can have little idea how degraded and ill-used heathen female children are. When the famous Dr. Duff, was in Canada, we heard him once observe, that, until he mingled among the sunken masses of the Hindoo people in Calcutta, and saw the miserable bondage in which females were held, he could never understand the force of that verse in the Epistle to the Galatians,—“There is neither Jew nor Greek. there is neither bond nor free there is neither male nor female; for ye are all one in Christ Jesus.” Throughout India, man and woman are treated as if they were two different races, and the female is used, worse than Christian people use their cattle. One fact will show you the gross ignorance, that prevails among girls in that country. You have Sabbath Schools and Bible Classes to teach you, how your souls may be saved; and you have day schools to train your minds. In Calcutta, however, the capital of British India, it is not forty years, since the first attempt was made to educate Hindoo girls. Ask for example any Hindoo father to send his daughters to school, and he will say to you,—“You may educate my sons, but my daughters you must not approach—their ignorance is essentially necessary to the honor of my family.” Besides, when men turn aside from God, to serve stocks and stones, they give themselves up to vile affections; and the ordinary conversation of the disciples of Krishna or Shiva is so wicked, that no young person can rightly listen to it. So little too is a wife esteemed, that the names of relatives have become terms of reproach. The whole tone of society is thus sunk in vice and indecency, so that it would be just as safe for you, my young readers, to mingle with the youthful inmates of our Penitentiary, as to hear the ordinary talk of the natives of Bengal. Oh! how thankful you should be, that you were not born in idolatrous and immoral India, but in Christian Canada.

About forty years ago, there were in Calcutta a number of Boarding Schools for European Ladies, conducted by some pious christians. Their boarders met together one evening, and proceeded to discuss the question, “What shall be done for the education of Hindoo females?” The result was, that they formed themselves into an association called “The Female Juvenile Society.” This led to the immediate formation of a School. Other schools were also established, supported by various towns and congregations in Britain and bearing their respective names. There was

the Glasgow School,—the Birmingham School, &c. Might not the children of Canada also exert themselves in behalf of their degraded sisters in India, and support a *Montreal, Toronto, or Hamilton School*? Soon the schools increased to thirteen and two hundred and fifty children were in attendance. Other similar schools were begun by different christian denominations with marked success; and even the natives began to feel that it was wrong to keep their children in such ignorance.

One Lady, Miss Cook, left a happy home in Liverpool in 1821, and came out to Calcutta, for the purpose of trying to educate the native females. "Her own teacher told her that she would never succeed," their women, "he said, were all beasts, quite stupid, never would, or could learn." But she prayed and persevered, and soon gathered together for instruction more than five hundred children. At one examination, a little child about three years of age, was brought to Lady Amherst, the wife of the Governor General, and repeated with singular propriety the Lord's Prayer.

Did space allow, we might mention to our young readers several cases of little children brought through these schools to believe in Christ, as their Saviour.

In the year 1832 a terrific storm, raged through Bengal, destroyed the crops, and produced a great famine—many parents sold their children, or left them cruelly to perish; and they often crawled to Christian houses, and were taken in and cared for. A good many were also rescued from *Mena Puga*. What is *Mena Puga*? you ask.—In Hindostan live a fierce people, called the Khunds. Often stealing little children, they place them in some retired place, rush upon them with maddened fury and tear their flesh from their bones. This they call propitiating the earth goddess. But the British Government, put down this barbarous worship, and thus saved the lives of many children. They were given to Europeans to take charge of: and this led to the establishment of orphan schools, something like our houses of industry. There the young Hindoo female is fed, clothed, and educated, being specially taught the truths of religion. In one of these schools, a daughter of Mahomedans, was in the habit for years of holding a little service for reading and prayer, with her young companions, just before going to bed. One evening her teacher, happened to hear her offer up a most beautiful prayer. Few young people in Canada could have chosen more simple or suitable words, and what was far better, her heart seemed to be really in her prayer.

When shall we find the young of this province forming their little prayer-meetings, like the pious Hindoo girl? But all efforts, my young readers, are but the dry of small things. Nearly the entire female children of Bengal are growing up, without any religious instruction whatever. Out of a population of thirty millions, not over five thousand females are receiving any christian education; and thousands, if not millions are growing up without any kind of teaching whatever. They have no kind parents, who help them to learn, but only such as carefully keep them in ignorance. They have no schools, like you, where they can easily obtain learning. There are few Sabbath Schools, and they would not be permitted to attend them. And many little girls are living, without ever hearing about Christ, or knowing that such a book as the Bible exists.

Is not this a sad state to be in, my young readers? Will you not pray for them, and can you not send of your means to teach them? While thankful for your own privileges, should you not daily plead with God, in behalf of the poor, perishing Hindoo females of India?

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Paul's sermon on Mars Hill, Acts XVII 22-31.
2. 2 Samuel XI: 14-15.
3. Jeremiah X: 23.

QUESTIONS FOR NEXT MONTH.

1. Can you repeat the second letter, within several years after that previously mentioned, and which perpetuates a deed of most hideous wickedness?
2. What prophets foretell Christ's being preceded by a forerunner, and under what name is he spoken of?
3. Shew that the Bible, though written by men, is the word of God?

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LIFE ASSOCIATION OF SCOTLAND.
NINETEENTH REPORT.

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

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

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

The Applications for New Life Assurances during the year were.....1247 for £666,423 stg. Of which the Directors accepted.....1006 for £550,244 stg. The Annual Premiums being.....£9487 7s. stg.

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

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

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

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

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Prospectuses, containing terms, references, &c., will be forwarded on application.

Weston, near Toronto, June, 1858.

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