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L. J. Arnold 27 1855

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. XII.

TORONTO, DECEMBER, 1855.

No. 2.

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HARVEST HYMN.

God of the rolling year, to Thee
Our song shall rise, whose bounty pours,
In many a goodly gift, with free
And liberal hand, our autumn stores;
No firstlings of our flocks we slay,
No soaring cloud of incense rise,
But on thy hallowed shrine we lay
Our grateful hearts in sacrifice.

Borne on thy breath, the lap of spring
Was heaped with many a blooming flower;
And smiling summer joyed to bring
The sunshine and the gentle shower;
And autumn's rich luxuriance now,
The ripening seed, the bursting shell,
The golden sheaf and laden bough,
Thou fulness of thy bounty tell.

No monial throng, in Princely dome,
Hero waits a titled Lord's behest,
But many a fair and peaceful home
Hath won thy peaceful dove a guest;
No groves of palm our fields adorn,
No myrtle shades or orange bowers,
But rustling meads of golden corn,
And fields of waving grain are ours.

Safe in thy care, the landscape o'er,
Our flocks and herds securely stray,
No tyrant master claims our store,
No ruthless robber rends away;
No fierce volcano's withering shower,
No fell simoon, with poisonous breath,
Nor burning sun, with baleful power,
Awake the fiery plagues of death.

And hero shall rise our song to Thee,
Where lengthened vales and pastures lie,
And streams go singing wild and free,
Beneath a blue and smiling sky:
Where ne'er was reared a mortal Throne,
Where crowned oppressor never trod,
Hero at the throne of heaven alone,
Shall man in reverence bow to God.
—Exchange Paper.

SYNODICAL COLLECTIONS FOR THE YEAR.

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

PRESBYTERY OF TORONTO.

The next meeting of this Presbytery is to be held in Knox's Church, Toronto, on the first Wednesday of December, at 11 o'clock, A. M., for general business; and at 6 o'clock, P. M., for Presbyterial Visitation of Knox's congregation.

THOS. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF COBOURG.

This Presbytery will hold its next ordinary meeting in South Cavan Church, on the first Tuesday of December, at 11 o'clock, A. M.

J. BOWIE, Pres. Clerk.

PRESBYTERY OF BROCKVILLE AND OTTAWA.

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

S. C. FRASER, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held in the usual place, on Tuesday the 8th January, 1856.

M. Y. STARK, Pres. Clerk.

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place at London, on the second Tuesday (8th) of January, 1856.

JOHN SCOTT, Pres. Clerk.

KNOX'S COLLEGE LIBRARY.

Ministers and Students having in their possession Books belonging to the Library of Knox's College, are most earnestly requested to return them without delay. In order to enable the Librarian to re-arrange the library in the new building, it is absolutely necessary to have all the books returned.

PRESBYTERY OF HAMILTON.

"The Presbytery of Hamilton met at East Puslinch, on the 14th inst., for the ordination of the Rev. Alexander McLean, to the pastoral care of that congregation. The attendance upon the occasion was very large, so that the handsome new church was crowded. The Rev. D Inglis, of Hamilton, preached an appropriate discourse. The Rev. Alexander McLean, of Cumminsville and Nairn, conducted the ordination services.—Mr. McLean having satisfactorily answered the usual questions, was, by prayer and the laying on of the hands of the Presbytery, solemnly set apart as pastor of the Congregation at East Puslinch—the Rev. A. McAuley delivered an impressive charge to the minister—the Rev. Samuel Young shortly addressed the people, and then introduced the Rev. Mr. McLeod, of Cape Breton, who by a happy providence was present, and who addressed the congregation in Gaelic. At the conclusion of the services, the New Pastor received a hearty welcome from his people present, and there seems every prospect that a better day is drawing upon the Congregation at East Puslinch, so long without the services of a stated minister. It is hoped that West Puslinch may be as well provided for before long.

The Presbytery then took up the consideration of a call from Wellington Square and Waterdown, in favour of the Rev. Mr. McIndoe, which was sustained, and Mr. McIndoe's willingness to close with this call having been intimated to them, the Presbytery appointed the necessary steps to be taken towards its prosecution: appointed the trials of Mr. McIndoe to be heard at Waterdown, by the Presbytery, on the 20th inst., and his ordination to be proceeded with according to the laws of the Church, on the day following.

The Presbytery again met, as by appointment, at Waterdown, on the 20th inst., heard Mr. McIndoe's trial discourses which were sustained and adjourned till the following day. On the 21st. the edict was returned as regularly served, no objections were offered, and after an impressive discourse by the Rev. Robert F. Burns, Mr. McIndoe, having answered the usual questions, was set apart by prayer, and the laying on of the hands of the Presbytery, to the pastoral care of the United Congregation at Wellington Square and Waterdown. The Rev. R. Irvine, of Hamilton, addressed the minister, and the Rev. M. Y. Stark, of Dundas, the people; afterwards, Mr. McIndoe received a hearty welcome from the congregation. The weather was unfavourable, and the state of the roads very bad, which prevented a more numerous attendance, though the congregation was respectable.

At Waterdown, a very commodious and comfortable Stone Church has been built, much to the credit of the Congregation. There is a neat Frame Church at Wellington Square, and it is proposed as soon as possible, to build a Manse at one or other of the Stations.

M. Y. STARK, Pres. Clerk.

PRESBYTERY OF TORONTO.

This Presbytery met on the 31st October and the 1st of November, and was attended by fifteen ministers and two elders. Several brethren from other Presbyteries were also present. A considerable amount of business was before the court. The following is a summary of the principal items:—

The report of committee appointed to visit Brock and Roach was given in; whereupon it was on motion agreed, that the report be received; that Dr. Burns and Mr. McTavish be appointed to dispense the Communion there on the third Sabbath of January; record the intention of the Presbytery to comply, as far as possible, with the request of the congregations, as indicated in the report; and that Dr. Burns, (Convener,) Messrs. McTavish, Gray and Laing, be a committee to inquire into the pecuniary difficulty.

Mr. Laing gave in report of Committee on Schemes of Missionary Meetings, which, with some modifications, was received and adopted. The same committee was instructed to prepare a brief statement of our Home Mission operations within the Presbytery, and also of receipts and expenditure of moneys for the present year.

A circular was read from the clerk of Hamilton Presbytery, intimating that that Presbytery had obtained satisfactory evidence of the good character and standing of the Rev. Thomas G. Hodgkins, a minister from the Presbyterian Church of the United States, Old School; and being fully satisfied with his views in wishing to connect himself with this Church, and having heard him preach, had resolved to apply to the Synod for leave to receive him as a minister of the Church.

The Presbytery agreed to approve of Mr. Hodgkins' admission, so far as his character and qualifications are known to them.

The Rev. William McKee and Rev. James Hume, ordained ministers, designated as missionaries to Canada, presented satisfactory testimonials, and were received as ordained missionaries of this Church.

Dr. Burns made a statement to the effect, that in consequence of certain proceedings, in the matter of receiving objections to two of the elders-elect in his congregation, viz:—Messrs. G. A. Pyper, and J. M. Campbell, both of his elders, viz:—Messrs. J. McMurrich and J. Shaw had given in their resignation, and therefore that now he had no session. He therefore requested the Presbytery to appoint assessors to form a session until elders may be ordained, or appoint a Presbyterial visitation of his congregation.

There were produced and read an unfinished scroll minute of session on the case; also a paper containing reasons of Messrs. McMurrich and Shaw's resignation. After some conversation it was ruled, that as the resignation of Messrs. McMurrich and Shaw had not been accepted, Mr. McMurrich, who was present, be recognised as a member of Presbytery.

Dr. Burns and Mr. McMurrich were heard on this case. On the call of the Presbytery, Dr. Burns laid upon the table the foresaid papers, which were ordered to be kept in *retentis*.

Whereupon, after deliberation, it was moved by Mr. Gray, seconded by Mr. McLachlan, and unanimously agreed to, as follows:—

The Presbytery having taken the matter into consideration, and having found that an unhappy state of feeling exists between the office-bearers of Knox's congregation, resolve to appoint a Presbyterial visitation, for the purpose of fully investigating the matters referred to in the documents submitted to this court, and do therefore appoint a meeting of Presbytery for that purpose, to be held in Knox's Church, Toronto, on the first Wednesday of December, at six o'clock, p. m., due notice of such meeting being given for two Sabbaths from the pulpit of Knox's Church—the Moderator to preach at the opening of the

meeting—the Presbytery to meet the same day at eleven o'clock, for general business.

The Whitty case was resumed. Mr. Laing gave in report of his visit, in terms of his appointment.

Mr. Findlay being asked to state his mind, indicated his conviction, that he could not expect to be comfortable in his present position, but left the matter in the hands of the Presbytery. After due deliberation, it was moved by Mr. McLachlan, seconded by Mr. Meldrum.

That the Presbytery having received the report on the Whitty case, considered fully the circumstances, and deeming it most for edification to the Church, as well as tending to the comfort and usefulness of Mr. Findlay, accept his resignation, and appoint Mr. Wightman to preach at Whitty, on Sabbath, the 4th of November, and declare the congregation vacant.—At the same time declare it strictly according to Presbyterian order, for the Presbytery in special cases to send a member to preside at congregational meetings for ecclesiastical purposes, in room of moderator of session.

Dr. Burns begged it to be noticed, that although he would not oppose the above resolution, (as to the accepting of Mr. Findlay's resignation,) still he could not concur therein.

Mr. Gray submitted a revised scheme of Presbyterial visitations, whereupon it was agreed to approve of the report generally, and resolve to act on its recommendation in the meantime, in so far as the Presbytery in each particular instance may see fit.

Mr. McKee was appointed to supply Cooke's Church, Toronto, two Sabbaths; Mr. Geikie to supply Markham two Sabbaths. Mr. Findlay was appointed to supply Brock and Reach, during the month of November; Boston and Milton the first and second Sabbaths of December, and Caledon East and Mono on the remaining Sabbaths of December.

It was agreed that Caledon West, Ern, and Nottawasaga, be supplied, partially at least, by members of Presbytery, their pulpits being supplied by students.

T. WIGHTMAN, Pres. Clerk.

HOME MISSION COMMITTEE.

The Committee met at Toronto on the 31st day of October. Present—Rev. W. Reid, Convener, Rev. T. Lowry, Rev. Dr. Burns, Rev. D. McLeod, Rev. W. Gregg, Rev. J. Scott, Rev. W. King, Rev. J. Ross, Rev. R. Irvine, Rev. D. McKuar, Ministers; and Mr. W. Begg, Elder.

The list of Preachers, on the list having been adjusted, and several communications from Presbyteries in regard to their claims having been heard, the Committee made the following distribution of Missionaries, viz:—

1. To the Presbytery of Montreal—Rev. Messrs. Grant, McMeekin, Tait, and Mr. Crawford after the month of January.

2. To the Presbytery of Brockville and Ottawa—Rev. Messrs. Melville and McKee.

3. To the Presbytery of Kingston—Rev. Mr. Hume.

4. To the Presbytery of Cobourg—The Rev. Mr. Beattie.

4. To the Presbytery of Toronto—Rev. Mr. Geikie,—Rev. P. Craigie, for three months after his arrival—Rev. P. Currie, three months after 1st February—Rev. Mr. Findlay, until 1st January, and Rev. Mr. Troup, for two months after 1st March.

6. To the Presbytery of Hamilton—Rev. Messrs. Middlemiss and Hodgkins, Rev. P. Currie, until 1st February—Rev. Mr. Craigie, for three months after 1st February, and Rev. Mr. Findlay, for two months after 1st January.

7. To the Presbytery of London—Rev. Messrs. Rennie and Gould—Rev. Mr. Troup, for four months—Rev. Mr. Crawford, for three months—

Mr. Milloy—Rev. J. Findlay, for two months after 1st March.

The Convener called the attention of the Committee to the subject of the Red River Mission. After a lengthened conversation on the subject, it was deferred until another meeting, the Convener being instructed to correspond with Rev. John Black.

MEETING OF BUILDING COMMITTEE OF KNOX'S COLLEGE.

The Building Committee met in Knox's Church, on Thursday, 1st November, on the call of the Moderator of Synod; present, the Moderator, Rev. Dr. Burns, Rev. Professor Young, Rev. R. Irvine, Rev. D. McLeod, Rev. W. Reid, Messrs. Spreull, Clark, Begg, Lutz, and Wilson, together with several other members of Synod.

The meeting having been opened with prayer, the moderator explained the circumstances which had led him to call the Committee together.—The Committee unanimously approved of what Mr. Lowry had done, and requested him to act as Convener until next meeting of Synod.—Several communications with reference to the deeding of the College property, were read.—S. Spreull brought forward the following Scheme with the view of its being discussed, and opinions elicited on the subject:—

SCHEME PROPOSED FOR THE HOLDING AND MANAGEMENT OF KNOX'S COLLEGE PROPERTY.

The Deed to be in three Trustees to hold the property of Knox's College, Toronto, for the training of young men for the ministry of the Presbyterian Church of Canada.

Subject to twenty managers lay members of the Church, five to be quorum, who shall have the entire management of the Property, Buildings, Endowment, and generally of all Funds for behoof of the Institution.

These twenty managers to be elected by members of the Church at any meeting of the Congregations, at least eight days notice of meeting be given; and lists thereof made to the Trustees between 1st January, and 1st May.

The Trustees or parties appointed by them shall scrutinize the lists—and the twenty having the greatest number of votes shall serve as managers one year from 1st June.

Cases of equality of votes to be decided by ballot. Vacancies by declining to act, deaths, or resignations, to be replaced by the parties in rotation having next highest number of votes.

All eligible for re-election, and Trustees eligible for managers;—managers may make By-Laws for their own regulation and guidance, which shall only be altered within the year by a larger number than present when made.

Managers may appoint a Treasurer and Secretary. Any Congregations not making Returns, shall not invalidate the election.

The Synod to have the entire power in any manner they choose to make all rules (Session or by Committee) for internal management and discipline, and Professors, Committee or Students, shall not be under any control of managers.

Reports to be made periodically to the Synod and the Congregations.

If thought desirable, clauses allowing change of name, amalgamation with other bodies, and in case of disruption, an equitable division, by sale, donation or otherwise.

(The number twenty might perhaps be increased—say twenty-five or thirty; a larger number than this would be cumbersome, but the quorum should be small for every day work—with the extending ease in communications by rail, &c., the fear of centralization will be done away.)

After lengthened discussion, it was moved and

seconded, that a Committee consisting of Rev. W. Reid, Rev. John Lang, and S. Spreull, Esq., be appointed to draft a deed to be submitted to next Synod—the Committee to have special regard to the distinct recognition of the principles of the Church on the one hand, and of the rights and privileges of the Congregations of the Church, on the other.

No other motion having been proposed, the foregoing motion was put to the meeting, when it was adopted—several of those present declining to vote for or against it.

The Committee authorized the College property to be held in the meantime by individuals acting for the subscribers, until the matter of the deed shall be finally settled.

THE TENTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE.

The first decade of the existence of this Society is now completed, and in its little sphere it has had its own important and eventful experience of hopes, and doubts, and fears—of encouragements and disappointments—of prosperity and adversity—of sunshine and days of darkness, yet, after all, from its ever increasing success, and present prosperous position, we have reason thankfully to acknowledge, that the Lord hath been mindful of us, and hath blessed us—“The Lord hath done great things for us, whereof we are glad.”

While your Committee have to congratulate you on the present favourable position of your Society, they cannot, however, refrain from reminding you of the duty, “to join trembling with your mirth.” A review of the names of those who, in their turn, have been connected with our Society since its commencement till now, is well fitted to awaken within us the most solemn reflections, and also to quicken us to more conscientious faithfulness, as in that catalogue we behold the names of so many “dead among the living,” of those whose energies and hopes were strong and bright as ours, but who are now gone for ever. Seeking to benefit by these painful dispensations, your Committee would also seek to direct your attention to the growing success which has followed the Society in its progress from its earliest days till now.

To pass by the period in which the labor was limited to tract distribution in the city, and comparing our own numbers and resources with the few that commenced more active labor among the French Canadians at Metis, your Committee realise the feelings of the patriarch, when recognising personal and family blessings, as coming from the bountiful hand of the God of his fathers, he exclaimed, “with my staff I crossed this Jordan, but now I am become two bands.”

As in former years, we have almost invariably had to make mention with sorrow, of the death of some of the Society's members, so have we again to record the decease of two who were connected with us but a few years ago. The first was the Rev. Samuel Kodoy, who, while a student, labored so faithfully in the Society's field at Metis, but who now rests from his labours. With the publication of our last annual report, appeared also the sad intelligence of his sudden death, having caught cold on his journey to the scene of his labors within the bounds of the Montreal Presbytery. His name stands conspicuously forward on the list of the Society's most active friends; and his private character, as well as unwearied diligence while engaged, whether in the Society's field, or in the more immediate service of Christ, as a minister of the gospel, cannot fail to give comfort to bereaved relatives and surviving friends, and encourage them over his memory to write, “blessed are the dead who

die in the Lord,” &c. The other referred to, is Mr. David McPherson of Woodstock, who, in 1852, had, from sickness, to give up his studies, and laboured under a lingering disease which cut him off in August last.

But while mourning over our dead, on the part of the living, we have more than ordinary cause for gratitude to God the Author of all our blessings. During the summer months, when dispersed abroad, and every one busied in his own sphere, whether employed as catechists, teachers or otherwise, except in one individual case, have we been preserved in peace, and restored again to each other, anew to resume the duties of another session. We rejoice also in the restoration of our respected patron, the Rev. Dr. Willis, from a lengthened and useful tour on the continent of Europe, renovated rather than exhausted by his travels, and better fitted to cope with the multiplicity of labors that devolve upon him. We would, in looking back upon all our blessings, exclaim, “Thanks be to God who daily lengtheneth us with his benefits.”

With regard to the operations of the Society, among the French Canadians during the past year, your Committee are of opinion, that though not immediately fruitful, they have been of such a nature, as that soon much increase may be expected. During that period a change has been effected, that will accomplish, we trust, by the blessing of God, greater results, and bring us nearer the position which the society has long aimed at, viz: a position which may attract the approving notice, if not the co-operation of the Church, in the same cause in which we have enlisted ourselves.

Finding the former field at Metis unfavorable in many respects, as a mission field, for such a Society as ours, and particularly on account of the distance and difficulty of access to any one wishing, or necessitated to visit it, by the advice of several friends, after long deliberation, it was resolved to select some settlement of French Canadians that are so numerous in Upper Canada. To such a field our attention was directed by a tried friend of our Society, the Rev. W. McLaren of Amherstburgh, and also the Rev. Wm. King of Buxton, who pointed us to a large and interesting field, in the Counties of Essex and Kent. The importance of such a field appears, when the fact is brought under our notice, that in these two Counties a population of from 10,000 to 12,000 souls are lying under the darkness of Romish superstition, hemmed in by a Protestant population in the high places of our Church. Among these are a few families who have turned from popery, and embraced the protestant faith, thus constituting a grand agency to be employed by us, in gaining access to the hearts and consciences of others of their brethren. To enter aright, and with better advantage upon the occupation of this field, a laborer of higher standing than those formerly employed by us, seemed most desirable. Our eyes were at once directed to the continent of Europe, where by the ready assistance and influence of the Rev. Dr. Burns, whose counsel and aid are ever cordially rendered to the Society, our case was brought before the notice of Dr. Morle D'Aubigne, through Dr. Stewart of Leghorn, whose aid we solicited in procuring for us an ordained minister to labor in our new mission field. To the Rev. Mr. Bonar also we are indebted for kind attention in forwarding these communications.

In answer we have received a most encouraging reply from Dr. Stewart. Our case is also favourably noticed by Rev. Mr. Bonar, in the last report of the Colonial and Continental Committee.

Meanwhile, to occupy the field, Mr. Vessot, formerly in the employment of the French Canadian Missionary Society, has been employed temporarily by us, and has now entered upon his labors.

From the favorable position in which we are thus placed, should a laborer be procured either

from Geneva or the Waldensian Church, your Committee are of opinion, that a new foreign correspondence may be opened through our Missionary's agency, that will be of the highest interest.

Your Committee are encouraged to entertain the highest expectations, not only from the superiority of the new field now occupied, but also from the great accession made to our Society by the appearance, at the beginning of this session, of a much larger number of Students than in any former year.

The Home department was carried on with the same spirit and success as in former years. Thirty-nine students were employed in tract distribution throughout the city; thus a great many destitute families were reached, and interesting interviews held with many of the individuals in these districts. Seven prayer meetings were held weekly, which were favourably attended; also many of the Students were employed in the work of Sabbath School teaching in several parts of the city.

As formerly, the Disciples' meeting-house was kindly placed at our disposal, in which service was maintained every afternoon, for the benefit of the Gaelic population of the city, by Students preaching to them in their own tongue the unsearchable riches of Christ. These meetings were of the most encouraging character, attended by an average of about 200.

Meetings were also regularly maintained at the Peninsula. May these efforts be crowned with success, and bring forth fruit unto God, even should it be many days hence.

The monthly meetings for business have been generally well attended during the year, which, though chiefly devoted to the transaction of the general affairs of the Society, have been also of a devotional character. At each meeting an essay was read by one of the members. The following were the subjects and essays during the past year—“A Call to the Ministry,” by Mr. Strath; “Revival of Religion—its Hindrances, and the Means for Promoting it,” by Mr. McLaren; “Life of Farel,” by Mr. McMillan; “The Field is the World,” by Mr. Forrest; “Our Responsibility as a Society, and as Students for the Holy Ministry,” by Mr. McMullen. These were of a nature not only edifying, but they aided in giving a lively tone and spirit to the meetings at which they were delivered.

Our weekly Saturday evening prayer meeting was regularly maintained, and we trust, relished by all who attended them. The recollection of these hours spent together in meditation and prayer, after the cares and toils of the week, will be the most endearing to not a few of us, after our College days are exchanged for the active labor of the field.

During the past year our correspondence with other Institutions has been maintained. Letters were exchanged by us with the Students of Edinburgh; also, we received a letter from the Students of Halifax. The practical benefit of such correspondence is becoming more and more apparent to us; as thus we acquire an interest in each other's welfare, and obtain a knowledge of each other's operations, and thereby our sympathies and spirits knit closer together by a prolonged acquaintance, though personally unknown to each other.

In the providence of God, a favorable opportunity of opening a correspondence with our brethren in India now presents itself, by the return of Dr. Duff, whose cheering assurances to represent us to his Students at the Ganges, if spared to return, afforded us peculiar delight.

Your Committee rejoice to make mention of the prosperous feature that our financial affairs present this year. The confidence now reposed in us by the Christian friends who support us, appears to be growing with our years; so that now, in many cases, we are spared the explanations which, till lately, were necessary to be made, as our operations, our plans and our ends,

seem to be generally understood. May our endeavours ever be to act worthy of such liberality.

Your Committee would in concision, earnestly urge that the Society would awake and prayerfully seek to realise its momentous position. Let us shake from us the sluggishness that retards our own progress, and that of even the most energetic and zealous in the work of evangelising the world. Let us beware of sitting down and thinking that all we have done, is all we might, or could do. Let us aim by the help of the Lord, that little of the new period of our Society's existence shall pass away till a regular correspondence be established between us and Britain, Geneva, and our noble and devoted brethren in India; that thus stretching our arms afar, we may not only refresh and warm each others' love, but by our example arouse to Christian emulation in the same noble cause, other institutions having like views with ourselves, that they also may with us "arise to the help of the Lord, to the help of the Lord against the mighty."

Let us as individuals, and as a Society, regard ourselves as if the progress of the Messiah's kingdom depended upon our individual exertions. Let us shrink at no opposition—let us brave every obstacle that may seem to hinder the cause for which we strive. And encouraged and animated by the signs of the times, may we strive with diligence for the promised victory. And though in the confusion and shaking and tottering of the powers and princes of the earth we may not discern the immediate approach of the Captain of our Salvation, may we hear at least in them the distant rumbling of his chariot wheels coming to assert the right that is his and his alone.

Let us join our efforts and our prayers with the faithful who are looking for his coming, and are giving Jehovah no rest till he arise and make Jerusalem a praise in the whole earth.

Your Committee now resign into your hands the trust you committed to them, praying for light and guidance and direction for those that may succeed them in office. May the dews of divine grace descend upon us "like rain upon the mown grass, as showers that water the earth. And blessed be his glorious name for ever, and let the whole earth be filled with his glory."

Amen and amen.

G. CUTHBERTSON, Secretary.

KNOX'S COLLEGE,
15th Nov., 1855.

SKETCHES OF KNOX'S COLLEGE.

TO HELP THE MEMBERSHIP OF THE CHURCH TO AN IDEA OF IT.

REVEREND AND DEAR SIR:

In your last issue of the *Record* we read, with pleasure, that you had witnessed, during several recent tours in the country, evidences of a "warm feeling of interest in our College." Doubtless that feeling is becoming more and more general, and is growing in intensity. The Church is waking up to the fact, that Knox's College is not a mere supplement to the Colleges at Home, for supplying us with ministers, or a mere apology for a College, to supply us with a half-educated class of ministers, who may be tolerated only in "the present distress" of the Church; but that it is a permanent Institution to which we must continually and mainly, if not altogether look, as God's appointed means for the future supply of gospel teachers; and that it is capable of sending forth men whose literary and theological attainments will bear a fair general comparison with those of any other ministry within the British Empire. This may appear to some minds an over-statement, but, it is merely a true statement of the general and growing conviction of the more intelligent portion of the

Church in reference to Knox's College. We would wish truth, simple truth, even in the Church's opinion of the College. But we are convinced that the Church is yet far from knowing its excellency and high importance, and consequently, far from feeling that interest and rendering that cordial support which such an Institution justly merits. The demands of the Church for missionaries and pastors are now far beyond what we can supply. It is grievous to think of the many congregations left, especially during the long winter months, without any to break to them the bread of life. These wants are growing greater every year, and are likely to do so during some years to come. We have cried to men in Scotland, and to men in Ireland, and to men in England, "come over and help us—why so many standing all the day idle there, when in this part of the Lord's vineyard your labours are so much needed and longed for!" A few have come. We are thankful even for that. We welcome them heartily as Christ's ministers. But what are these few in such a land as this?—What would be our necessities were it not for Knox's College? I therefore write now, to familiarise the minds of your readers with our College, by giving them glimpses of its past history, taking them into its classes, shewing them its students, its Professors, and what they do there; in short, I would fain have your readers to form some distant notion of that dreamy, mysterious, far-away something called Knox's College, being convinced, that if they knew more about it, their interest in it would be increased, and their support of it would be more liberal.

Impressed with these convictions, we went to witness the opening of the College in its new situation; and, in travelling thither, the former scenes of that Institution came naturally to remembrance—some of these scenes pleasant—some painful—but all instructive. We remember well its first commencement, about ten years ago. What a contrast to all our ideas of a College! In the fatherland we had seen a venerable pile of buildings, with spacious, paved courts, and large sombre halls, and old weather-worn, frowning towers and turrets; and antique staircases, and old-fashioned windows dim with age, and gowned professors who lectured from rusted to hundreds of gowned students; and where all seemed to breathe an atmosphere of quiet, classical, scholastic antiquity. That was a College. Was there anything like this in our little Toronto essay, ten years ago? We met in Richmond Street, in a small upper-room—a secluded place, a quiet place, but anything but classical. Yet, to our mind, that has a peculiar interest and importance now, just as the house of Luther, or of Knox, or of Shakspeare, or of Milton, originally not worthy of notice, is peculiarly so now, from association. Here, then, the whole College met. McKinnon, Wallace, McColl, Gray, (all from Queen's College, Kingston,) and Black, and three other students, constituted the first and only classes. Here the Rev. Professor King delivered his prelections in Theology, and taught Hebrew. He only came to set our College a-going, and having accomplished that, left at the end of the session. His clear expositions of doctr., his correct simplicity of language, and his quiet kindness of heart will ever live in the affectionate remembrance of his Upper Canada students. And here Professor Esson first lectured, and taught, and drilled in mental philosophy, and Latin, and Greek. Good man, he has gone to his reward. Honor to his memory! How he labored, night and day, for our good. His mind an ample repository of classic lore, and metaphysics, and history, and poetry; but a mind fired with all the enthusiasm of high genius, patriotism, philanthropy, and of every noble Christian virtue.

Then other students came, and we followed the fortunes of Knox's College to Professor Esson's house. Here the Rev. Mr. Gale first became connected with the College, and, in ab-

sence of the Professors, attended for a while to the junior students, during a summer session. A scholar—a gentleman—a sincere Christian, and withal a sagacious, practical, painstaking, pastor and teacher, he also has gone to his reward.

With our College it was still the day of small things, and moving from one place to another, like Israel in the wilderness, we rested for a season in the house of Professor Rintoul, who taught us Hebrew. A lover of the language of Moses and the prophets—a true antiquarian—he concealed under a grave exterior, a large, warm, honest heart, and an earnest, prudent mind, which glowed with a steady, holy zeal in the cause of Christ. He died in harness. His body rests in a dark place in Lower Canada—his soul in glory.

Time rolled on, and great was our joy when we landed once more in Toronto, and found Knox's College in the more ample buildings in Front Street, the students greatly increased in number, and boarding under the College roof, and Toronto Academy behind it, with a crowd of pupils! It seemed as though the day of small things were past. It did somewhat resemble a College now. Dr. Burns arrived, and gave the Institution a greater prominence and *clat* than it had hitherto possessed; and, better still, he brought it a Library—an invaluable Library of about two thousand volumes—a boon to the College and the Church, with which his name, we trust, will be ever gratefully associated.—Many a happy hour have we spent in his Church History class, and we would give much to enjoy such historical privileges again. And then commenced the reign of Dr. Willis, whose mastery tuition in high Christian theology, is attested by so many living witnesses of his own training, already in our pulpits. Nor shall we forget Professor Lyall, (now in Nova Scotia,) who, by his keen metaphysical mind, and refined poetic taste, and especially by the genius and elegance of his prelections contributed so much to cultivate the judgment, and refine and elevate the sentiments of the students. Scenes under the eye of these Professors, as they taught, session after session, in the College in Front Street, will never be forgotten. Nor scenes there of another kind—the Saturday evening meetings of the students for Christian fellowship and prayer, and mutual instruction; the monthly meetings of the Students' Missionary Society, in the Divinity Hall, to report on the progress of Missions at home and abroad, the progress of their own missionary to the French Romanists, their own progress in distributing tracts and conducting prayer-meetings in the city, and to hear an essay from one of themselves on some kindred theme; the Debating Society; the Dining hall, where about fifty sat down to table; the short chat after dinner; the musical recreations, conducted by Robert Scott; the brisk morning and evening walks to brace up the system, for new mental toils; the long, silent evening studies, protracted sometimes to midnight and to "early morn;" the morning and evening devotions of the whole College; the reading of essays and trial discourses before the assembled Professors and students in the Hall, the criticisms of the Professors and fellow students; the exciting, tearing, wearing examinations,—scenes all vivid still—among some of which we still love to linger in our pensive recollections of life in Knox's College. Why pause? There were faces there in those days that we shall see no more in the present life.—Professors Esson, Rintoul, Gale—"they rest from their labours—their works do follow them." And fellow-students have gone, whose names, in a few years, will be unknown in College, save in the College books. James Muir, the picture of health; Robert Scott, the intellectual giant, who strode with ease a wider course of study than that which other men run with mighty effort and in longer time. Scott, penetrating deep into those mysterious caverns

of speculation which lie at the foundation of truth, battled there in earnest conflict with such hideous phantoms of doubt, as only philosophic vision can realize, untroubled, beheaded, and wasted in strength, he came forth a wiser and humbler man than ever, to enjoy the cheering rays of the Sun of righteousness, and setting, as usual, his griefs and joys to the music of his own kind heart, he left our dark sphere unexpectedly for a happier and brighter state, we trust, above. Nicol Nicolson, the unobtrusive, the pious, the unassuming, the prudent.—Samuel Keady, the untrusting friend of Lower Canadian Romanists;—and George Wardrop, "the earnest student," and others probably, whom we cannot name—all gone! Goro we trust to that higher College, where the soul, before entering, is prepared by grace to receive a nobler degree of science and of honor, and to join with angelic students in "looking into" and mastering themes of which we have but faint glimpses here, and where sitting at the throne of the Great Teacher, the soul enjoys from him a progress in truth, and a joyous existence exempt from error, during a curriculum that shall never end.

But with these reminiscences and meditations, we arrive at the new College, on Yonge Street, Elmsley House, formerly occupied by Lord Elgin, the Governor of Canada, the representative of Royalty. That sounds grandly. But it must be something substantially grand that is to cost us £250, and which, wise men in Toronto say, we have got "a good bargain." Let us look at its locality and exterior. Situated a little north of the Avenue leading to the University, it is very convenient for our students attending that public institution, which they generally do. The site is nearly an acre, including what the house stands on. The grounds around it are just being laid out into lots and streets. Much of the surface is consequently rough, raw, and ragged, and very muddy in rainy weather. We approach the building. There is nothing strikingly grand, or lofty, or imposing, or royal about it.—It looks like a Canadian gentlemen's residence, of the first-rate order; two stories high; rough-cast brick, with a substantial corridor or veranda around the main building. We write from memory, and are therefore subject to correction.—Which way it faces we cannot well say. Indeed it seems two-faced or three-faced; and one is puzzled at first sight to know where to enter, as the doors seem all to be windows, and the windows all doors. You get a glimpse of some out-buildings or additions on the west side; but still you wonder how that can accommodate Knox's College with its fifty or sixty students. Where will be the lecture rooms, the library, the museum, the bed-rooms for students, and all the paraphernalia of a large boarding establishment. But we enter by the east side, where we see an open door, and books, and well known faces, and hear kind words, and shake hands with hearts in them. It is the Library we have entered, where stand, for the present, the old, identical, Professorial chair, and desk of Knox's College. It is a fine, large, light room, richly papered, having a fire place with marble mantel-piece; such also may be said of the adjoining room into which it opens by folding doors. But we wish to explore the penetralia, and solve the problem of domestic accommodation. Here we meet the smiling face of the friendly Bishop of Cobourg, who kindly offers to be our guide. We enter a handsome parlor facing the south, occupied by Mr. Smith the Tutor, who also superintends the boarding department. Hence we enter a passage where we are shewn room after room, until we exclaim, "well, well!" We turn corners, go down steps and up steps—into passages and out of passages—up stairs and down stairs, and into the most crooked, intricate, mysterious places we have seen on this side of the Atlantic, and rooms, rooms in them all. We are amazed.—What a strange, romantic place is Elmsley House! What a number of retainers the Gov-

ernor must have had. Nothing could be more classic. It is just what was needed. A College of recusers might burrow and luxuriate here in the delights of cloistered quietude. The very bees could not achieve a more beautiful variety in the structure of a honey-comb, should they throw aside entirely their mathematical principles. It is a perfect treat to any one who loves expressive variety, and has a corresponding dislike to dull, unmeaning uniformity and death in architecture. Well done Knox's College! your prosperity has not culminated in the year 1855, but this is the greatest era yet in your "local habitations."

But we hasten to the opening lecture. The company are assembled in the Library and Lecture Room, where we first entered. Dr. Willis has not yet arrived from Europe, so Professor Young is to give the opening address. He is there already in gown and bands, in the chair—his reading desk before him. At his left hand the Rev. Mr. Lowry, Moderator of the Synod—a number of clergymen from different parts of the country—a great band of earnest looking students, (including some of the United Presbyterian Church,) and a considerable sprinkling of respectable town-people make up the audience. Some of the latter class are perhaps better acquainted with physics than metaphysics, but they have come on purpose to hear something metaphysical, and they will not be disappointed. The Moderator conducts the opening exercises of praise, prayer, and reading of the scriptures. Professor Young announces his subject—Memory. He is to give a specimen of his usual lectures. The lecture proceeds, on the basis of Sir William Hamilton's Philosophy. Deeper, deeper. "The plot thickens." You see old definitions to be evidently absurd, and therefore old landmarks to be out of place. Philosophers Reid, Brown, and Stewart, have manifestly been floundering in awkward and unreasonable places in search of truth. Now you see things in your own memory you never saw before, and wonder at your previous stupidity and want of observation. Now you say inwardly, "that's a fact." Then you become bewildered, and wonder what is going to result from all this reasoning. Then you see the meaning of it, and exclaim inwardly, "that's grand!—nothing like metaphysics for bracing up the reasoning powers and clearing knotty points. It must be good for ministers."

While listening to such a lecture, it is amusing to witness the diverse aspects of the audience. Some listen for a while, but comprehending nothing, or caring nothing about the subject, become listless, and indicate by their looks that they reckon the matter rather dry. Others are seen sitting with their heads a little to one side, contracting the pupil of the eye, and evidently engaged in seeing, but with an effort, the fine, very fine, yet important distinctions. The distinction between "the ego" and "the non ego" they give up. They say, "that's Greek." But they think they see a difference between remembering a thing which they have actually seen, and remembering a thing which they only dreamed of seeing. Others present sit with calm, intelligent visage, and drink all in with ease, and can follow the lecturer as intelligently, and see his distinctions, and premises, and conclusions, as clearly and easily as a farmer can tell his fences, or an apothecary his drugs, or our Reverend guide follow the labyrinthine mazes of Elmsley House. The lecture finished, Dr. Burns concludes the exercises with prayer—prayer for the Church and for the College—prayer to which every sanctified heart present responded, "Amen and Amen."

The College is opened, but ere we leave, we inquire of a native Canadian, "where is the Museum?" He replies, "it is barreled up." Barreled up! Why that sounds fairly like a business transaction. It comes over our sensibilities like the harsh utilitarianism of the pork and flour trade. Barreled up! Let us rather hope that it

is nicely, softly, safely packed up and carefully preserved until suitable arrangements are made for its display. Knox's College has a Museum, small though it be, and though some men would not give sixpence for the whole collection for their own use, other men would not give two or three articles of that collection for many sixpences, for such things are not to be valued by pence or pounds. And, Elmsley House has room for a Museum, and a Museum must be there. It is as much educational as any thing else. Apart from the Professor's Lectures, there is nothing artistic or æsthetic about the Institution, and our students, and ministers, and people need vastly more of this element than they possess. It is possible to run into extremes in this matter—either the extreme of coarseness, or the extreme of a finical refinement. But there is a beautiful medium which true religion sanctions, and ever tends to. Look above or around on the works of our Heavenly Father! Is it not his design that we should appreciate, and cultivate, and admire, in the material as well as in the moral world "whatsoever is pure and lovely?" The starry sky is a Museum of beauty, and sublimity, and antiquity, in which Job, and Abraham, and David, and almost all the Saints have gazed and mused with deep emotions of admiration. The sun-lit sky with its morning and evening tints, and rainbows, and clouds, and the great orb of light itself make daily appeals to our sense of the sublime and the beautiful. The earth itself is a Museum of God's providing, where he is training us morally by "external objects," as well as by other means. Why that delicate beauty in the flowers, excelling all the glory of Solomon? Why the graceful plumage of the birds? Why should the snow-flakes fall in starry forms? and the earth yield sparkling gems? Things are intentionally enhanced in beauty by the very contrasts around them. The sky might ever wear a leaden hue, the flowers, and leaves, and plumage be all destitute of grace, the snow-flakes be mere drops, and the gems mere pebbles. But the Lord of glory has willed it otherwise. He teaches us by such things to rise above mere, low, earthly utility, and to contemplate in the woods something more than timber, and in the sky something more than weather, and in the streams something more than water power and navigation, and in the fields and meadows, and flocks, and herds something more than soil, and marketable produce, and beef and mutton. Pity the poor, grovelling soul who cannot rise above this low, earthly utilitarianism! Surely he cannot be religious! Why, the Bible is full of the forms of beauty and sublimity; and the Christian, viewing by faith and hope his eternal home—the New Jerusalem—has placed before him "the perfection of beauty"—the concentration of all that is glorious and lovely. How could a Utilitarian appreciate such a home? If the want or absence of a thing may be said to operate, then is it the want of cherishing this æsthetic sentiment that renders some public teachers of religion so disagreeably dry, and doctrinally abstract, and uninteresting in their sermons. It is this want that leads others to the most outrageous metaphors, and boorish elocution and pronunciation. It is this want that gives some of our churches and schoolrooms, in the country, "the Canadian Order of Architecture," whose dismal, uncomfortable, ungraceful, and, therefore, unchristian features, we will not now describe. And, it is this want which renders many homes, homes of doubtful piety, if the old aphorism be true, that, "cleanliness is next to godliness. Barrel up a Museum! Never! It is a Book from which every student may be taught, if necessary, the A. B. C. of taste—a book that may well awaken sentiments in connexion with nature, and art, and biography, and antiquity, that will tell instrumentally, in the ministrations of the sanctuary, for the glory of God and the salvation of souls. See the exhibitions of divine truth by Dr.

Hamilton, of London, by McCheyne, by the Prophets, by the Apostles, and by the Great Teacher of teachers Jesus himself; see how nature, and art, and biography, and antiquity are not merely recognized, and admired, but pressed into the service of divine truth, the very service for which God designed them.

Forgive this long digression. May God encompass Knox's College with his favour as with a shield. May its deed be a deed of mutual confidence, and respect, and love between the ministers and the people. And since the church is now to be called upon to meet the new wants of this new era, in the history of this best of institutions, may they realize their obligations to that God who has crowned our country with prosperity and preserved it in peace—their obligations to Christ and the Church whose ministers are being trained there—and their obligations to a perishing world to which these ministers are to be sent forth as heralds of salvation.

BALTIMORE, C.W., Nov. 14, 1855.

McK.

GALT AS IT WAS AND IS, WITH A PEEP AT AYR.

"Here oft I ruminate—

With other views of men and things, than once,
And others of a life to come."

If Galt be not a poetic name, certainly the poetic and romantic element entered largely into the composition of him from whom it is said to have derived its designation. The first Presbyterian minister who settled in it, was the Rev. William Stewart. His father resided for a long time in the picturesque village of St. Fillans, beside Loch Earn, whither tourists were wont to repair annually, many of them with sprigs of heath in their bonnets, to witness the celebration of the Highland games. His maternal grandfather was old deacon Reid, as he was called, who figured considerably in the oral annals of the parish. Some two dozen years ago, Mr. Stewart presided over the Galt Presbyterians, and having expounded the testimony, and led the devotions of twenty or so, at that early day reckoned a considerable audience, he would hurry homeward with his pocket Bible. The place in his time was under the twofold scourge of poverty and the cholera. He opened St. Andrew's Church, we think, in connection with the 122nd Psalm, "I was glad when they said unto me, let us go into the house of the Lord." Shortly thereafter he accepted a call to Dornara, in the West Indies. The stipend was large, but the climate apt to prove deadly to Europeans. After arriving, he visited the grave of the Rev. Donald Stewart, who had been his predecessor, as well as from the same county with himself. He was desirous that when he might "put off his tabernacle," it should be buried beside the remains of his former companion and friend. Their race was brief, and a common tomb contains all that was mortal of both. Mr. W. Stewart was not reckoned a popular preacher, but he had that about him which led to high esteem notwithstanding, and his memory is fragrant among the older settlers of Dumfries to this day. He was succeeded by the Rev. John Bayne, now Doctor Bayne, under whose able ministrations the congregation has increased exceedingly. There is a Sabbath school, conducted by male and female teachers; a Ladies' Association; 600 communicants, besides many adherents. A tasteful manse has recently been purchased, near the Dundas Road, at some £500. We have been always sorry, however, that the church had not been, better located, as well as more tastefully erected. Though it contains a great number of people, room is scarce in it already.

The ordinance of the Supper was dispensed on the last Sabbath of October. An eloquent discourse was delivered on the day of humiliation, by the Rev. Mr. Irvine of Hamilton;—text, 1st

Samuel, v. 3—"And they took Dagon and set him in his place again." The Rev. Mr. McRuar, of Ayr, presided on Sabbath, assisted by us, and gave an excellent sermon, from the petition of King Hezekiah—"O Lord, I am oppressed, undertake for me." The congregational singing reminds one much of the music in some of the congregations in Scotland, the volume of sound is so loud, true, and strong.

On Monday, the 29th of October, a special meeting of the Presbytery of Hamilton was held in Galt. Present—Rev. Messrs. McRuar, and Gillespie, and James Cowan, Esq., elder. Being present, we were invited to sit and assist in their deliberations. Two students in Theology were examined and approved of, and trial discourses from Mr. Alexander McLean were heard and sustained, with a view to induction to East Pussinch. Dr. Bayne is expected, if he can, to send a minister to West Pussinch—salary, £150 per annum.

By the time we left, the Galt congregation had contributed £100 towards the purchase of Elmsley Villa in Toronto, for College Buildings.—Indeed this congregation is not only strong, but liberal in the support of a settled ministry, and in upholding the schemes of our Church.

In standing on the summit of a hill, on the east of Harris street, and looking westward, the scene was truly beautiful; the woodland, with its varied autumnal hues stretching from south to north, hill and dale, villa spire and cottage under the eye, with the Grand River careering through the centre of the village. Here is a fit subject for the pencil of the artist. There are in Galt two Presbyterian and two Methodist Churches, and Trinity Church, belonging to the Church of England. A beautiful School-house has been erected beside this last named building, through the spirited enterprise and liberality of A. Shade, Esq. We visited some of the burial grounds. Truly have such places been called "the cities of silence." Here we notice not the din of war, nor "the tumult of the people." "Here the rank grass waves o'er the cheerless ground," and here the sleepers wait in deep repose, till the last morning dawn on the tenants of the tomb.

The village of Ayr is increasing rapidly. We were sorry to notice that a Romish chapel has been erected there, but there has been no service in it for some time back. When we first saw this locality, there was only Dr. McGeorge's and a very few other houses. The frame was up for the Free Church but not finished. Now there is a goodly array of public and private buildings, and the new brick school-house is quite a model building in some respects. Mr. McRuar's congregation is enlarging, and they have lately erected a gallery in their church.

W. G.

TUCKERSMITH, 1855.

JAMES HARVEY, ESQ., OF PAISLEY.

Toronto, Nov. 20, 1855.

DEAR MR. EDITOR,—

I request insertion of the following notice of my esteemed friend, Mr. Harvey, my personal acquaintance with whom extends now over a period of more than forty years. Mr. H. belonged to an old and respectable family of landed proprietors in the Barony of Glasgow, and connected with the Antiburgher branch of the Secession Church, from a period nearly coeval with its commencement. From the time of his residence in Paisley, however, our departed friend became a sitter, and afterwards a communicant in St. George's (Established) Church, then under my pastoral charge. At the time of the disruption, although not yet an office-bearer, he stood firm to his well-established principles, and soon showed himself to be one of our most liberal benefactors. Indeed his name may fairly be enrolled in the same list of worthies with those of the late James Ewing of Strathleven,

and William McEo of Langhousie. When I left Paisley in 1845, he stood prominent in the ranks of office-bearers, twenty-four in number, into whose hands the spiritual concerns, and the temporalities of Free St. George's were at that time committed; and since that he has risen in the esteem of all that knew him as a man of sterling principle and unostentatious liberality. For many years he was President of "the Infirmary and Dispensary," one of the local Institutions, which shares in his judicious benefactions. With men of all shades of opinion, political and religious, Mr. Harvey held free and kindly intercourse. He was well known and esteemed in the City of Glasgow, and throughout a wide and respectable circle in the West of Scotland; and whatever might be the sentiments of those who knew him on other matters, there was one thing in which they all harmonised, and that is, that a more upright, straightforward, kind-hearted, and really worthy man than James Harvey, is rarely to be met with in the intercourse of life.

The extract I send you is from the *Paisley Herald* of Oct. 27th. I do not know the authorship of the article, but its accuracy I cordially attest.

Mr. Editor, faithfully yours,

ROBT. BURNS.

DEATH OF JAMES HARVEY, ESQ., PAISLEY.

In our obituary of this day it is our melancholy duty to record the death of this well known and highly esteemed Christian philanthropist. The sad event took place on Friday evening last, at his summer residence in Weynyss Bay, and was caused by the effects of a bilious fever, with which he was seized about five weeks ago. Until within the last fortnight, sanguine hopes were entertained of his recovery; but, as his constitution had been much shattered by a similar attack last winter, he gradually sunk under the stroke, and at length fell asleep in Jesus. It was truly refreshing to witness his exemplary patience under all his trials, his firm trust in the Saviour of sinners, his settled peace, and his joyful hope of immortality. Although his mind, under the influence of the malady, sometimes wandered in speaking of other subjects, yet it never seemed to waver on the subject of religion; and the saving truths of the gospel, when set before him, had always power to compose his spirit, and to call forth expressions of humble confidence, fervent gratitude, and assured hope. He died as he lived, in peace with God, through the blood of his Son, and in peace with all men. In him the town of Paisley has lost a generous benefactor, and an eminent pattern of genuine benevolence and of good works. He took the lead in every charitable and Christian enterprise; and the influence of his example in promoting peace and goodwill, and in stimulating to deeds of liberality cannot easily be estimated. To every good object, both his heart and hand were ever open; while his unaffected simplicity and unobtrusive modesty, enhanced the value of his gifts. Though well known for the generosity of his character, yet from his dislike of ostentation, the full extent of his princely donations will not be known until "the day shall declare it." In him the poor and needy have lost a warm-hearted and sympathizing friend. Many are the families who have been cheered amid their privations by his seasonable gifts, and who will rise up and call him blessed. Few have enjoyed more than he the luxury of doing good. In him also the Free Church has lost a devoted adherent, and a faithful office-bearer. While eminently free from a sectarian spirit, and a lover of all good men, yet in all that concerned the prosperity and efficiency of the Free Church he took a special, active, and growing interest; and he felt it a pleasure and a privilege to assist weak congregations in their efforts to liquidate debt on their churches and manse. As a specimen of his large-heartedness, it may now be mentioned, though he would not allow it to be mentioned in his lifetime, that last

winter be set apart the sum of £500 to be distributed among thirty-two of our venerable Disruption ministers who receive no supplement. He felt deeply that the Church had not fully discharged her duty to those who had made the greatest sacrifices at the shrine of principle; and he requested the friend through whom his bounty was conveyed to intimate that he regarded it not as a donation, but as a debt which was due to those who had borne the burthen and heat of the day. He had much in common with the late Mr MacFie of Langhouse, in whose neighbourhood he resided during the summer months, and whose society he greatly enjoyed, and whose example he deeply admired. Often they took sweet council together, provoking each other to love and to good works; and many were the benevolent projects which they devised and carried into effect, to promote the best and noblest ends. His loss to the congregation of Free St. George's, of which he was long an office-bearer, can scarcely be computed, and it is difficult as yet to realise it. May the mantle of his charity descend upon others; and, though dead, may he yet speak to those who are left behind, saying, "It is more blessed to give than to receive." May He with whom is the residue of the Spirit, and who turns the hearts of men as the rivers of water, fill up the many vacant places in the Church with devout and liberal men, to maintain a faithful testimony for the truth, and to carry on the work of the Lord with zeal and diligence and success!

The following is the list of Mr Harvey's legacies, independent of those to his relations, so far as we have learned:—

To the Aged and Infirm Ministers' Fund of the Free Church.....	£10,000
To each of the Disruption Ministers who have no supplement, £10, say probably	4000
To Glasgow Free Church College.....	500
Edinburgh do do	500
Aberdeen do do	300
Foreign Missions, Colonial Missions, and other Schemes of the Free Church	5000
LOCAL.	
Free St. George's, Paisley, to supplement minister's stipend.....	1000
For Bursary or Bursaries for students belonging to Free St. George's.	1000
Manse.....	500
School or other educational purposes.	500
Local Mission	500
Poor of Free St. George's	500
Paisley Infirmary, in addition to a house in Burr Row	500
Female Benevolent Society.....	100
Ragged School.....	500

These legacies to be all free of legacy duty.....£25,400

HENRIANA.

The murder of a subject is a wrong to his prince, a loss to him, and subversion of the peace of his kingdom.

Magistrates are the divinely constituted avengers of the blood of those, of whom they have the charge.

We ought to take pleasure in the prosperity of our friends, and be thankful to God for their comforts, as well as for our own.

The greatest comfort we can take in our children is, in giving them up to God, and thus recognising their covenant relation to Him.

The baptism of our children should cause us more joy than their birth.

The sentiments of our people are not to be slighted, but taken notice of.

God has ways for operating upon children in their infancy, for which we cannot account.

God never made a soul but he knows how to sanctify it.

Office of Ecclesiastical and Missionary Record, &c.

In consequence of the transference of Knox's College to Elmsley House, the Office of the Record and of the Schemes of the Church, has been removed, for the present, to the Court House, Adelaide Street, East wing, up stairs.

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, DECEMBER, 1855.

KNOX'S COLLEGE.

In another column will be found a very graphic account of the New College Buildings, and of the opening of the Session on the first of the last month. We think it unnecessary to add anything to the observations of our esteemed correspondent. We have many things which may well call forth our gratitude in connexion with the College, and not the least of these is the fact that we have such a goodly number of young men attending the classes of our Professors. We are thankful for the large accession to the ranks of our Students which this session has brought. There are now connected with the College fifty-seven or fifty-eight Students, and there may be two more, who have in the meantime been prevented by circumstances from coming up at the beginning of the session. We shall in another number give the several class-lists, with a brief account of the various studies to which their attention is called. In the meantime it becomes us to give to this important Institution, which lies at the very foundation of our progress as a Church, a large place in our hearts and in our prayers, pleading with God that he would pour out His spirit largely on Teachers and Students, and that He would make it more and more a blessing to our Church and to the Province.

SHALL THE LIQUOR TRAFFIC STILL BE TOLERATED?

This is a question which we trust will engage the serious consideration of the community generally, and especially of the christian portion of it, and it is one to which we trust a decided and firm answer will be given. It cannot be doubted that the liquor traffic lies at the foundation of intemperance, which prevails to such a lamentable extent throughout society. Drunkenness is not like some sudden, resistless disease, which seizes at once on its victim, and drags that victim down by one fell blow to an untimely grave. It at-

tains its strength slowly and gradually. It acquires, from day to day, a growing influence over the individual, who has given himself up to its indulgence. The liquor seller contributes to the formation of this influence. Every glass which he sells to the young man, or to the father or mother of a family, is helping to establish the habit, and to bind them in chains which they will afterwards find to be stronger than chains of iron. The liquor traffic must then be viewed as essentially connected with the formation of intemperate habits. Indeed, so intimate is this connection, that there is scarcely a tavern or shop where strong drink is sold, which is not the centre of a constantly widening circle of inebriates. The multiplication of taverns and liquor shops, then, unquestionably contributes directly to the increase of drunkenness and all the miseries which flow from intemperance. It is perfectly vain to plead, as we have heard some plead, that the supply will just be regulated by the demand. Although this may be true in regard to the ordinary necessities of life, the principle will not apply at all to the matter in question. In regard to the use of intoxicating drinks, the demand is first called forth by the supply. Were the intoxicating glass never used, no craving for strong drink would exist, and just as the supply is increased—in other words—just as taverns and places for the sale of intoxicating drinks are multiplied, will the demand grow, and drunkenness, with all its curses, spread throughout the community. Sometimes we hear a great deal about "oppression" and "hardship" and "injustice," with reference to those attempts which are made to put down the traffic by legislative interference, but this outcry is perfectly unreasonable. Those engaged in the manufacture and sale of intoxicating drinks are living on the social degradation of the community, and thrive just in proportion as drinking prevails, while the great mass of the community have to pay the cost, in the shape of poor-rates, prison-rates, police-taxes, and all the other expenses occasioned by the existence of vice and crime. Can it be regarded, then, as unreasonable, if the community should seek to have the evil checked at the fountain-head, and should take measures to prevent by law, the indiscriminate sale of intoxicating drinks? We certainly think it high time that an effectual remedy should be applied, which, in our opinion, can only be done by the legislative prohibition of the traffic.

We rejoice to see the efforts which are being made in Great Britain, to check the sale of intoxicating drinks. In Scotland, as our readers are aware, very considerable progress has been made in this direction. The sale of intoxicating drinks has been stopped on the Sabbath, and the hours shortened during which tavern-keepers can sell spirits. Wherever the law has been fairly carried out, the results have been most beneficial. A conference of the Scottish Temperance League was lately held, at which delegates were present from about forty of the principal cities, towns, and villages of Scotland.

A printed pamphlet was laid before the Conference, containing the testimony and statistics

which had been obtained by the League in regard to the working of the law. The testimony brought forward, embraced the evidence of about 67 Magistrates, 22 Superintendents of Police, 11 Governors of Prisons, 123 Clergymen, 73 City Missionaries, 538 Sabbath-school Teachers, 114 Manufacturers and Merchants, and upwards of 11,000 Working Men, &c. The following is a summary of this evidence:—

1. That, coincident with the operation of the Public House Act, there has been, as compared with the period immediately preceding, a sensible diminution in those crimes which are directly traceable to the use of strong drinks, as well as in the number of cases of parties taken to the police office in a state of helpless intoxication. 2. That diminution in crime and police cases of helpless intoxication has proceeded, in very regular proportion, according to the stringency with which the Act has been enforced.— 3. That this diminution in the number of police cases and prison commitments, however gratifying, is not the only or the main good traceable to the Act. On the contrary, that the classes quite removed from crime (so-called) have been, proportionally, much more benefitted than the lower criminal grades; since, with the former, evasion is at once difficult and disreputable, whilst, with the latter, it is not only comparatively easy, but it is also a point of honour to cheat the police. 4. That there is not the slightest ground for the assertion that, under the Act, and as a consequence of it, private drinking during the forbidden hours in unlicensed houses has been increased. That the relative proportions of public and private drinking have been very much changed does not admit of doubt;—but that the latter has been increased has not appeared. That it prevailed formerly to a lamentable extent, is proved by the startling figures of the Edinburgh and Leith Sabbath Statistics; and the evidence now before the Conference justifies the assertion that private drinking is now only more marked, because public sale, and therefore public drinking has been rendered during these hours illegal and difficult. 5. That so great and so clearly marked have been the good results of the operation of the Act, that the whole community (if we except a portion of the spirit trade, the opponents of the Sabbath, and a few other agitators) are prepared to express and do express their approval of it, and only lament that its provisions are not more stringent, or that there is no party held bound to see its impartial and thorough enforcement. A very satisfactory evidence of this is found in the fact that, amongst all the testimonies and statistics received, whatever may be the diversity of view as to the temperance question, or even the details of this Act, there is not one which can fairly be deemed unfavourable to it as a means of social improvement.

The following is the testimony borne by various individuals connected with the City of Glasgow:—

James Smart, Esq., Superintendent of Police, says, that "since the Act came into force, shutting the shops on Sunday, cases of drunkenness on our streets upon that day are very rare, and it is gratifying to state, that, although we have now few cases on Sunday, this has not been followed by an increase on the other days of the week. During the first seven months of the working of the Act, there was a decrease of drinking cases of upwards of 3000, and this decrease still continues; and crime has also decreased. But although the number of drunken cases had not decreased, the Act would have been of the highest importance for regulating the spirit trade of the city. Formerly, during the Fair week and New-Year week, every publican who chose, could keep open the whole week, from Monday morn-

ing to Saturday night. The result was, that our streets presented scenes of riot and disorder.— Our public Green, during the Fair week, was a disgrace to any city; and any person whose house was in the neighbourhood might think himself fortunate if he was not awakened two or three times every night with fighting, calls for 'police,' and of 'murder.' I am of opinion, also, that the keeping of public-houses shut to seven o'clock in the morning, and closing at eleven at night, has been of great advantage. Formerly a wedding, a raffle, supper, or dance, was made an excuse for keeping open all night, and disturbing the residents in a whole street."— Mr. Smart adds, concerning unlicensed dealers, "Before the passing of the present Act, these houses were numerous in Glasgow; but the previous Act was defective, and although many were convicted, yet they seldom or never paid the fines. Many of the parties brought up under the new Act have been carrying on business for years. In about two years there has been a diminution of the license certificates granted, to the number of nearly two hundred." The Rev. George Blitho writes—"that the Act in question has done good both in checking intemperance and Sabbath desecration, there can be no doubt; and, if it were repealed, my conviction is that society would be plunged into a worse state than it was prior to its enactment." So many as forty-five agents of City Missions state that they have "been eagerly alive to the working of the measure in our various districts, and we hesitate not to affirm that it has been eminently beneficial. We may say of our districts generally, that on Sabbath they are now as much characterized by order and quietude as they used to be by drunken revelry and strife. In the more public streets the improvement has been matter of universal remark. We are not aware that this measure has been attended, as some allege, by increase of drinking on Saturdays and Mondays. We have reason to believe that in some quarters there is less. Many of those who spent the Sabbath in a state of intoxication, or who were prevented from attending church from the disorderly state of their families, are now going out to public worship, and the attendance on our Sabbath evening meetings is increased." Rev. Duncan MacFarlane, D. D., Principal of Glasgow University, is "bound to say that, since the New Public-houses' Act came into operation, a great improvement has taken place in the appearance of the streets which I have occasion to see or pass along on the Lord's Day. The offensive and disgraceful exhibitions of drunkenness, which before that time were very common and most annoying, have become of rare occurrence, and, indeed, almost entirely disappeared." The Rev. David M' Rae, U. P. Mission Church, Gorbals, says, that "since the Public-houses' Act came into operation last year, by which places for the sale of spirits are shut at eleven o'clock at night, and during the whole of the Sabbath, there has been a marked change to the better in Main Street, Gorbals, which comes more immediately under my observation. I have observed, besides, when I have had occasion to visit various parts of the city, on official duty on the Sabbath evenings, that very few intoxicated persons are to be seen on the streets on such occasions—a very different state of things indeed from what existed formerly. So convinced am I of the beneficial effects of the Public-houses' Act, so far as it goes, that my sympathies are all in favour of an extension of it to all the days of the week."

In the face of such evidence, it is absurd to talk of the futility of any attempts to restrain or prohibit the sale of intoxicating drinks.

There was, lately, a large meeting in Toronto, of the friends of temperance throughout the community. The number and respectability of the delegates who were present, indicated that the

case has a strong hold on the intelligent and religious portion of the community. We earnestly trust that another vigorous and resolute effort will carry the day, and put an end to the legalized sale of intoxicating drink, and as a consequence, the legalized spread of intemperance throughout the community.

THE ANNUAL MEETING OF THE STUDENT'S MISSIONARY SOCIETY OF KNOX'S COLLEGE.

The Annual Meeting of this Society was held in the Divinity Hall, on Thursday evening, the 15th Nov., for the purpose of hearing the Annual Report, and electing Office-bearers for the ensuing year.

There was a full attendance of Students, and notwithstanding the distance from the city, and the unfinished state of the entrance to the new premises, a larger attendance of friends than could have been expected under these circumstances, was present on the occasion. The greater proportion of these were ladies, who have always manifested a deep interest in the proceedings of this Society.

The Rev. Dr. Willis occupied the Chair, and opened the meeting with the usual devotional exercises.

After congratulating the Society on the auspicious meeting assembled for the first time on such an occasion in the new buildings, the Rev. Dr. made a few remarks with reference to the benefits resulting from the cultivation of a missionary spirit in Students preparing for the work of the ministry, and the ultimate advantage also of their being employed in some measure, in active labor previous to their leaving the College training.

He then called upon the Secretary, Mr. Cuthbertson, to read the Annual Report, which is given in full in another part of the *Record*.

The Rev. Dr. Burns, who is deeply interested in the present change of the Society's Mission field, corroborated Dr. Willis' statements in a very interesting speech, shewing the benefit likely to arise from the employment of a missionary either from Geneva or the Waldensian Church—moved the adoption of the report, and its publication either separately, or in the *Record*.

The motion was seconded by the Rev. Mr. Geikie, who among other interesting remarks, referred to the danger of neglecting home desecration in our zeal for foreign mission work.

The Treasurer, Mr. Ross, then read a report of the financial state of the Society, shewing the funds to be larger than on any former year.

Mr. Millican, on behalf of the Tract Committee, reported the labor performed by the Students during the past winter in the city: also their employment during the summer, whether as Catechists, or as Colporteurs.

The Rev. Mr. Reid, after a few appropriate remarks, moved the adoption of the report, which was duly seconded.

Dr. Willis then, after giving a short sketch of his tour to the Continent of Europe, during the summer months, announced to the Students that he had procured from friends, upwards of 500

volumes for the College Library, which was hailed with applause.

The public meeting was then closed with prayer, after which the Students proceeded to elect Office-bearers for the ensuing year, when the following gentlemen were appointed:—

President Mr. Wm. Forrest.
Vice President.... Mr. Peter Duncan.
Cor. Secretary..... Mr. A. Young.
Rec. Secretary..... Mr. James Ross.
Treasurer Mr. Matheson.
Committee Messrs. Whyte, Clark, Millican, McDonald, and McVicar.

THE NEWS OF THE CHURCHES.—We have more than once recommended this interesting and useful periodical. It is conducted with ability, and presents information in regard to the progress of religion throughout the world.

In the October number we observe an article on Canada, from the pen of the American Correspondent. The article is, on the whole, written with truth and fidelity. We regret, however, to observe a remark which he made, with reference to the Free Church ministers. In speaking of the want of union among the Protestants of Canada he says, "and yet there is not a drawing together of the truly evangelical! Even the Free Church ministers, towards whom I have a strong affection, at some points are sadly divided, to the great grief all good men."—Now we do feel that we have reason to complain of this statement. Of course there may be differences of opinion on some points, as may be expected when our numbers are so considerable as they are. But we are not aware of any difference to justify the language the writer, and we think it a matter of regret that such a remark was made, reflecting as it does in our opinion unjustly, on the Brethren in Canada.

BUXTON MISSION AND SYNOD FUND.—Many Congregations have as yet failed in remitting their Collections for the Buxton Mission and Synod Fund. It is desirable that the Collection should be promptly taken up and forwarded.

DAY OF PUBLIC THANKSGIVING—PRESBYTERY OF HAMILTON.—We have been requested to intimate that, in the event of no day being previously set apart by Government, Wednesday, the 19th December, has been recommended by the Presbytery of Hamilton, to be observed by the Congregations within their bounds as a day of public thanksgiving and special prayer to Almighty God. Other Presbyteries will, we trust, make a like appointment.

A TOKEN OF ESTEEM.—The congregation in Mornington, presented Mr. W. T. McMullen, Student, with a handsome pocket-book, containing seventy-three dollars, as an expression of their appreciation of his services, during the few months he spent amongst them.

DR. BOYD.—The University of the City of New York conferred the honorary degree of Doctor of Divinity on the Rev. Robert Boyd, of Prescott, on the 25th of June last. S. Idom has an honorary degree been more justly conferred. Dr. Boyd is, with one exception, the oldest

minister of the Presbyterian Church of Canada, and still preaches and labours with unabated vigour and zeal in the charge in which he was settled thirty-seven years ago. May he long live to labour in it, and be blessed in his Master's work!

HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.—During the past year this *Record* has been sent to all our ministers, on the simple payment of the United States postage, 12½ cents, or 7½d., this postage having been paid hitherto by us, and charged to our own *Record*. Ministers who may wish it continued on the same terms, viz: payment of the postage, will please communicate with us before the 1st of January next, in order that a list may be made up and transmitted to Philadelphia.

KNOX'S COLLEGE BURSARIES.—In our next number we shall give the names of the successful competitors for Bursaries at Knox's College.

CHALMERS' CHURCH, KINGSTON.—The Rev. D. B. Pearce has been ordained as Minister of Chalmers' Church, Kingston. We trust this congregation will continue to prosper under the ministry of their new Pastor.

GEORGE STREET CHURCH, TORONTO.—We regret to learn that Rev. W. Richey of Coleraine, has declined the call of Toronto.

PUSLINCH.—The Rev. A. McLean has been ordained as Pastor of the Congregation of East Puslinch.

WATERDOWN AND WELLINGTON SQUARE.—The Rev. W. McIndoe has been ordained as Pastor of the united Congregations of Waterdown and Wellington Square.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

PASSMORE WILLIAMS.—Passmore Williams has at last been released from Prison. An action has been commenced against Judge Kane for false imprisonment.

CONVERSIONS IN IRELAND.—In the course of a recent visitation of the Bishop of Tuam, 305 persons, converts from Popery, were confirmed. Twelve new Mission School houses had recently been opened, and preparations made for opening two more.

FREE CHURCH SYNODS.—Several of the Synods of the Free Church, at their recent autumn meetings, agreed to petition Parliament for the discontinuance of the various acts of Sabbath profanation which have lately occurred with the connivance of Government, such as the opening of Kew Gardens and the military music there on the Sabbath afternoons.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The autumnal session of this body, was lately held in Poultry Chapel, London.—The business was opened with an address from the President, the Rev. D. Halley, of Manchester. In the course of his address, he expressed himself as opposed to the war and the present intimate alliance with France. The sentiments of the President were disclaimed by a number of the Brethren present. Some diversity of sentiment is stated to prevail among the Con-

gregationalists of England, in regard to some of the externals of religious worship, such as the use of organs, liturgical services, &c.

SYNOD OF ANGLUS AND NEARNS.—At the late meeting of this Synod, it was agreed that the Synod require from all its members, their personal presence at each of its meetings, or a written explanation of the cause of their absence.

'THE ROCK.'—We regret to observe that the *Rock* has been discontinued. This paper was designed to be the leading Protestant Journal.—Recent changes in regard to stamp duty, leading to the issue of a number of cheap Newspapers, are mentioned as one cause of the failure of the undertaking. In the valedictory article, reference is also made to the feebleness and disunion of the Protestant party.

FREE CHURCH MISSION—CAFFRARIA.—In a recent letter from the Rev. Mr. Gowan, it is stated that fifteen adults, and seven infants had been baptized in the course of a few weeks.—The number of native communicants connected with the station is 150.

DEATH OF MR. F. LUCAS.—The death of Mr. Lucas has been recently announced. Mr. Lucas was originally a member of the Society of Friends, but for some years has been a most bigoted Romanist.

DEATH OF SIR WILLIAM MOLESWORTH.—The decease of this statesman, so intimately connected with the Colonies, is mentioned with universal regret. He was born in London, in 1810, and having obtained a finished education, took his place in the House of Commons in 1832. He was speedily recognised as a man of mark, and throughout the whole of his course proved the truth of the predictions formed regarding him. He gave much of his attention to the subject of the Colonies, and had but lately entered on the duties of Colonial Secretary.

NATIONAL SUNDAY LEAGUE.—An association has been formed under the above designation, whose object is the opening, on the Lord's day, of the British Museum, Crystal Palace, &c., &c. Sir Joshua Walmsly, M. P., is President of the Association.

MAINE-LAW MOVEMENT IN GREAT BRITAIN.—The annual meeting of the "United Kingdom Alliance for the Total and Immediate Suppression of the Liquor-traffic," was lately held in Manchester. The meeting was presided over by Sir Walter C. Trevelyan Bart. The association has hitherto been energetic and prosperous.

NOTICES OF RECENT PUBLICATIONS.

THE GOSPELS, with Moral Reflections on each verse. By Pasquier Quesnel. With an Introductory Essay, by the Rev. Daniel Wilson, D. D., Bishop of Calcutta. Revised by the Rev. Henry A. Boardman, D. D. Two vols. 8vo. Philadelphia: Parry & Macmillan, 1855.

Of the great men who have been good in spite of their Church, Pasquier Quesnel is not the least. Pascal, though of the Romish communion, was an evangelical, pious man; so was Nicole, and no more so than Quesnel. This author is little known to Protestant divines, just because he belonged to the Romish Church, but his excellency, and the merit of his "soul-feeding reflections," as they have been called, may be

estimated by the fact, that for the publication of these evangelical sentiments, he was obliged to flee Paris and Brussels, and to live and die in comparative obscurity at Amsterdam. As soon as the Jesuits found the work in print, they sifted it, and reported its dangerous *truthfulness* and *evangelicity* to Pope Clement the XI., who, on the 10th day of September, 1713, issued his famous Bull, known by the name of *Unigenitus*, condemning Quésnel and his commentary, and ordering the work to be suppressed, as it contained *one hundred and one* evangelical and therefore anti-popish sentiments. The work is not a commentary, but a series of refreshing thoughts on each verse.

THE NEW TESTAMENT; or the Book of the Holy Gospel of our Lord and our God Jesus the Messiah—a Literal Translation from the Syriac Peshito version. By James Murdoch, D. D. New York: Stamford & Swords. All the Booksellers.

Biblical scholars, generally, agree that the most *idiomatically* correct version of the New Testament, is the Syriac Peshito. The words and phrases being in most instances the *ipsissima verba*, used by Christ himself and His disciples. On this account our best divines prefer reading the New Testament in Syriac.

The venerable author of the translation before us, devoted several years to the study of the Syriac language, solely with the view of furnishing this translation, and his success has received the highest commendation from some of the most learned divines of our day. His translation, while marked by a close literality, is also a valuable *commentary* on our version of the New Testament, inasmuch as it gives the meaning of the various phrases and sentences which were used idiomatically in the age and country in which the New Testament Scriptures were written. This translation is a valuable volume to the minister of the Gospel and the student of Divinity.

BIBLIOTHECA SACRA AND AMERICAN BIBLICAL REPOSITORY. For October, 1855. Warren F. Draper, Andover, Mass.

This is the great organ of orthodoxy in the New England States. It is the "*North British Review*, of the orthodox Church in the Eastern States." There is a vast array of talent clustered around this quarterly, and it gradually rises in power. Its Theological articles are laboured, well digested, and highly evangelical. Its literary articles are all of a high order, and display at once profound learning and deep research. Its philology is accurate, pure, and exhibits much of the power and tact which the late venerable Moses Stuart must have infused into the New England school. As a specimen of what is meant here, we would refer our readers to Article III. of the present number, written by Rev. Dr. Cheever of New York, "on the Historical and Legal Judgment of the Old Testament Scriptures against Slavery." The article is a thorough philological argument from the Hebrew Scriptures against Slavery. The writer of the essay manifests the most intimate acquaintance with Hebrew literature, as also with the social and political history of the Hebrew commonwealth.

RESPONSIBILITIES OF AMERICAN MERCHANTS FOR THE CONVERSION OF THE WORLD TO CHRIST. By John A. Jameson, Esq., Free Port, Ill. pp. 47.

The author of this admirable little treatise, spent several years in Canada. He is a lawyer by profession, and received \$100 as a prize, awarded by a committee in New York, for the essay which is before us. Our Moderator, in his Synodical sermon, commended the essay, and it well deserved his commendation. We have read it with great pleasure, and consider that it is one of the most forcible things of its kind. It presents the evangelizing capabilities of our commercial orders in a very impressive and telling way.

A few years ago there issued from the British press an octavo, embracing three prize essays, and entitled "*Gold and the Gospel*." One of the three was from the able pen of Dr. Morgan, of Belfast, and they form a very important item in that increasing pile of evangelical literature, which we hope will soon serve in placing the commerce of our country at the disposal of Christ, whose religion has both made and sanctified it.

THE SOUTHERN CROSS AND SOUTHERN CROWN; or the Gospel in New Zealand. By Miss Tucker, author of *Abbeokuta*, &c. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

This is an exceedingly interesting and graphic description of the progress and effects of the Gospel in New Zealand, and we cordially commend it to the attention of all who feel interested in the success of the gospel of Christ Jesus. In New Zealand, thousands have been, through the gospel, turned from idols to serve the living and true God. May its triumphs there stir up the Church of God to greater efforts for its extension to all tribes and families of the earth.

SERMONS. By Thomas Chalmers, D. D., LL. D. **NATURAL THEOLOGY,** &c. By Thomas Chalmers, D. D., LL. D. Edinburgh: Constable & Co. Toronto: J. C. Geikie.

These volumes form the fourth and fifth of the edition now issued by Constable & Co. The former of these volumes contains in all fifty-four sermons, being the remainder of his congregational sermons which have been published. The other volume contains his "*Natural Theology*," "*Lectures on Butler's Analogy*," two Introductory Lectures delivered at the opening of the course in the Divinity Hall, and an *Essay on Cuvier's Theory of the Earth*. These treatises are all most admirable, and are especially worthy of the earnest perusal of students. But it would be a waste of words to give a recommendation of the works of Chalmers. We rejoice to see such a handsome and cheap edition, and trust that many may avail themselves of such a favorable opportunity of enriching their libraries with the works of a master.

BIBLE GEOGRAPHY. By C. A. Goodrich. New York: Carter & Brothers. Sold by D. McLellan, Hamilton.

From our examination of this little work, we feel justified in recommending it in the highest terms. It is admirably fitted to give the young

and indeed students of the bible generally, an acquaintance with the geography of the countries mentioned in the bible, and also to make the study easy and delightful. We cordially commend it to all who are engaged in bible instruction or bible study.

THE SYNOD'S FAREWELL. A Report of the Farewell Missionary Meeting of the General Synod of the Reformed Presbyterian Church, held in the City Hall, Pittsburgh, Tuesday, 29th May, 1855. Cincinnati: J. D. Thorpe.

The Synod of the Reformed Presbyterian Church, in the United States, having resolved to engage directly in the Foreign Mission Field, the Rev. Messrs. Heron and Calderwood were selected and appointed to go forth as missionaries to India. In connexion with their designation, a farewell missionary meeting was held in Pittsburgh during the session of Synod, in May last. At this meeting were present many christian friends of other branches of the Presbyterian family.—Solemn and deeply affecting addresses were delivered with the view alike of encouraging the missionaries, and stirring up the interest of those who were to remain behind. In the little volume before us, we have a faithful report of the services at the farewell meeting already referred to. The addresses are appropriate, and impressive, and the general circulation of them cannot but prove by the divine blessing highly beneficial to the cause of missions.

CUMMINGS' MINOR WORKS. First Series. Do. Do. Do. Second Series.—Philadelphia: Lindsay & Blackiston. Sold by H. Rowsell, Toronto.

The first of these volumes contains three distinct treatises, viz: "*The Finger of God*," "*Christ our Passover*," and "*The Comforter*." The second also contains three, viz: "*A Message from God*," "*The Great Sacrifice*," and "*Christ Receiving Sinners*." The various treatises are in Dr. Cummings' usual style, earnest, plain and practical. The volumes are got up in the usual handsome and substantial style of the publishers who issue them. We had marked a passage for insertion, as a specimen of the works, but have been obliged to lay it aside for the present.

THE LIFE OF THE VENERABLE WILLIAM CLOWES, one of the founders of the Primitive Methodist Connexion. By John Davidson London: Thomas King. To be obtained also from Rev. E. Barras, Toronto, and the various ministers of the Primitive Methodist Church.

The subject of this memoir was born at Burslem in Staffordshire, in 1780, entered on missionary labours in connexion with the Methodist Church in 1810, and after a life of laborious activity, and great usefulness, died in 1851. The devotedness and singleness of purpose which he at all times manifested might be profitably imitated by all who are called to engage in the preaching of the glorious gospel.

BIBLE LIGHT FROM BIBLE LANDS. By the Rev. John Anderson, Helensburgh, author of "*Wanderings in the Bible Lands*," &c. Glasgow: William Collins. Sold by D. McLellan, Hamilton.

The respected author of this volume travelled

through the hands of the Bible with the Bible in his hands, and found much light cast on many of its predictions and allusions by what he witnessed. The light which he thus found for himself, he seeks to diffuse for the benefit of others. In the course of the volume he seeks to elucidate, generally with great success, the predictions regarding Egypt, Arabia, Idumea, and the Land of Israel, and numerous allusions to the habits and customs of the orientals, and to the productions of the East. Students of the Bible will find here much that is really interesting, and much that throws light on the sacred volume.

A VIEW OF THE SCRIPTURE REVELATIONS CONCERNING A FUTURE STATE. By R. Whately, D. D., Archbishop of Dublin. Philadelphia: Lindsay & Blackiston. Sold by H. Rowsell, Toronto.

The volume before us contains twelve lectures on Scripture Revelations, concerning a future state, under the following heads:—Life and Immortality brought to Light through the Gospel; General Considerations on the Intermediate State; Reasons for Supposing the Intermediate State one of Consciousness; Arguments of the Inscissibility of the Soul in the Intermediate State, and Reasons for Concluding that the Question was purposely left undecided by Revelation; The Resurrection; The Day of Judgment; Expected Restoration of the Jews, and the Millennium; Rewards and Punishments; Condition of the Blessed, and their Abode in Heaven; Occupations and State of Society of the Blessed; Prevailing Mistakes Respecting a Christian Departure; Preparation for Death. On several points we should beg leave to differ from Dr. Whately in the conclusions to which he has come. But the various subjects are discussed with great ability, and presented in a clear and vigorous style. The discourses were originally delivered to a mixed congregation, consisting principally of the unlearned, who, however, appreciated the instructions thus presented to them. The work, like all Dr. Whately's, exhibits vigorous and independent thought, and will no doubt be read by many with interest.

SLAVERY TROUBLES.

We cut the following extract from an exchange paper, published in the United States. It contains, we believe, much that is true in regard to the Churches in the States. A movement has begun of late with reference to Slavery and the connexion between it and religious bodies, which will not easily be stopped. During the last year or two, remonstrances have been from time to time, addressed to some of the Religious Societies, especially the American Tract Society, on the subject of their continued silence on the subject of Slavery, and the suppression of passages bearing on that subject in books which they have issued. Several of the General Associations of Congregational Churches, besides not a few individual churches have taken up the question, and have remonstrated pointedly and strongly against the system which has been pursued.—Sooner or later these movements must produce an effect, and we cannot but regard it as infatua-

tion for these societies to ignore so long the remonstrances addressed to them, and to maintain a dignified silence on that subject which is unquestionably connected most intimately with the credit of Christianity and the advancement of true religion. In this as in other instances, the path of duty and the path of safety would be found to be identical:—

“It is becoming more and more evident that the churches which have met the question of slavery, and dealt with it as with everything else believed to be inconsistent with the principles and spirit of Christianity, have not only discharged a great duty, but done much for their own future peace. It is a question must be met, sooner or later, and the longer it is put off, the greater the trouble it is likely to give.

In some of its important bearings the question is now prominently before the nation, and will no doubt continue to agitate it until it is settled. And the church that expects to preserve its integrity, numerical strength and general influence, by persisting in a dogged silence on this subject, or only speaking in utterance of apologies for slavery, is very likely to discover when it is too late, not merely that the world has got in advance of it on a great moral question, and that a great advantage has been given to infidelity, but that it has ill provided for its own future peace.

Among the evangelical bodies which have, hitherto, most successfully escaped any issue on this subject, is the Reformed Dutch Church. Existing in the free states, with none of its membership involved in slaveholding, it has not felt called upon to give any decided deliverance on the subject.—But a necessity has at last arisen to take what may be regarded as very decided action; from an application for connection with it by a Southern Glasgow, or Presbytery, which, on account of dissatisfaction with the Mercerburg theology, had separated from what is known as the German Reformed Church. This application was before the General Synod of the Reformed Dutch Church last year, but for prudential reasons was held over for consideration this year; and the result has been action in the mild form, but to the decided effect, of permitting the application to be withdrawn.

The state of things from which such action results, all will admit, is the most unhappy—that brethren of the same faith in the great truths of religion, should, for this one cause, be kept separate. But we do not see how it can be otherwise, so long as Christians of the South persist in supporting and practising what, not merely by their brethren in the North, but by evangelical Christians in all the world beside, is regarded as among the most flagrant moral evils of the times. With views on such a subject, as earnestly maintained as they are diametrically opposed to each other, hearty union or cordial co-operation is not to be expected.

It is true some of the churches are still trying the experiment, but, it is evident, with a growing uneasiness. Prominent among these is the Old School Presbyterian Church; which for numbers and influence can, perhaps, best bear the cost. But she is not too strong, or too confident, not to show some sense of embarrassment. To ward off, as far and as long as possible, the pressure from abroad, she has declined correspondence with foreign churches. The same course, it appears, is to be pursued towards all evangelical bodies in our own country, that will dare, in their correspondence with the Assembly, to utter sentiments on slavery in conflict with what it has expressed and enacted. Delegates from some of the New England bodies had the temerity so to speak before the last General Assembly; and they are now undergoing a castigation from the pen of the Moderator, Dr. Rice of St. Louis, which, severe as it is intended to be, is but a premonition of what they may expect if they ever do the like again. And we have an article

before us, supposed to be from the pen of Dr. Robt J Breckinridge of Danville, Ky, urging earnestly the propriety of stopping at once all such correspondence. The Northern part of his church may not sympathize with all that Southern writers have to say on this subject, but the truth is, the part they are allowed to act in respect to this matter, is much the same as that of the Northern wings of some of our political parties; that is, to carry out what the Southern wing may have previously decided and arranged for them.

That it can be no always thus, is not to be expected. There is no body of men so mighty as to be able to defy for ever the moral and religious sentiment of the world.

RETURN OF DR. DUFF AND OTHER MISSIONARIES TO INDIA.

The Rev. Dr. Duff, the Rev. James Mitchell, and the Rev. John Braidwood, with several other missionaries, have just left Britain, with the view of returning to their respective posts in the Mission Field at Calcutta, Poonah, and Madras. A meeting of the Presbytery of Edinburgh, was lately held for the purpose of commending them to the blessing and guidance of God. The Rev. Dr. Tweedie, presided. A long, interesting and deeply affecting address was delivered by Dr. Duff, which he concluded in the following touching sentences:—

When I look abroad over all Scotland, there is much to refresh, and revive, and rivet me to its very soul. Different persons are differently constituted; and I cannot help feeling that I am at times under a witching fascination, even from outward natural scenery. There are scenes in Scotland which exercise something like a magic spell over me. Though in the providence of God called upon to behold many of the fairest and grandest scenes on the face of the globe, from the Ganges on the one hand to the Mississippi on the other, I always return to Scotland discovering something of almost fresher beauty and loftier grandeur in its old familiar landscapes. And as to cities, I have felt also that we have in this, the city of our habitation, so many of the excellencies of nature and art, and labour, in connection with the surrounding country, so rare a combination of the beautiful, romantic, and picturesque,—that, taking it all in all, I know no other city worthy of being compared to it; and I confess that, as a natural man, all this has something of a spell-like influence over me.—But, after all, it is the intellectual, moral, and spiritual scenery of Scotland that has the chiefest hold over my soul, and that now almost more than ever. I have confessed to disappointment in many respects. At the same time I have confessed to having been greatly cheered and encouraged in others; and at this moment when I cast my eyes from Unst, the most northerly of the Shetland Isles, to the farthest shores of the Solway Firth on the south; and from the Western Hebrides to the mouth of the Tweed eastward,—there is not a district in which I cannot picture to myself some dearly beloved Christian friends in whose society I have found rich solace and sweet communion. And apart from ties of mere consanguinity, there is a spiritual fatherhood and motherhood,—a spiritual sisterhood and brotherhood,—to which, agreeably to the spirit of the Saviour's remark, in many respects the renovated spirit is knit by a higher, sweeter, stronger, and holier bond than we are even to our kindred by the ties of blood alone. All these and other ties bind me to Scotland, and exercise so potent a spell over my spirit, that, at times, when I felt them in their aggregate force and weight, I am so bound and chained to the spot, as if I could never leave it. How, then has the tie been loosened and shivered? It was, as the Psalm-

its says, when he had his difficulties and perplexities on another subject, by going into the sanctuary. I do not mean, by this any other poor, low, earthly sanctuary, but the upper,—even the heavenly one, where Jehovah peculiarly manifests his presence. It was when trying at least to rise up on the poor clipt wings of a work faith, and in the visions of faith, reaching within dim sight of the radiant throne, with its unutterable glories, and when faith caught a glimpse of that strange and mysterious one, who is the Lamb in the midst of the throne,—a Lamb as it had been slain,—red in his apparel, and with garments dyed in blood; and when the soul, lost in wonder and amazement, has tremblingly asked, who is that mysterious one? has been led immediately to look back to eternal ages, and listen to the response, this is He who was in the bosom of the Father, Jehovah's fellow, wrapt up in bliss ineffable; but such was his love to man, that He wrenched himself, as it were, from the very bosom of the Father, and came forth, His glory shrouded and eclipsed, and descended to the depths of humiliation in the manger-cradle of Bethlehem. When the soul, looking upward, has tried to realize the infinitude of that stoop, and, downward, has tried to gauge the unfathomable depths of that condescension,—when one has been led, in traversing, as it has recently been my privilege, the scenes traversed by the footsteps of that incarnate Deity,—and when one is brought to sit down upon that arid, naked spot at Jacob's well, and thinks that He who is the fountain of living water was for me athirst there,—and turning round the flank of Olivet, and standing there, remembers that He who is the bread from heaven, to nourish and feed the whole intelligent and spiritual universe, was himself an hungred there,—and goes to sit down beneath the dark shade of Gethsemane, and vividly calls to mind that He who was the joy of Cherubim and Seraphim was in intensest agony of spirit there,—that He who was the beauty and light of heaven,—the chief among ten thousand and altogether lovely,—sweated, as it were, very drops of blood there,—Ah! it is when one gets a glimpse of this condescension, without a parallel and without a name, in the wide universe of God, and before which acts of self-denial and self-sacrifice, the greatest ever predicated, of the most heroic martyrs and confessors, sink into utter nothingness—Oh! it is then, when fortified by views and experiences like these that one is prepared to wrench himself from all he holds most dear on the earth, whether of external or internal kind, if God in his providence beckons him. And thus it has been with me. A few years ago, I felt that God, in his providence, called me to the discharge of a certain work in Scotland. So far as concerns my individual share in it, I now feel that that work has been substantially accomplished. The Foreign Mission,—on whose prosperity all our operations in India and Africa must, for the present depend, was in a very dilapidated state. By God's blessing, that fund has been rescued from its tottering state of insecurity, and placed on a stable and permanent foundation through the working of the associational plan, with its regular quarterly subscriptions and prayer-meetings, in the great majority of the influential congregations of the Church; while in amount it has been doubled or trebled; all that is required being the maintenance of the present system, through proper agency and periodic visitation, as well as the extension of it to all the remaining congregations. And as the spirit of Missions rises in the Church, present contributions may even be indefinitely enlarged. And now, this my home work being for the present finished, while exigencies of peculiar kind appear to call me back again to the Indian field, I cheerfully obey the summons; and despite its manifold ills and attractions, I now feel as if, in fulness of heart I can say, farewell to Scotland,—to Scotland! honoured by ancient memories and associations of undying glory and

renown! Scotland, on whose soil were fought some of the mightiest battles for civil and religious liberty! Scotland, thou country and home of the bravest among undaunted Reformers! Scotland, thou chosen abode and last resting place of the ashes of most heroic and daring martyrs!—yet farewell, Scotland! Farewell to all that is in thee! Farewell! from peculiarity of natural temperament, I am prepared to say, Farewell ye mountains and hills, with your exhilarating breezes, where the soul has at times risen to the elevation of the Rock of Ages, and looked to the hill whence alone aid can come! Farewell, ye rivers and murmuring brooks, along whose shady banks it has been my lot to roam, enjoying in your solitude the sweetest society! Farewell, ye rocky and ragged strands, where I have so often stood and gazed at the foaming billows, as they dashed and surged everlastingly at your feet! Farewell, ye churches and halls throughout this land, where it has been so often my privilege to plead the cause of a perishing world; and when, in so doing, I have had such precious glimpses of the King in his beauty, wielding the sceptre of grace over awakened, quickened, and ransomed souls! Farewell ye shades of the righteous, whether manses or ordinary dwellings, in which this weary, pilgrimed body, has often found sweet rest and shelter, and this wearied spirit, the most genial Christian fellowship. Farewell, too, ye homes of earliest youth, linked to my soul by associations of endearment, which time can never efface! Aye and farewell ye graves of my fathers, never likely to receive my mortal remains! And welcome India! Welcome India, with thy benighted, perishing millions; because, in the vision of faith, I see the renovating process that is to elevate them from the lowest depths of debasement and shame to the noblest heights of celestial glory. Welcome you majestic hills, the loftiest on this our globe; for though cold be your summits, and clothed with the drapery of eternal winter, in the vision of faith I can go beyond and behold the mountain of the Lord's house established on the top of the mountains, with the innumerable multitudes of India's adoring worshippers joyously thronging towards it. Welcome, too, ye mighty, stupendous fabrics of a dark lowering idolatry, because, in the vision of faith, I can see in your certain downfall, and in the beautiful temples of Christianity reared over your ruins, one of the mightiest monuments to the triumph and glory of our adored Immanuel. Welcome, too, thou majestic Ganges, in whose waters, through every age, such countless multitudes have been engulfed in the vain hope of obtaining thereby a sure passport to immortality, because, in the vision of faith, I behold the myriads of thy deluded votaries forsaking thy turbid though sacred waters, and learning to wash their robes and make them white in the blood of the Lamb. Welcome,—if the Lord so wills it,—welcome, sooner or later, a quiet resting place on thy sunny banks, amid the Hindu people for whose deliverance from the tyrannic sway of the foulest and cruellest idolatries on earth, I have groaned and travailed in soul-agony. Fare ye well, then, reverend fathers and beloved brethren and sisters in the Lord,—fare ye well in time; fare ye well, through all eternity! And in the view of that bright and glorious eternity, welcome, thrice welcome thou resurrection morn, when the graves of every clime and every age, from the time of righteous Abel down to the period of the last trumpeted sound, will give up their dead; and the ransomed myriads of the Lord, ascending on high, shall enter the mansions of glory—the palaces of light—in Immanuel's land; and there together in indissoluble and blissful harmony celebrate the jubilee of a once groaning but then renovated universe! Farewell! Farewell!

Death is the departure of the soul from the world of sense to the world of spirits.

WHAT MISSIONS HAVE DONE AND ARE DOING FOR INDIA.

On occasion of the opening of the new buildings for the Assembly's Institution, Bombay, we find one of the speakers presenting, in a statistical abstract, the position and operation of missions in India. In 1852, there were not fewer than 22 Missionary Societies labouring, by their agents, in India. The number of missionaries was 443, of whom 48 were ordained natives. There were 698 native catechists. This presents us with a sum total of upwards of 1,000. An army of one thousand evangelical labourers, especially when contrasted with the time when Carey began his labours in that land, unaided and alone, calls certainly for thankfulness, and looks like a fulfilment of the promise, "A little one shall become a thousand."

Compared with a multitude of towns and villages that cover that land, the stations show a disproportionate amount, and yet not so very disproportionate after all. There are 313 missionary stations, and 331 native churches. How does it stand, inquires the reader, as regards converts? Of the hundred and fifty millions subject to our sway in India, have a thousand or ten thousand forsaken the worship of Brahma and bowed the knee to the Son of God? The number of the converts is not what we would wish; it is small compared with the millions still deceived and destroyed by the fables and superstitions of Brahmanism, yet it is greater than we had dared to hope. There were in 1852, in India, one hundred and twelve thousand one hundred and ninety-one native Christians, of whom eighteen thousand four hundred and ten were communicants. This is more than a recompense for past exertions, and a powerful stimulus to future ones. A hundred thousand witnesses for Christ in that dark land! How would Carey have rejoiced had he lived to see this day!

The Educational Department is also very extensive. There are 1,347 vernacular boys' day schools, containing 47,504 pupils. There are 93 Christian boarding schools, with 2,414 pupils; 126 English schools, with 14,563 scholars; making a total of 64,480 boys under instruction. There are in addition, 349 female day schools, containing 11,519 pupils; 102 female boarding schools, with 2,777 scholars; making a total of 14,298 girls, and a grand total of 78,778 Indian youths under instruction.

This education confers a most inestimable boon upon the individual, and tends to create a powerful moral and evangelical influence to act upon the nation. In the words of Dr. Wilson—"By effectively teaching the English language, we open to our pupils the precious supplies of European knowledge; and by critically teaching the native languages, and the processes of translation and composition, we train them for the important work of conveying these stores of knowledge to their less highly favoured countrymen through the native channels. We both qualify and discipline them for the business of life. But we do far more than this. We deal with them, not only as the creatures of time, but the creatures of eternity. We here teach the Word as well as the works of God without any reservation."

Nor do these 78,778 pupils represent the whole Indian youth under British instruction. The Government has educational establishments of its own, not taken into the above account. At the close of 1852, the Government institutions stood thus:—59 English colleges and schools, containing 10,000 students; from 300 to 400 vernacular schools, containing 17,000 pupils; giving a total of 27,000 Hindu youths in the Government institutions. These institutions are indirectly owing to Missions; for the work of instruction would scarce have been thought of by the Government, but for the example set by the missionaries, and the success with which their educational efforts were attended.

IRISH PRESBYTERIAN MISSIONS TO THE JEWS.

The following extract, from the report of the General Assembly's Jewish Missions, will be, no doubt, interesting to our readers:—

"Hath God cast away his people? God forbid." "At this present time, also, there is a remnant according to the election of grace." Over some of this remnant it has been the privilege of the Assembly's Missionaries to the Jews to rejoice during the past year.

DAMASCUS.

Ten years since, the son of a Jewish Rabbi of Damascus heard the Gospel from the Assembly's missionaries. He became an earnest inquirer, and, after many an objection had been met, and many a difficulty removed, he declared himself a believer in Jesus of Nazareth as the Son of God and the King of Israel. Then commenced a series of trials of the severest kind. He was mocked, insulted, beaten, imprisoned, by his brethren; he was anathematized by his aged father; and, if he became a member of the Christian Church, he must give up his wife and children, and everything on earth that he held dear—to bear all the sufferings which bigotry and malice could inflict in Damascus. For a time he remained firm; at length he hesitated, then withdrew from the missionaries. Many prayers were offered for him, for his case was known throughout the Church by the missionaries' letters, but they appeared not to prevail. It seemed as if he had so resisted the Spirit, that he was given up. Still some had him in their hearts, and remembered him at the mercy-seat. More than twelve months since a change appeared in his course; he began to attend public worship, and joined a class for receiving Scriptural instruction. He professed both among Jews and Gentiles his faith in Jesus as the Messiah of the Old Testament. The missionaries met with him regularly as a candidate for the communion of the Church. His views were clear and distinct. He was well aware of the afflictions which awaited him, whilst he had no worldly benefit to expect from professing Christ. But none of these things moved him; he had counted the cost, and on the first Sabbath of this year he was received into the Church by baptism. He has since been called to trials, but he has borne them patiently, and continues to walk consistently. We commend Yusuf Doab to the continued prayers of the Church. "Is not this a brand plucked from the burning?"

The stated preaching of the Word in Arabic was maintained twice each Lord's day in Damascus throughout the year, and in Buddhan once each Lord's day during the summer. The Lord's Supper is now regularly administered in Damascus; the service being conducted in Arabic. In former years, ten native brethren and sisters were admitted to the fellowship of the Church in this ordinance; five others were received in November last.

During the past year the mission schools have been greatly increased; fifty-five boys were in attendance in May last. The missionaries, deeply impressed with the importance of making an effort to promote female education, which is almost entirely neglected by the natives, and against which great prejudices are generally entertained, opened a female school about six months since. Two native females, members of the Church, who were instructed in the Scriptures, and trained by the American missionaries, with whom the brethren from the Assembly continue to be united in the Damascus mission, are teachers of this school. Fifty-six girls are reported as attending, of whom forty are Jewesses, and sixteen the children of other natives.

The missionaries have abandoned all indiscriminate distribution of books and tracts gratuitously at this station, and have been able greatly to extend their sales at reduced prices. In former

years scarcely any books would be purchased, except a few Arabic Psalters; last year there has been a very gratifying demand for Arabic Bibles and Testaments, and Psalm Books, and also, though not to the same extent, for Hebrew Bibles. At the same time they embrace every opportunity of giving, either gratuitously, or at low prices, Bibles, and Testaments, and Catechisms, and other books and tracts, wherever they have reasonable hope of doing good thereby. In this way they have been enabled to scatter the seeds of Divine truth, not only through Damascus, but the surrounding towns and villages, northward, as far as Homs, four days' journey distant, and southward and eastward to the wild and dangerous region of the ancient Bashan, and in most parts of this field the influence of the mission is beginning to be evident, both among the Jews and the sects of professed Christians. Mahomedans alone have hitherto been accessible.

Mrs. Porter and her family, from the state of their health, have been obliged to return to Ireland. Mr. Porter, separated from them for a season, will continue to labour in Damascus.

CONCLUSION.

Finally, we commend this mission to the prayers of the Church. The Assembly, in 1841, with great earnestness, resolved to enter on this work. Since that time we have learned much of its difficulties, of which we were not then aware; but we have learned much also of its blessedness, which we then knew not. The Church has shown that she loves Israel; she needs more labourers, through whom her love and generosity may flow. We have used some diligence to obtain additional Jewish missionaries during the year, and still we have to say, "whom shall we send and who will go for us?" "The harvest truly is plenteous, but labourers are few: pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." And let the Church pray for larger blessings on the labours of those who are engaged in this work. Their hands are held up, and their hearts encouraged abroad by our sympathies and prayers at home. And they can have no success but by the Holy Spirit, which is given in answer to prayer. "Ye who make mention of the Lord," remember all that God has done for you through the Jews; remember that the prophets and apostles were of the seed of Abraham, and that of them, "according to the flesh, Christ came, who is over all, God blessed for ever;" remember all the good things which He has spoken to Israel, all the promises which He has made to them who seek to do them good, and all the blessings which the Gentiles shall yet receive through the Jews, and give God "no rest till He establish and make Jerusalem a praise in the earth."

THE PARIS CONVENTION.

We have already referred to the Paris Evangelical Convention. The following is an abstract of the proceedings of this interesting meeting, from the pen of the correspondent of the *Presbyterian*:—

Its session was commenced on Wednesday evening, with a prayer-meeting, held in the Lutheran Church, Rue Chauchat. The exercises were conducted in French, German, and English; among others who officiated were the Rev. Baptist Noel of England, and Krummacher, so well known by his *Life of Elijah* and other writings. The contrast in the style of these two eminent men was very striking—Noel, calm yet earnest; Krummacher, sometimes like a mountain torrent, and at intervals like the smooth and glassy lake. Several distinguished men, whose attendance had been expected, were not present from various causes. We regretted especially the absence of D'Aubigné, and Malan of Swit-

zerland, G. James Hamilton, and McNeil of England, and of Candlish, Cunningham, Guthrie, and Symington of Scotland. As yet the precise number of members is not ascertained, but I have been informed by the agent of the Committee of Arrangements that over twelve hundred tickets for members have been given out. The principal part of the members is from the Continent, especially from France, there are only about eighty from Great Britain and Ireland, and thirty from the United States. You will see by the accompanying paper the basis of admission to membership.

"The Conference admits to the number of its members all Christians who wish to live in fraternal love and desire to confess with it, conformably to the inspired Scriptures of God, their common faith in God their Saviour, in the Father who has loved them, and who justifies them by grace, through faith in His Son, in the Son, who has redeemed them by his expiatory sacrifice, and in the Holy Spirit, the author of their regeneration and of their sanctification, one only God, eternally blessed, to whose glory they desire to consecrate their lives."

The meetings have been held on alternate days in the Lutheran and the Reformed Churches, and in both the attendance has been very large. According to the arrangements made by the French brethren, different sessions were appropriated to various subjects, and the presiding officers were selected from day to day with reference to the occasion. Friday was the day for Great Britain, Sir Culling E. Hardley in the chair. After the report on the religious condition of that country, addresses were made by a number of the brethren from each of the three kingdoms, among others by Lord Roden, Sir C. E. Hardley, Rev. Baptist W. Noel, Rev. Dr. Bates, Rev. Mr. Johnson of Tullylish, and Rev. Mr. Muirhead.

Saturday was the day allotted to America.—Our mutual friend Mr. George H. Stuart, presided, and though requiring an interpreter to address the French, he infused so much animation and earnestness into the meeting, that it seems to be regarded as one of the best during the whole sessions. After an able report on the religious condition of the United States, by Dr. Baird, addresses were made by the Rev. Drs. McLeod and Patton of New York, Mr. Goblet of New Jersey, Rev. Messrs Sawtell, Wyhe, and others. The exercises were continued for four hours, but the audience manifested no impatience; and an invitation given by the Chairman to hold a meeting in America, and a promise of four days there for France, was received with hearty cheers. The information given by the Chairman in regard to the extent of our country and its vast resources, and the efforts made to promote the cause of Christ among us, and the great work which we have yet to do, seemed to fill the audience with astonishment. At one time, to the great amusement of the audience, the interpreter entirely broke down, and another person was obliged to take his place, who boldly gave word for word the surprising statistics, which his predecessor seemed to think too great to be true.

Dr. McLeod's address had reference to the Christian character of the United States government, and as its masterly demonstration that our civil polity was neither infidel or indifferent to religion, was brought out before the audience, the profound attention with which all were listening, showed how interesting the subject was to our trans-atlantic brethren.

On Sabbath the Lord's supper was dispensed in the Reformed Church. Many of the members of the Alliance were present, and participated.—The services here also were in various languages; and it was interesting to notice how those who were so much separated in national distinctions were yet all one family in Christ.

Passing over the sessions of Monday and Tuesday, we may refer briefly to the meeting

on Wednesday. The subject was Evangelical Missions. The Rev. Dr. McLeod, President of the Board of Missions of the Reformed Presbyterian Church, presided. After a valuable report, and some addresses in French, the Rev. Dr. Duff was called on to make some remarks. You are aware how much the Doctor's health has been shattered, and you will be glad to hear that, though still far from being well, he is much improved. It would be useless for me to attempt to describe his address; it was such as no one else could make. Commencing with a reference to the report on Missions, which had just been read, he stated that it had led him to consider what might be the effect which it would produce. He feared lest it might be as if some one should gather from an arid desert some sparkling gems and should arrange them in a cluster, and say, here is a specimen of that land. No! it might do in replying to the infidel, to tell what the Church had accomplished; but it filled his soul with horror to think that there should be any feeling of complacency when the Church of Christ had done so little for the conversion of the world. What sacrifices had Christians made? The receipts of benevolent societies had been diminished on account of one or other causes, which had affected the revenues of God's people; but where had retrenchment been commenced? Had it been in regard to splendid residences, or sumptuous furniture, or rich viands? Had it not been with the house of God? Some thought that Christians should give a tithe of their income for the cause of Christ. But this was no measure for Christians. Even the Jew gave more than a single tithe. On examination it will be found that he gave at least three tithes. If any man wishes to be a Jew, let him give as much as that. But this is no proper measure. The man who has \$25,000 a year, and gives \$2500, does not give as much as the person who has only \$100, and gives \$10. The former has \$22,500 left, the latter only \$90.— Let the former keep for himself \$2500, and give the rest to Christ. All should retain only what their real wants require, and the rest they should give to God. There must be self-denial, or there can be no moral excellence in what we do.— What an instance and example of this principle in the gift of the Son of God to be the Saviour of his people! in the Redeemer's coming to our world, leaping from the bosom of the Father, across the vast abyss which separates man from God, that he might seek and save that which was lost! Those who are God's people will come under the influence of the same spirit. Their worldliness will cease. If we see that clod of earth falling towards the ground, we believe it to be under the influence of the traction of the earth. But if we see that clod rising upwards, and behold it gradually becoming ethereal and bright, till resembles some shining orb, we suppose that another influence is operating upon it. So with the child of God.

But recently, said the Doctor, I sat down in the Holy Land at Jacob's Well, and rested under the shade of the olive trees in Gethsemane, and trod upon many a spot which had been pressed by the foot of the Son of God, and while there I felt overpowered with the reflection that Christians were doing so little for Christ. They should be willing to go to the stake, to shed their blood, to make any sacrifice for him. There must be suffering for Christ before Christians will know what Christianity really is. There must be sorrow that so little has been done for him. And from the gushing tears, and sighs, and groans of a penitential Christian heart will come forth a power which never could proceed from all the self-complacent boastings of the spirit of the world.

The foregoing is but an inkling of what this great and good man said with so much interest and power, but I cannot now proceed further.— The solemnity, the rapt attention, the tears which many shed, showed how much the hearts

of all were touched; and when afterwards one of the French brethren made an appeal in the name of the crucified Saviour, to all who were Christ's followers, to make a new and entire consecration of themselves to God, and to avouch their willingness to suffer even death for his sake, the uplifted hands showed what was the effect of the thrilling words which had been spoken.

PRactical RESULTS OF THE CONFERENCE.

If the time had permitted, I would have wished to mention several other interesting subjects, to which I may return another time. But I must say one word more about the practical result of the Conference. In the meeting for *Turkey*, of which I say nothing, because you of course have all the details through your missionaries, reference was made to the intolerant law which condemns to death every Mohammedan who shall renounce his idolatrous creed, and avow himself a disciple of Christ; and it was urged as a duty binding on the Protestants of England and America especially to have it entirely repealed.

In consequence, several meetings on the subject of religious liberty, in which our English friends had the largest share, took place; and the following resolution was submitted to a meeting of the Conference by the Committee:

"That this Conference, consisting of Christian brethren, assembled, in the providence of God, from various countries and different religious denominations, entertain the conviction that it is the right of every man, in so far as his fellow-men are concerned, to worship God, as well publicly as in private, according to the dictates of his conscience, and to propagate the faith which he holds, by every means not contrary to good order, or to that obedience to government which is enjoined in the word of God."

This resolution having been unanimously adopted by the meeting, Dr. Baird suggested the propriety of an address being drawn up and adopted by the Conference on the whole question of religious liberty, and the duty of government in relation to it, with a view of sending it to all the governments of the Continent; and on the following day petitions were unanimously adopted to the Sultan, and to the governments of France, England, Prussia, Austria, Holland, Sardinia, and the United States, praying them to use their influence for the carrying out of laws for the protection of persons professing Christianity in Turkey. The question of a deputation to countries in which persecution had taken place, was then brought forward by Mr. Frederick Monod, who referred especially to the persecution of Christians, on purely religious grounds, in Sweden, and of the Baptists in Germany. After some further discussion, a Committee was appointed to carry out the resolutions of the Conference; and the nucleus of a deputation was formed, for visiting Sweden and Germany.

CLOSING SCENES IN VARIOUS TONGUES.

I ought to have mentioned that all the meetings began and ended with prayer and praise in French, English, or German. On the last day, Saturday, September 1st, a closing and solemn meeting once more assembled the members of the Conference around the table of the Lord. Pastor Frederick Monod presided; many brethren spoke. Then the words of our Lord over the bread and over the cup were pronounced in seven different languages. They were breathed in French, English, German, Dutch, Italian, Danish, and Swedish. They sounded like a small still voice, and the Lord was there, melting hearts into love, love to Jesus, and through him, love to the brethren. The memorials of our Lord were then carried to the seated congregation by brethren in the ministry. Then came the thanksgivings, first to the Lord who has deigned to be with us and to bless us; and then, hearty brotherly thanks were offered to the Christians of Paris for the fortnight's festival and welcome they had given to foreign disciples; no more

strangers and foreigners, however, not together fellow citizens with the saints and of the household of God.

EGYPT—PROSPECT OF CHRISTIANITY

MALTA, Sep. 4, 1855.

On a tour I lately made in the East, I visited, among other places, Egypt, and was happy to find, that since a former visit I made in 1851, there appears a dawn of a brighter day in that long-benighted though most interesting country, and its degraded native population.

In 1851 there were three missionaries in the whole of Egypt, and now there are nine; and one thing favourable is, that the labours of these missionaries are more directed to the native population than was the case formerly, and there is a prospect of the people being pointed, in their own language, to the Lamb of God who takes away the sin of the world. I was interested on finding that the frequent communication with travellers had done much to remove estrangement between the inhabitants and Europeans, and that thus the way had been imperceptibly opened for the introduction of knowledge, and many had begun to speak the English language.

The friends of religion have availed themselves of these openings, and missionary societies have directed their attention more fully to the place. The effect of this has been, that four additional missionaries have been sent to Cairo, and two to Alexandria, when in 1851 there was not one. Two schools that have long existed in Cairo are still continued, and I was informed that the patriarch of the Coptic Church, urged on by circumstances, was making preparation for a large educational establishment for his own community.

But what interested me most, in the way of education, was the school established at Alexandria, by the missionaries of the Scotch Society for Promoting Christianity among the Jews, Dr. Phillip and Mr. Brown. The latter was on a visit to Jerusalem when I was there, but I visited the school more than once with Dr. Phillip. He was in the habit of spending about three hours each day in it, and I was particularly gratified on hearing the instructions given, and taking a part in them myself; and seeing more than thirty pupils collected, Jews, Mahometans, and Christians, all joining in the same lessons, without distinction, and these in the Old and New Testaments. The middle wall of partition appeared to be entirely broken down, and the way in a fair state of preparation for the introduction of the gospel of peace, by which all distinctions are lost, and Christ is all and in all. This school, especially if it can be enlarged, as Dr. Phillip earnestly desires, may be the harbinger of great spiritual advantage in the country. The lessons are given in English, Italian, and Arabic.

Another interesting feature is, that the missionaries in Egypt, at present, are not under restraint as formerly, but can speak freely on the subject of Christian religion to either Jews or Mahometans, without exposing themselves to insult, and on some occasions will be listened to.— A large portion of the community are lamentably ignorant, but there is reason to believe a desire for knowledge is increasing, and the oracles of truth are likely to form a prominent branch in the schools that may be established. This consideration especially, lays the foundation for the hope that the period may not be far distant, when in this land, where Israel were long enslaved, and where the Saviour of Israel passed some of the days of his infancy, the Word of the Lord may run and be glorified, and the salvation that is in Christ Jesus be the theme of many a tongue.—*News of the Churches.*

THE CHURCH IN THE CRIMEA.

The Rev. Mr. Wheeler, one of the chaplains

in the Crimea attached to the third division, in writing to the Colonial Church and School Society, says:—"Some poor wounded fellows of the light division were brought to my hospital after the fall of Sebastopol, and I was occupied in visiting them on Sunday the 9th. I regret that there were a few to whom I could be of no use, but others were in a condition to listen to me. It gave me no small degree of satisfaction to observe with what pleasure they received my words when I spoke to them of Jesus, in his two-fold character of an atoning and sympathizing Saviour, as our great High Priest who is touched with the feelings of our infirmities. I met with a soldier of the 97th, whose remarks (though he was suffering great pain) were most gratifying. He spoke to me of the blessedness of that time when 'The nations would learn war no more.' He said he derived great comfort from that passage in Malachi, 'And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.' Altogether there was an earnestness in his manner and so much of the Christian's experience in what he said as would lead you to conclude that he was looking then to Jesus as the author and finisher of our faith. He spoke to me also about poor Captain Vicars, remarking how anxious he was that the men of his regiment should be brought to the knowledge of the Saviour. It is my experience that men of this class have been brought under early religious training, and I have thought what a blessing it is that we have such institutions as 'ragged schools,' where the young are thought to know the Lord. Through whatever medium religious instruction is imparted to the youthful mind, it proves an inestimable blessing. You will be glad to hear that I had an opportunity, for the first time, of disposing of some of the books of the 'Prayer Book and Homily Society,' to the poor wounded Russians who were brought to the General Hospital here. I gave them to Mr Somerville, the chaplain to the hospital, and he told me 'that those Russians who could read their language made signs to him that they were much pleased with the books.' I have established a Sunday lecture in the hospitals for the convalescent here."

Those only, who have had, by faith, a sight of Christ, can with courage, see death, and without terror, look it in the face.

Those, who wish to see Christ, must go to his temple. There the Lord, whom ye seek, will come to meet you, and then you must be ready to meet him.

The Rev. Hugh McLeod of Sydney, C. B., begs to tender his warmest and best thanks to his beloved brethren and friends in Canada, for their kindness to himself personally, during his sojourn amongst them, as well as for the christian liberality with which they responded to the appeal addressed to them, in behalf of poor Highlanders in Cape Breton.

Toronto, 23rd Nov., 1855.

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