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THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.



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

VOL. XVI.

TORONTO, JANUARY, 1860.

No. 3.

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PRESBYTERY OF COBOURG.

The next ordinary meeting will be held at Cobourg, on the second Tuesday of January, at 11 o'clock, A.M.

Financial reports will be called for at this meeting.

JAMES BOWIE *Pres. Clerk.*

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the first Tuesday of January, at two o'clock, P. M.

W. DOAK, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held at Belleville, on the second Tuesday of January, (10th,) 10 o'clock, A. M.

A. McALISTER, *Pres. Clerk.*

THE RECORD—NOTICE TO AGENTS AND SUBSCRIBERS.

It is earnestly requested that lists of new subscribers be sent in without delay. Subscribers may commence at any time, but it is desirable to commence with the beginning of the volume.

Copies of the November and December numbers can still be given to new subscribers.

Subscribers when remitting money ordering, or stopping the *Record*, should be particular in giving the name of their Post-office.

Attention is specially directed to the terms of subscription, viz, *half a dollar* in advance or *within two months*; in other cases 3s. 1½d.

Those in arrears are earnestly requested to remit.

Notices of Recent Publications.

THE HART AND THE WATER BROOKS.—A practical exposition of the forty-second Psalm. By the Rev. J. R. Macduff, D.D. Author of "Morning and Night Watches." New York: R. Carter & Bros. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

We have had from time to time notice several of the works of the author of this volume. They have obtained a very wide circulation, and they are well deserving of the approval of the christian community. The volume before us is of the same general character. It is written a pleasant, graceful and attractive style, and presents us with a most edifying exposition of a very precious portion of the Word of God. After referring to the scene of the Psalm, its general scope, and the peculiar experience of the Psalmist, as set forth in the Psalm, the author proceeds to expound and illustrate the several verses of the Psalm. It is a volume which will

be appreciated by those who are called upon to experience spiritual trials and vicissitudes.

THE MISSING LINK—or Bible Women in the Homes of the London Poor. By L. N. R. author of the "Book and its Story." New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

This volume gives a most interesting account of the efforts which are at present being made for the religious improvement of the thousands, who in the heart of London are being in a state of virtual heathenism. Its various narratives cannot fail to awaken a deep interest in all who read them.

THE PRECIOUS THINGS OF GOD.—By Octavius Winslow, D. D. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

The works of the author of this volume are particularly distinguished for the experimental and devotional tone which pervades them. In this feature the volume before us resembles its predecessors. It embraces twelve chapters, each treating of some of the precious things of God, the first chapter treating of the preciousness of the Christ, and the last of the preciousness of the death of the Saints. The volume is well adapted to answer the design it is intended by the writer, and will be highly prized by the experienced and spiritual christian.

"Agatha—or One thing I do."

"Arthur Singleton—or What lack I yet."

"A Basket of Chips for the Little Ones."

"Ways and Ends—or The Two Farms at Lynthorpe."

Philadelphia: Presbyterian Board of Publication. Sold by Rev. A. Kennedy, London, and D. McLellan, Hamilton.

These small volumes which we have grouped together are admirably adapted for children, and might form a good addition to a Sabbath School Library. They are got up in the usual neat style of the Board's publications.

A MANUAL OF THE PRESBYTERIAN CHURCH IN ENGLAND.—Prepared by the Rev. Dr. McCrie, at the request of the Presbytery of London, London: R. K. Bunt, Holborn Hill,

This is a Manual prepared by the Rev. Dr. McCrie at the request of the Presbytery of London. It is divided into the following chapters:—1. Our History; 2. Our Doctrinal Standards; 3. Our Worship; 4. Our Polity; 5. Our Church Principles; 6. Our Position in England. The work assigned to the writer is well done. In twenty short pages it contains a large amount of truth concisely but clearly stated. It will serve a good purpose in England. We shall give some extracts in our pages from time to time.

PRESBYTERY OF HAMILTON.

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

JAMES MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.

The next ordinary meeting will be held at Perth, on the first Tuesday of February.

J. L. GOURLAY, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held in Montreal, on the fourth Wednesday of January.

A. F. KEMP, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held at Toronto, on the second Tuesday of January, at 11 A.M.

W. GRAZIO, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE.

The next ordinary meeting will be held at North Gower, on first Tuesday of February, at 1 P. M.

J. K. SMITH, *Pres. Clerk.*

PART THE PREACHER—or Popular and Practical Exposition of his Discourses and Speeches as recorded in the Acts of the Apostles. By John Eadie, D.D. L.L.D., Professor of Biblical Literature to the United Presbyterian Church. New York:—R. Carter & Bros. Sold by D. McLellan, Hamilton.

Dr. Eadie is well known as an accomplished scholar and a popular preacher and writer. The present volume will sustain the fame which he has earned by his previous productions. It does not pretend to be either a Life of Paul, or a commentary on the Acts of the Apostles, but a popular and practical exposition of the various discourses and addresses of the Apostle. The design of the writer is well carried out, and the volume may be regarded as a most valuable addition to our Biblical literature.

SACRED RHETORIC—"ELOCUTIONIST," BY MR. PHILLIPS OF HAMILTON. — In addition to a class taught in the month of December by the Rev. Wm. Hamilton, from the States, the students in Knox College have a weekly Rhetorical exercise under the superintendence of the Professors. Besides the prelections of Blair, and the admittal suggestions of an essay on Sacred Rhetoric by Adolphe Monod, of Paris, the 'Elocutionist,' by Mr. Phillips, formerly of Montreal, now of Hamilton, Canada West, has been advantageously used in the way of specimens and practical hints. The volume deserves to be better known than perhaps it is. It is based on the well known work of Sheridan Knowles, but large additions have been made to it from the writings of Chalmers, Ahson, Thomson, (Dr. Andrew, of Edinburgh,) Macaulay and others; and many useful directions are interspersed on reading and oratory in general. The specimens ancient and modern, prose and verse, sacred and secular, seem well arranged, and the work as a whole is creditable to the author who has long been known, both in Lower and Upper Canada, as an able and successful instructor of youth.

SABBATH SCHOOL LESSONS—The Notes for teachers, and schemes of lessons published at Edinburgh, and for sale by D McLellan, Hamilton, are admirably adopted for Sabbath Schools. The scheme of lessons cost only 45 cents per 100, and the teachers' notes 20 cents each.

EDUCATIONAL REPORT—We have received a copy of the Educational Report for 1858, which we shall notice more fully in another number. We are glad to notice that notwithstanding the general depression of the Province, the cause of Education has been advancing.

REMOVAL OF OFFICE.

The General Office of the Church has been removed to Knox College. Letters and moneys may be left at Mr. Bain's, King Street East, immediately under the former office.

NEW BOOKS.

MOSHEIM'S Ecclesiastical History by James Murdock, D.D., revised, and supplementary notes added by James Seaton Reid, D.D., Professor of Ecclesiastical History in the University of Glasgow. One thick vol., 8vo., 1859. Price \$2 50.

Crisis of Being: Six Lectures to Young Men, on Religious Decision, by D. Thomas, editor of *The Homilist*, Progress of Being, &c Stockwell, London, 75 cents.

The Homilist, Vol. I.—\$150. Vol. II. to VII.—\$2. Seven annual volumes of *The Homilist* are now before the world. It is now rooted in one of the best soils in the religious world, the soil of unsectarian, independent, and progressive thought. Thousands of ministers of all denominations, many of them the first preachers of the age, and some of the dignitaries of the Church, heartily welcome it to their homes.

Progress of Being: Six Lectures to Young Men on the Free Progress of Man, by Rev. D. Thomas, editor of *The Homilist*, Crisis of Being, &c., 75 cents.

Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. New edition from eighth London edition, 2 vols. \$4 00.

Eadie's Commentary on the Phillipians, \$2.

Haldane's on the Romans, \$2 50.

Brown's Sufferings and Glories of the Messiah, \$1 50.

Brown's Analytical Exposition of the Romans, \$2 50.

Brown on the First Epistle of Peter, \$2 50.

A Voice from the Desert, or, the Church in the Wilderness, by Rev. Robert Simpson, author of *Traditions of the Covenant*: vs, 75 cents.

Expository Outlines, Sketches and Outlines of Sermon upon the most important paragraph of the New Testament, by the author of *The Faithful Witness*, Footsteps of Jesus &c., \$1.

Spurgeon's Gems, \$1.

Spurgeon's Sermons—fourth series, \$1.

Guthrie's City: Its Sins and Sorrows, \$1.

Guthrie's Gospel in Ezekiel, \$1.

Robertson's Sermons—third series, \$1.

St. Augustine: a Biographical Memoir, by the Rev. John Baillie, Cambridge, 75 cents.

Scotland: Its Faith and Features, by Rev. Francis Trench, 2 vols. in one, \$1 25.

J. CAMPBELL,

103 Yonge Street, Toronto.

New Books! New Books!!

The Atonement in its Relations to Law and Moral Government by Albert Barnes... \$1.10

Arago's Biographies of distinguished Men, 1st and 2nd series, 18 10 each. 2 20

Lewis' Physiology of Common Life part 1 0.15

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" " Amenities of Literature, 2 vols..... 2 20

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" " Calamities of Authors, 1 vol..... 1.10

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Rev. Wm. Ellis' visit to Madagascar... 2.75

Life and Times of John Milton, by Pro. Masson, vol. I..... 2.75

Ministry of Life, by the author of *Ministering Children*..... 1.10

Life of Socrates by Grote..... 0.63

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☐ Subscribers for the *Princeton Review*, still carried on as ably as ever, are solicited for 1860. It will continue to be supplied to Ministers for \$2 50, to students for \$2 25, prepaid.

KNOX COLLEGE—BURSARIES:

BURSARIES will be awarded during the session (1859-60) according to the following Scheme:—

I. The John Knox Bursary of £10, (founded by Isaac Buchanan, Esq.,) for the best Essay on "The nature of Sanctification, or Gospel Holiness," showing its relation to the covenant of grace,—to the atonement, and to justification by faith,—also, asserting the obligation and defining the nature and uses of good works, with reference to the Romish errors of merit, perfection, and supererogation.

II. The George Buchanan Bursary of £20, (founded by Isaac Buchanan, Esq.,) for eminence in Latin and Greek, as proved by examination in the Grammars of both languages; Livy, Book 1st, 30 chapters; Horace, 3rd Books of Odes; Xenophon's Memorabilia, Book 1st; Iliad, Book 3rd. 200 lines; and an exercise in Latin Composition.

III. A Gaelic Bursary of £5, open to Students of the preparatory classes, for the best Essay on "The obligation of the Sabbath." The competitors will also have to submit to an oral examination.

IV. A Gaelic Bursary of £5, open to Student of the Theological classes for the best Sermon (in Gaelic,) on Phil. iii, 8; the length of the Sermon not to exceed twenty minutes.

The Essays to be given in to the Secretary of the Professors' Court on or before the 1st of December.

The Essays must be correctly and legibly written, with mottoes on the title pages, instead

TO ADVERTISERS.

The *Record*, having a circulation of nearly 5,000, extending over the whole extent of the Province, and among an intelligent class of readers, and being regarded as one of the best channels for advertising.

Advertisements will be inserted on most reasonable terms.

The Record.

Toronto, January, 1860.

PASTORAL ADDRESS BY THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA;—DRAWN UP AND ISSUED BY THE COMMITTEE APPOINTED AT ITS MEETING IN JUNE, 1859.

To the congregations under our charge.

Dearly beloved brethren in the Lord;—Your pastors and representative elders, when last convened in Synod, appointed us in their name to address the various congregations of our church, expressing by letter as it were to all our members and adherents, the affectionate concern of your spiritual overseers for your souls, and those of your families. When meeting from time to time in a Synodical capacity, our attention is necessarily called to a variety of matters pertaining to the external order of the House of God; and although it is our study on such occasions, by frequent prayer mingled with our conferences, and by devoting some of our conferences themselves specially to this object,—to impress on the minds of one another, the primary duty of looking well to the advancement of practical godliness in our own souls, and among all the flock; yet, we feel as if more were called for than this; and that by an occasional direct appeal to you in the present form, we should seek to stir up your pure minds by way of remembrance, and manifest our longings of heart after your spiritual well-being.

Permit us then, on behalf of the Synod of our church, to salute you all, wishing you grace, mercy, and peace, from God the Father, from the Lord Jesus Christ, and from the Seven Spirits before the throne.

If a few months have elapsed since our appointment as a committee, the time now found convenient for us, is probably not the least suitable and acceptable to you,—giving us the opportunity of greeting you at the commencement of another year, and the advantage of calling you to solemn recollection at a season always regarded as propitious for the review of the past part of life, and the consideration of our spiritual state. The long-suffering of God has permitted you to see the close of another year, and to enjoy through its successive months the bounties of His indulgent providence, and the means and appliances of His Grace. Sabbath after Sabbath, the sanctuary gates have been opened to you; and many of you, we trust, have rejoiced as it has been said to you, Let us go up to the

house of the Lord. Some of you, with whose present disadvantages we sympathise, may have had to lament silent Sabbaths, while no sanctuary door has been opened to you, or, by the hand of God upon you by affliction, you have been prevented from entering it. You have thought, not without sadness, of the times when you went with the multitude who kept holyday. But all of you have possessed—and how precious is the privilege!—the blessed word of God; and permit us to ask of you, whether it has been put to use as it ought. Happy if you who have enjoyed both the public and private means, have, like the Bereans of the Apostolic time, searched the Scriptures daily whether these things were so; diligently comparing what you hear with what you read! What cause of content with them also, who have found in this word of God the chosen companion of their solitude, and have been revived by it in all their straits! Happy, if they can say with one, "Thy words were found and I did eat them;" or with another, "Thy statutes have been my song in the house of my pilgrimage."

Suffer us to remind you of what those of you who are privileged to wait on the ordinances are often reminded of, by your pastors, that earnest prayerful study of the word is indispensable to your spiritual life and growth in grace; and that the Gospel, however abundantly enjoyed, or the word, however frequently read, may fail to profit you, if not mixed with faith in the reading and the hearing. There are few counsels, however, which we would more anxiously offer than that you should peruse frequently the sacred page, as well as attend on the house of God—taking care that time be regularly secured for this, and resisting the temptations to substitute for such scripture-reading, the perusal of publications merely gratifying to a vain curiosity, or, if useful in their place, at best ministering to secular and political ends. We desire to see a population intelligent, and, by all means, well read in whatever kind of literature may form them for their business as men, and for the right use of their liberties and privileges as citizens. But it is needful that we should warn you that your first and greatest business is to labour for the bread which perishes not, and that your highest citizenship is the heavenly. We therefore beseech you to see to it that nothing supplant, and nothing hinder, your diligent communing with the Holy Scriptures, which are able to make you wise unto salvation, through faith in Christ Jesus. And we beseech you, and specially the younger among you, to guard against having your tastes vitiated, and your hearts alienated from serious and useful application, by familiarity with those who

by speech or by writing, seek to fill your minds with vain and worldly thoughts, or pander to your meanest appetites and passions. "Search the Scriptures," said the Saviour. It is not enough to look at them, or to bear the reading of them by others. Be in earnest to secure the pearl of great price hid in the field of revelation. Invoke the Spirit to open your understanding to understand the Scriptures. They whose minds the Saviour thus opens, will also have occasion to exclaim with the disciples, How did our hearts burn within us? Why, dear brethren, is there so little of that experience on the part of Bible readers, or Gospel hearers? Why is it that so few are ready to say with this Psalmist of Israel, "I rejoiced in Thy word as one that findeth great spoil?" Is it not that the heart has not yet been effectually touched—that the scales have not yet fallen from the moral vision,—that we realise not the value of the boon in our hands,—that we allow inferior interests and objects to absorb our time; and that religion, with too many, has the subordinate, and not the highest place? And why, again, dear brethren, can any of you be content that it should be so? or rather,—for our object is to confirm and comfort, as well as warn,—we will ask those of you who know and love the truth, what is it which makes the word and ordinances so precious to you? We wish you should tell others—we appeal to you who know the grace of the Lord Jesus, if from your experience you cannot declare to those who know not yet the secret, that truly to seek the Lord is not vain, and that His service is perfect liberty. We do not urge religious diligence simply as a duty—a task: we recommend it to old and young as an enjoyment. If to any of you sacred duty is irksome, and religious observances rather what you can bear with, than delight in; we fear it is that your souls are yet in bondage, or in that state which the apostle describes as a being "under the law." It may be that you look on God, as yet, rather in the light of an austere master, than a loving parent; and we know that we may despair of you finding religion an enjoyment, till your state in this respect is changed, and your feelings with it. Believe, we beseech you, the Gospel message. You are called to the fellowship of Christ. The Saviour offers rest to your souls—rest in a reliance on his death, and an acceptance of his righteousness. You are called to the communion of the Holy Ghost. Yielding yourselves to his strivings,—consenting to the gospel call,—you will pass from death to life. Made free by the Son of God, you will be free indeed! Your slavish dread, or distant, unconfiding feeling towards you

Heavenly Father, will give place to hope, and love, and cheerful obedience. Duty will be esteemed privilege;—the word you now only open to peruse passively, with mere curiosity, or to silence your conscience with a form, will be esteemed by you as your necessary food, desired for the allmenting of your spiritual nature, sweet as honey to your renewed taste, and more precious than *finis* gold.

But, while we speak thus to such of you as though baptised, and so far members of the church, may not yet have taken on yourselves a full profession of christianity, or, being members in full communion, may as yet be carnal rather than spiritual,—“babes in Christ;”—we would also address those of you who are spiritual fathers, having known Him that is from the beginning, and those of you who as young men are strong, and have overcome the wicked one. Suffer the word of exhortation, while we speak to you of your responsibilities, and of what you owe to yourselves, to your families, to one another, to the Church of God. We are persuaded that none of you will feel that you are beyond the need of counsels to watchfulness against temptation to backsliding or unprofitableness, and of excitement to diligence in order that you may grow in grace, and in the knowledge of our Lord and Saviour. It may be that some of you are saying—“Oh, that it were with us in months past, when the candle of the Lord shone upon our tabernacle!”—
1. your spiritual enjoyments are more scant than they once were; that your spiritual affections have suffered decay; and that your hearts are less sensitively alive to the evil of sin and to the beauty of holiness. We beseech you to be faithful in examining yourselves; tarry not; be not at ease until you have regained a better frame. It may be you have relaxed in prayer in the closet, or in the family; or, that you are not enough careful to keep yourselves unspotted from the world. Let us remind you how not only the plant of grace when yet tender, may be choked by inordinate earthly cares and pleasures; but how the strong man may become weak when by carnal security and formality, the soul is allowed to contract a spiritual lethargy, and by incautious companying beyond what is necessary with the worldly, or conformity to worldly maxims and practices, you suffer the tempter to gain advantage over you. Never forget that religion, fraught as it is with the highest joys, is a warfare. Your fight is not yet fought; your course is not yet finished. As you would overcome finally, see that you keep the faith; yea, live by the faith of the Son

of God; and be sober; be vigilant. By the very value of the spiritual peace and joy you may have tasted, we call on you to see to it that you come not short of the crown; and that we, your spiritual overseers, lose not a full reward. Do not forget that covetousness is idolatry; that if any man love the world, the love of the Father is not in him. You cannot serve two masters; and the very lawful pursuits of life (for religion is indeed no foe to industry) become unlawful, when the world is not used as a servant, but obeyed as a master; when its gains are sought with unworthy ends; or ends worthy are followed after in an immoderate spirit, or—shall we make such a supposition?—by means positively sinful. Be not angry with us, if, in the language of an Apostle, we say, we are jealous over you with godly jealousy, lest after having espoused you to Christ—God owning our instrumentality—still, as the serpent beguiled Eve through his subtlety, so your minds should be beguiled from the simplicity that is in Christ. We know, and you will acknowledge, the dangers to which you are exposed in this new country, and specially in the present circumstances of the country, to inordinate earthly cares; to the intoxicating effect in some cases of sudden success, though in more numerous cases to the depressing effect of worldly adversity. Under whatever circumstances, we beseech you, lose not sight of the end. We would you should still press onward, neither falling asleep on the enchanted ground, nor abandoning yourselves to despair at the hill of difficulty, or in the valley of the shadow of death.

Well may we say to you—the season peculiarly calls for it—“it is high time to awake out of sleep: for now is your salvation nearer than when you believed. The night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting or drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” “Let your moderation be known to all men the Lord is at hand.”

Very specially do we speak to parents or heads of families and householders. Revival in the Church, we are persuaded, much depends on attention being given to the duties of the domestic sphere. And if it please God, as we trust you fervently pray with us, to grant us such refreshing from his presence, as some parts of the vineyard are even now blessed with, we look for this as one of its primary symp-

toms—earnest application to the duties of family instruction and prayer. Thus revival of family instruction and prayer may be an effect. But in His holy sovereignty the Lord may even employ it as a cause—a means. The instances are not few in which from “the church in the house,” a convorting influence has gone forth on those without. But mainly, we remind parents and heads of households how much you owe in all reason to the souls under your immediate charge. We do fear that family worship is not so general among church members as it ought to be. We know it is not universal. The difficulty felt in dealing with plausible excuses for its neglect, may render it impossible for pastors and elders to deal with this omission uniformly as matter of righteous discipline. It is just the more incumbent on us, in such an appeal as the present, to deal directly with your consciences, nay, we would say with your hearts. For, what do you not lose to yourselves? What are you not cruelly withholding from those dearest to you whom you omit this God-honored means of nursing your families for the church in heaven, as well as the church on earth; of arming them against the temptations of the world; and of training them to the duty of honouring and obeying your own parental authority, and faithfully fulfilling their part in all their other relations to God and to man? Do we need to remind you that “all prayer” is enjoined on us? Do we need to remind you that God is the God of families?—that the family authority is his ordinance—that he has threatened his displeasure (his ‘fury’) against the families that call not on his name? Do not mercies enjoyed in common, do not common interests, and it may be common wants, temptations, dangers,—call for common devout acknowledgment, and application jointly to the same source of safety and prosperity? Forget not, we beseech you, that it is He—the God of Zion—who filleth thy garners with store, who maketh strong the bars of thy gates, and keepeth thy children within thee. As you would that they should not be as the strange children whose mouth speaketh vanity, but that your sons may be as plants grown up in youth, and your daughters as corner stones polished after the similitude of a palace—pray with them as well as for them.

Put we speak of family instruction as well as family worship. Much as we desire the success of the Sabbath-school, and appreciate the self-denying labours of Sabbath school teachers, as a valuable supplement to the labours of others, we strongly urge, that in no case should they be held to supersede your duty or ours—yours as parents, ours

as pastors and elders. It is of high moment, indeed it concerns your hold of the very affections of your children, and your influence over them through life, that their earliest and most sacred associations connected with religion should gather around the domestic hearth. Do not neglect personally to instruct them—we long to see every home again, as it once almost was, a Sabbath-school—and at the very least take frequent account of the instruction kindly ministered by others. And with this would we connect the exhortation early to induce them to frequent the church, to accompany you thither, with book in hand, and to take part with the congregation in the exercises of public worship. Attendance on the Sabbath-school is abused when even that is made a substitute for this, or, recognised as an excuse for omitting to give presence in the House of God. Let the lambs be with the flock. Let these juvenile disciples come within the range of the pastor's voice; yea, even the very young, hardly as yet fit to be enrolled in school lists, let these too "go forth by the footsteps of the flock."

It is, we think, an error too prevalent, to suppose that children very much under age, cannot benefit by frequenting the sanctuary. An esteemed author has well remarked—"They have eyes to see, and ears to hear, and observe; and gradually a reverence for God, and an apprehension of spiritual things, will be formed in their minds, which by the divine blessing may be productive of happy fruits.†

And, dear brethren, forget not your SERVANTS, we say to heads of households. If the charity of the gospel, if the love of souls, glows in your heart, you surely will value your opportunities of profiting to their eternal benefit, those who are brought within the circle of your influence, in the connections of private life. The testimony of Jehovah to Abraham (Gen. 18.) was, doubtless, recorded to encourage others in imitating his domestic piety:—"I know him that he will command his children and his household after him, and they shall keep the way of the Lord." The householder has precious occasions of commending religion by his example to such as thus come under his roof. But he may also, by a prudent and

faithful use of his authority, and without undue or offensive interference with the rights of conscience, command to fear the Lord. He may enjoin respect to domestic order; he may require or invite, as may be, attendance on divine worship; he may exhort to secret prayer; he may, yea, ought to, interest himself in the education of servants; and, not least, will a considerate master or mistress see to facilitate the observance of the Sabbath day on the part of "all within their gates," by allowing no such inordinate or unseasonable exaction of labour either on the Lord's day, or even up to its sacred hours, as may supply excuses for neglect of the religious ordinances of the day, or unfit for a spiritual performance of them. Nor let us fail to remind the servant of the mistake he commits in declining the affectionate oversight of his conduct on the day of God; of the great responsibility he is under, when privileged to dwell with those that fear the Lord; of his duty for his (or her) own sake, and for the sake of others, to concur in every reasonable means of strengthening parental authority and family order.

And thus, brethren, we are led finally, for space would fail us to enlarge on every duty, to point, at least briefly, to certain of your Christian obligations in the larger sphere, or in your relationship generally to the church and the world.

The religion of the Gospel is the reverse of selfish. Teaching us far beyond what all heathen philosophy could teach (and yet even a heathen could learn to say, "no one of the human race do I account alien to me,") Christianity superadds special obligations to love our neighbour, and still more, "the brotherhood." It enforces this duty by new and peculiar considerations, such as are sure to find a response in every renewed, and rightly instructed, heart. Far from the spirit that prompts to say, "Am I my brother's keeper," it teaches us to regard ourselves as "members one of another," in being members jointly of the one body of Christ. It is the new command of the Saviour, that his followers should love one another, as He has loved them. And, if any duty more than another is expounded in its comprehensive import, and urged in its various applications, it is surely this; alike in the teachings of the heavenly Master Himself, and of his apostles. Yet, oh how far below their rule of duty, do Christians, the members of the spiritual family, fall! Yea, how little do some of these expositions, in their far reaching signification, seem to be known or reflected on! Not but that deeds of charity and liberality are performed among us; nor are we without those whom we gladly recognise in your various congregations, who abound in good works, and are no

wearily in well doing. Yea we might glory (in the sense in which Paul gloried) in some of you, or, in your behalf give thanks, because, according to your power, yea beyond your power, you are ready to give of your time, your means, your labours, to the good of your brethren. But is the obligation realized by all? Is the disposition manifested every where, to rejoice in one another's joy—or, when one member suffers, to suffer with it? Are there nowhere the envyings and the strifes, which, alas! in the primitive church also disheartened the spiritual labourer, and gave occasion to the enemy to blaspheme? Is the disposition everywhere to use substance, gifts, graces, for the good of the brotherhood, in any reasonable proportion, as becomes stewards of the manifold goodness of God? Is there no neglect of the poorer sister or brother whom you could, without serious loss, have relieved?—yea with the certainty of gain, in His approval who said, "It is more blessed to give than to receive." Are the sick visited? a question this both for the official and other members of the church. Are the widow and the fatherless and the stranger, remembered in our seasons of fulness and joy? Do we (in the real sense of our Lord's statement, parabolic as it may be) invite the poor and the maimed and the blind—the man without bread—or without power of labour—to the festive board, rather than the rich, who can recompense us again? And do we, in consideration of the spiritual need and danger of others, devoutly pray for them, and affectionately warn, yea, faithfully and in love reprove the erring? or—which is hatred and not love—are we silent when we see sin in a brother, who might respect our remonstrances? Are we lavish in our expenditure on houses and lands, on furniture and apparel, but niggardly in our discharge of the claims of Christ, and His church, and His ordinances, on our support? Do we consider the spiritual labourer? Do we honour and reverence pastors and elders, seeking to strengthen their hands, holding them in due reputation? Do we, with befitting care, anticipate the wants, and alleviate the cares of those who minister to us in spiritual things? Do we bear the burden, in our proportion, with our more willing, though it may be, not more able brethren? Do we enlarge our range of benevolence? Do we fulfil our debt of obligation to the kingdom and cause of Christ at large; yea, to the world lying in wickedness? Truly he who knows the grace of the Lord Jesus, counts himself debtor to all for His sake.

Brethren, the consideration that "the time is short, and that the fashion of the world passeth away," calls us not only

* A celebrated spiritual songster, R. Erskine, thus paraphrases Song I. 8:—

These holy ordinances are
The pastures of my grace:
There feast thyself, nor thence debar
Thy little tender race.

Bring children, servants, all thy kids,
Along to feed with thee;
The Lord all comers welcome bids,
In offers full and free.

† Robt. Walker, of Edinburgh.

to be sober in our use of worldly things, as not abusing, but also active in doing, with all our might, the work given us to do. "There is no wisdom nor device in the grave." To every man, besides his first concern to believe in the Lord Jesus and secure the blessed hope, the master says, "Occupy till I come" To every one, talents are appointed,—it may not be the ten, nor the five—at least the one is given. The day cometh—it hasteneth—when the account will be received, when every man's recollections will be turned, both on his present privileges and opportunities of service, and the Saviour will own as done to Himself, what is done "to the least of His brethren."—(Mat. 25.)

We beseech you, do not only shun the doom of the unbelieving, and the careless neglectors of the great salvation, but the doom even of the unprofitable servant. It has been well said by a female writer—our sisters in Christ, as well as others, will regard the saying of one who was an ornament to her sex (*Practical Piety* by Hannah More) "Every individual should bear in mind that he is sent into the world to act a part in it. And, though one may have a more splendid, and another a more obscure part assigned to him, yet the actor of each is equally, is awfully, accountable. Though God is not a hard, he is an exact master. His service though not a severe, is a reasonable service. Practical Christianity, then, is the actual operation of Christian principles. It is exercising ourselves unto godliness. Doing good is the Christian's vocation. His heart is open to all the distressed—to the household of faith, it overflows. If he cannot relieve want, he may mitigate sorrow. He may warn the inexperienced, he may instruct the ignorant, he may confirm the doubting. He will never be at a loss for employment while there is a sin or a misery in the world, he will never be idle while there is a distress to be relieved in another, or a corruption to be cured in his own heart."

Beloved brethren, we only further say, pray for us! Conscious that we, as well as you, in all things come short, we desire to take to ourselves the exhortations we tender to you. And knowing the responsibilities we, with our brethren in office, who were not present in Synod, are specially laid under to work the work of the Lord, while it is day and to fulfil the ministry which we have received, we feel that if we are only successful in exciting you by our counsels to greater devotedness in the following of personal and family religion, and in stimulating you to an enlarged and zealous concern for the cause of Christ on earth, we

shall have our best earthly reward, in the multiplication of those encouragements in our labours, which are connected with the multiplication in our various flocks, of such as prayerfully sympathise with our spiritual designs and endeavours: yea, as, in the capacity of God's remembrancers, will, Jacob-like, give him no rest, till he arise, and make Jerusalem a praise in the earth!

GEORGE P. YOUNG,
Moderator of Synod.

COLLECTION FOR FOREIGN MISSION.

According to the appointment of the Synod, a collection should be made in behalf of its Foreign Mission in the Congregations and Stations connected with it, on the second sabbath of January. Wherever circumstances may render it impracticable, to make the collection on the day appointed, it is hoped that it will be made on the following sabbath, or on as early a day as possible. Since the meeting of Synod, the Committee to whom the business of the Foreign Mission has been entrusted, has been able to do comparatively little in carrying out the views expressed by the Supreme Court. Its attention has been chiefly taken up with the selection of a person who should take the responsibility of commencing Missionary operations in Vancouver's Island or British Columbia.—Hitherto no appointment has been made. If it be the Church's duty to pray her Lord to send those labourers to whom he would give His sanction, and whose labours he would make successful, it is equally her duty to be willing to wait His will in the ordering of those events by which her wishes would be accomplished.

The funds hitherto placed at the disposal of the Synod by the Congregations and Stations, together with those that may be added to them by the above collection, will be carefully guarded until the Synod's Committee shall clearly see its way in making such appointment or appointments as will fully harmonize with the wishes of the Synod. It is hoped that the ensuing collection will manifest the continued and deep interest which the people of our Church take in Foreign Missions and the determination to be identified with these remembrancers of the Lord, who by prayer and effort "keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

T. L.

SABBATH LAWS.

A vigorous contest is at present being carried on in the United States on the subject of Sabbath Laws. On the one side we find

many using all means in their power to have existing Sabbath laws abrogated, and on the other side we find many striving as zealously to uphold these. A cause is not always to be judged by the character and position of its supporters. But still this is one consideration which will more or less strike the mind, and which will tend, in a greater or less degree, to influence us in the judgment which we form of the cause itself. And certainly if we look at this cause through the medium of its supporters, we cannot but be struck by the aspect thus presented to us. On the one hand we find the opponents of Sabbath laws consisting mainly of irreligious men, or at the best, worldly men, many of whom are interested, in a pecuniary way, in the abrogation of Sabbath laws, and not a few of them foreigners, who have brought with them the lax and licentious views of the Sabbath, which are prevalent in Germany, and in other parts of the continent of Europe. On the other hand we find the real moral worth and intelligence and piety of the country in favour of Sabbath laws, and in favour of such Sabbath observance as has hitherto distinguished Protestant Britain. Notwithstanding all the energy and excitement that have been called forth, the conventions which have been held, and the loud declamation which has been heard at such meetings, it is evident to those who have an opportunity of making themselves acquainted with the real state of things in the United States, that the anti-Sabbath agitation is decidedly in opposition to the religious sentiment of the country. We might easily prove this assertion. At he recent Synodical meetings of the various Presbyterian Churches, the subject has generally been under discussion, and the voice of these influential bodies has been decidedly in favour of Sabbath laws. We give as a specimen the following resolutions, which, with others, were adopted by the Synod of Pittsburgh, and we might have quoted various similar resolutions passed by other Synods:—

1. *Resolved*, That this is a Christian country. The Government was established by Christians, and as Christians, the people have a right to protect the institutions of their choice.

2. *Resolved*, That the province of the civil power, in regard to religion, is not to ordain a belief, nor to enforce an observance, but to protect and restrain from a trespass.

3. *Resolved*, That it is the privilege, and the duty of Christians, as citizens, to employ the elective franchise, and the right of petition, and the power of the civil courts, for the procuring, the upholding, and the enforcing of such laws as are adapted to secure to all who may desire it, the enjoyment of a quiet Sabbath.

The last number of the Princeton Review contains an able article on this same subject. The writer's object is to state and refute the objections which are urged against Sabbath laws in such a country as the Unit-

ed States. The objections which are stated and refuted are the following:—1. That the Bible is not the word of God. 2. That the Bible itself does not regard such an observance of the Sabbath as Sabbath laws assume. 3. That the Sabbath was a purely Jewish institution, and is not binding upon Christians. 4. That Sabbath laws are a violation of the constitutional rights and religious liberty of the people. On this last point which forms in reality one of the most effective objections, so far as the popular mind is concerned, the writer argues:

—1. That this is a Christian and Protestant country. 2. That the people have not only the right, but are bound in conscience to act on the principles of Protestant Christianity, not only in their capacity of individuals, but as a government, in all cases in which such christianity affords a rule for individual or governmental action. 3. That in so doing, no violence is offered to any man's constitutional rights or in individual liberty. Our space will not allow of our following the writer through all the illustrations which he brings to bear on the foregoing arguments. We should like to quote what he says on the second of the points mentioned above. We give a few sentences:—"Christianity is a law of life; a law of Divine authority; it binds the conscience, it must, therefore, be obeyed by those who profess to be Christians. They must obey it as men, as heads of families, as magistrates, as citizens, as legislators and executive officers. They cannot deliberately violate any of its injunctions without doing violence to their own conscience, and forfeiting their allegiance to God.—If the Bible forbids polygamy they cannot sanction it. If the Bible prohibits arbitrary divorce, they cannot allow a man to put away his wife whenever he pleases. If the Scriptures enjoin the religious observance of one day in seven, they cannot, as a government, profane that day, and be guiltless.—What we desire to insist upon is the absolute impossibility of Christians ignoring their Christianity in their governmental acts. They can no more do it than they can ignore their reason or their moral nature."

We shall watch with deep interest the struggle which is now going on among our neighbours. It is a cause in which we are all interested. Wherever the assault is made, we should all feel personally interested in the issue of the conflict. In other places a similar struggle is being waged, and it becomes even ourselves to take heed and guard our Sabbaths, not only as God's prerogative, but as our own most precious privilege. There is, perhaps, a propriety in the United States being one of the chief battle-fields of his conflict, inasmuch as there is:

established church, and no such connection between Church and State as exists in Britain. At all events a mighty advantage will be gained, if, in the United States, the cause of the Sabbath shall be maintained, and those laws which at present exist for its protection, shall still remain inviolate. A noble testimony will be borne for the truth of God, and a lesson will thus be given to the other nations of the earth, that there is a "higher law" which individuals and communities alike are bound to recognize.

UNITED STATES.—HARPER'S FERRY TROUBLES.

Scarcely any event has excited more interest for many years than the late rising in Virginia, and the fate of John Brown and his associates. Time only can shew what effect the outbreak is to produce on the slave-holding cause. Meanwhile, Virginia has been shaken to its very basis, and even yet reels and staggers in amazement and terror. We do think the excitement in the State itself, with the ungovernable passion outside of it manifested on the floor of Congress by representatives of that State, or sympathisers with it, looks very unlike the confidence, and calm majesty of conscious rectitude, or of power founded on justice. Extinguished as the recent flame has been in the blood of poor Brown and his associates, we are greatly mistaken, if from the smouldering ashes a phoenix of more formidable dimensions does not emerge. A large party in the States evidently regard Brown as a martyr, and the person of the man, his whole bearing and spirit certainly befitted the hero, and conciliate a good amount of sympathy, to the cause which a soul bearing such impress of the noble and chivalrous, has served with so much self-sacrificing resolution. The attempt was surely rash; and some accordingly question Brown's sanity; yet his acts and letters bespeak wondrous self-possession. The opinion expressed by our cotemporary, the *American Missionary*, of New York, gives the probabilities of the case; "that the outrages which his family suffered in Kansas, resulting in the death of two of his sons—outrages committed in the mad attempt of border ruffians, to force Slavery on Kansas, had so wrought upon him, though a peaceful and praying, but naturally determined and courageous man, as to make him feel that he was specially called to make war upon Slavery. It seems impossible that any sane man should have made the attempt he did, without many encouragements and inducements that have not yet been made public."

We also sympathise with this excellent journal in the hope that christians who see the rising determination, even by violent means, to seek the overthrow of a monstrous oppression, may be at least the more stirred by peaceable methods—the word of God, prayer, and faithful expostulation—to seek the termination of the Slavery which thus goads good

men to fury; that so much violence and bloodshed may be prevented, and the nation, by repentance and reformation, be saved from the curse of God.

It has been thought, by anxious observers of the progress of opinion throughout the Union, that in several States, symptoms appear of the way being prepared for the abolition of the Slave-yoke. In Missouri, in Delaware, Maryland, Kentucky, and even Virginia itself, there have been signs of matters tending to this happy issue; and though in the latter State, the event may seem postponed, who shall say while witnessing these portentous heavings of the "old dominion," that it may not have been expedited? Some do not hesitate to hold Brown to have been the very liberator of Kansas by his spirited opposition to the ruffians above mentioned; and many, who already enshrine his memory with the Wallaces and Tells of other days, will doubtless have caught the infection of his brave example. We, however, have more pleasure in observing the opposition made by christians, with the arms of peace, to the sin of Slavery, pronounced long ago by Wesley to be "the sum of all villainy." We do not wonder that the treatment given to Dr. Cheever, of New York, in his noble stand for truth and liberty, has alienated some of the apologists for slaveholders, and elicited their confessions of disappointed hope—in so far as they had clung to the expectation of faithful remonstrances by christians in Europe, inducing the Churches in America to stand forward in opposition to this sin. Little appearance of such a spirit yet marks the proceedings of the larger bodies; though some are in advance of others. We learn that Dr. Cheever, in addition to his bold philippics against the system from pulpit and platform, has drawn up a memorial to Congress against the African Slave Trade, which memorial he wished to have the American Board of Missions to adopt. The subject has been referred by the Board to its "Prudential Committee," on the plea of want of time at the late meeting of the Business Committee. We shall hope that a proposal so reasonable as this shall not be shelved; and we would augur good from the acknowledgment in the preamble of its *Resolution*, that the African Slave Trade is regarded by the Board with "unqualified condemnation."

Still, the apathy as regards Slavery itself is amazing! and we do not wonder that the eyes of many are opened, to the effect of the compromising course so long held by American christians, in presence of such an amount of moral evil as they see to be inseparable from the system. Nor do we think that Dr. Cheever complains without serious reason, of the larger proportion of visitors coming from Britain and elsewhere, when he says in his letters addressed to Mr. Spurgeon, and published in the *British Standard*: "We get no aid from them, for they are always persuaded into a most politic silence, and, having gener-

ally some object to accomplish, they desire to keep on the best terms with all parties, and, on the whole, generally are persuaded into the impression that the Abolitionists are a very injudicious and fanatical set of men, and that the sin of slavery has more to be said in apology in its behalf than Abolitionists are willing to admit."

It may not be known to many of our readers that Dr. Cheever, besides encountering the cold shoulder from many of his brethren, for speaking out on this national crime, has been all but warned off the ground by some of the supporters of his church, who have large control over its finances;—supported still, however, by those holding his own views, and who honour his independent course. Great sympathy is felt for him in England.

It is not unconnected with this subject, to notice the recent communications from Dr. Livingstone as to the adaptedness of regions in Africa to the culture of cotton. He says he is more than ever convinced that Africa, north of about 15 deg. south latitude, is incomparably the best adapted for the produce of cotton of any locality in the world. May we not here discern light on the question of slavery, dawning from the East? Providence may bring about a harmony between justice and self-interest, with less delay than we have feared. At any rate, it is only righteousness which exalteth a nation!

INDUCTIONS, CALLS, &c.

MARTINTOWN.—The Rev. J. Greenfield was, on the 24th Novr., ordained by the Presbytery of Montreal, and inducted as Pastor of the Congregation at Martintown. The settlement is a most harmonious one.

BERLIN.—The Rev. John McMechan was on the 15th December inducted as Pastor of the Congregation at Berlin. The services, which were solemn and interesting, were conducted by Messrs. McVicar, of Guelph, McAuley, of Nasagawoya, and Boyd, of Wellesley. Several other members of Presbytery were present. Mr. McMechan, who has done good service as a Missionary in various parts of the Church, enters on the duties of his charge at Berlin with every prospect of success.

BETHESDA CHURCH AND ALNWICK.—The Rev. P. McDiarmid has received a cordial and unanimous call from the congregation at Bethesda Church and Alnwick.

FLOS AND MEDONTE. The Rev. George Craw having received a unanimous call from the congregation of Flos and Medonte, was ordained as pastor of that congregation on the 27th ult.

THE REV. A. CRAWFORD.—The Archd. Crawford of Westport has been appointed by the Colonial Committee of the Free Church, to supply, for the period of six months, the Presbyterian Congregation at St. Johns, Antigua, West Indies.

KNOX COLLEGE—STUDENTS' TEMPERANCE SOCIETY.—The Annual Report of this Society will be found in another column. The following are the names of the Office-Bearers for the ensuing year:—President, Walter Coulthard; V. President, D. H. Fletcher; Secretary, J. Thompson; Treasurer, E. Bald; Committee of Management, Messrs. Mackey, Eadie, Gracie, and McGuire.

THE PASTORAL ADDRESS.—The Pastoral Address will be found in another column. It may most appropriately be read on the first Sabbath of the year. We shall keep it in type with the view of supplying with copies any Ministers who may desire them. Such copies may be had at a very low charge. It is necessary however that orders be sent on or before the 10th of January.

CORRECTION.—We have been requested to correct an apparent error in the Statistical Returns appended to the Minutes of Synod. The stipend entered as having been paid by the congregation of Knox's Church Toronto, is \$1000, while the stipend promised is \$2,000. The amount paid was only for six months, the Pastor having been settled in the Autumn of 1858.

THE STATISTICAL TABLE.—We have had a good deal of difficulty in connexion with the Statistical Table. The table is now so large that it cannot be printed in the "Record," neither can we send it as a separate sheet inclosed in the "Record," as according to the existing postage regulations this constitutes a misdemeanour. To send them by mail separately would cost nearly \$50, which we should have to pre-pay. In these circumstances we have thought it best to send the tables to the several Presbytery Clerks for distribution.

THE IRISH DEPUTATION.—The members of the Irish deputation have now left the shores of America. Although they have not received as much as some sanguine friends expected, they still carry with them a considerable sum in aid of the missions of the Church. The amount is about \$30,000.

UNIVERSITY OF TORONTO.—We understand that a Statute has passed its various readings in the Senate, providing that all public meetings of the Senate of the University, and University Convocation, shall be opened and closed with prayer. While we have no sympathy with the cry, sometimes raised against the University as being a 'Godless Institution,' we have pleasure in noticing the passing of such a Statute.

PRESBYTERIAN HISTORICAL ALMANAC.—We have received a copy of the Presbyterian Historical Almanac for 1860, too late for any extended notice in the present number. It is most decidedly an improvement on last year's Almanac, and, we trust, will have a large circulation. We recommend Ministers and Elders to obtain a copy.

MODERATORSHIP OF GENERAL ASSEMBLY OF FREE CHURCH.—The Rev. Dr. Buchanan of Glasgow is proposed as Moderator of the ensuing General Assembly of the Free Church.

QUEEN'S COLLEGE, KINGSTON.—The Rev. Mr. Leitch of Monimail has been appointed Principal of Queen's College. He is to enter on his duties from and after 1st June.

THEOLOGICAL COLLEGES.—The Session of the New College was opened on 8th November, Principal Cunningham delivering the opening lecture. The learned Principal dwelt on the falseness of two dogmas current in the present day, and which from their one-sidedness are erroneous in themselves, and exert an injurious influence on the study of theology. The first of these was that *theology is not a dogma but a life*; and the other that *the proper object of faith is not a proposition, but a person*.

At Glasgow, Professor Hetherington delivered the introductory Lecture on "The Characteristics of the present age, theologically considered."

At Aberdeen, the Session was opened on 8th November, Professor Sachs delivered the introductory lecture on "The Mosaic Law."

The Presbyterian College in London was opened with an introductory lecture by Rev. Dr. McCrie, on "The present position of prospects of Unitarianism."

The attendance of Students at these several Seminaries is we believe, good.

INDIA MISSIONS.—The intelligence in the December number of the Home and Foreign Record of the Free Church just received is interesting. At Calcutta, during the twelve days continuance of the *Durga Puja*, one of the animal idolatrous festivals, countenanced by Government, there was held a Union prayer meeting in the Old Mission Church. Dr. Duff, Archdeacon Pratt, and the other Missionaries took part in the exercises of meetings. At most of the stations there are encouraging symptoms.

INGERSOLL.—The Rev. R. Wallace has received the appointment of Secretary and General Agent for the French Canadian Missionary Society.

DEATH OF DR. GEORGE WILSON OF EDINBURGH.—A sad loss has been sustained by the community of Scotland, and particularly of Edinburgh, by the death of Dr. George Wilson, Professor of Technology, and Director of the Industrial Museum of Scotland. His death occurred after a short illness, although for some years his health had been feeble. Dr. Wilson, occupied a place in the very foremost rank as a man of science, and was no less distinguished as a zealous philanthropist and devout Christian. Few have lived more universally beloved, or have died more deeply regretted than Dr. George Wilson. He was brother of Dr. D. Wilson of University College Toronto.

HENRY WARD BEECHER.—This popular preacher has recently been promulgating somewhat strange views with reference to the human nature of Christ. According to Mr. Beecher, the Saviour had a human body but not a human soul. He says, "the Divine mind was pleased to take upon itself a human body." This is the revival of an old heresy, and certainly is inconsistent with scripture, and with all correct views of Christ's substitution.

TRI-CENTENARY OF SCOTTISH REFORMATION.

Our readers are, no doubt, aware of the proposal to celebrate, in a suitable manner, the tri-centenary of the Scottish Reformation, in the course of the present year, 1860. We copy the following programme of preparations which are being made for the celebration in Edinburgh. When we reflect upon the importance of the movement, and the mighty results which have flowed from it, we cannot doubt that the proposed commemoration will command the sympathies of Christians; morally, and especially of Scottish Protestants throughout the world. It is possible that our own church may be represented at the proposed gathering. Still, as very few from Canada can expect to be in Scotland on such an interesting occasion, we would suggest that arrangements should be made for commemorating the event in some suitable way in our own land. Sermons might be preached on some appointed day. There might be also some general meeting of Scottish Protestants and of the friends of evangelical religion.

With a view of carrying out this commemoration on a broad and unsectarian basis, in addition to all that separate Churches may do, there will be, with devotional exercises, a series of meetings held in Edinburgh during four days, beginning on Tuesday the 14th day of August, 1860, to which, not only Protestant Scotchmen at home, but Protestants from all lands, and of all evangelical denominations are hereby invited, and at which, papers forming the basis of conversation will be read, illustrative of the civil and religious history of Scotland before, at, and subsequent to the Reformation, with special reference to our present duty,—the great object of such papers being to enlighten the people on the true nature of the Reformation in Scotland, and its blessed results. The papers may embrace such subjects as the following:—

- I. State of Scotland, civil and religious, before the Reformation.
- II. Immediate causes that led to the Reformation.
- III. The hand of God in the Reformation.
- IV. The Reformation itself, and what it accomplished.
- V. The principal characters that figured in the Scottish Reformation.
- VI. The imperfections of the Reformation in Scotland.
- VII. Contrast of the Scottish Reformation with the Reformation in other countries.
- VIII. Leading doctrinal principles of the Reformation in Scotland.
- IX. Subsequent history, and present state of Scotland in reference to Protestantism.
- X. Recent advances of Rome, and the causes of them.

XI. Present duties of Scottish Protestants towards their own land.

XII. Importance of a Protestant Institute at Edinburgh, to reach the educated youth, and the future ministers and teachers of Scotland, and recent experience in connection with the training of students in the distinctive principles of the Reformation.

XIII. State of Protestantism in England, with the dangers thence arising.

XIV. State of Protestantism in Ireland, and causes of the limited diffusion of the principles of the Reformation in that country, with its present state and prospects in connection with the late remarkable revival of religion.

XV. State of Protestantism in the various colonies of Britain, and the support given to Popery by their respective Governments.

XVI. State of Protestantism in the Continents of Europe and America, with the duty of Scottish Protestants in reference thereto.

These, and similar topics which may occur to any friends who intend to be present, will form appropriate subjects for essays, to be followed by free conversation, and accompanied with devotional exercises.

REGULATIONS CONCERNING PAPERS.

1. All communications concerning the commemoration, and the papers to be read, with any additional suggestions, to be forwarded to Mr. Badenoch, the secretary, at 6, York Place, Edinburgh.

2. Papers intended to be read to be forwarded to him on or before the 1st day of July 1860.

3. All papers to have on the first page the title of the subject, the author's name and address; and, if from abroad, to be accompanied with a note, stating the time at which the author expects to be in Scotland, and where a letter may find him.

4. The Committee on Papers will have the power of rejecting any paper they may deem inappropriate.

5. The reading of any paper shall not, except by special permission, exceed twenty minutes.

6. No paper shall be published separately until the volume of papers of the commemoration is published.

7. The committee, in publishing said volume, reserve power to print papers either in whole or in part, as may seem most expedient.

It is earnestly requested that the papers be distinctly and legibly written.

It is also specially desired that deputations, or strangers, from abroad should inform the Secretary, as early as possible, of their intentions of being present at the Commemoration.

It is also earnestly requested that those friends in Edinburgh, who may be desirous of accommodating strangers, will be as good as to communicate with the Secretary.

As considerable expense will be incurred in connection with the Commemoration, subscriptions are earnestly invited. They may be remitted to Wm. Leckie, Esq., Commercial Bank of Scotland, Edinburgh.

Fuller details will be hereafter published.

By ORDER OF THE COMMITTEE,
Office of the Scottish Reformation Society,
6, York Place, Sept., 1859.

Communications, &c.

NOTES OF TOUR TO RED RIVER— No. 2.

MY DEAR SIR,—As I was unable to enter, in my last letter, on the consideration of what should be done for the Red River ro-

gion, I resume my pen for the purpose of doing so, but will previously give a brief sketch of my homeward trip, and some facts regarding the condition, and the religious beliefs and practices of the Indians.

On the afternoon of Thursday, 8th September, a party of five crossed the Assiniboine at Fort-Garry, with horses, oxen, and carts. The oxen were harnessed like horses. The carts and the harness (except the saddles) were made in the settlement. No iron is used in the construction of the carts, of which the wheels are large, the box floored, and the sides railed. We travelled hard, purposing to rest on the Sabbath, and about nine P.M., on Saturday, camped near Pembina, among some houses and wigwags, having advanced about 70 miles. Our attendants, two French Canadians, were furious, swore dreadfully, and left us because we journeyed so fast. We got every thing into our tent, fed our beasts, and watched time about. Our attendants rejoined us in the morning, when, though it was Sabbath, we travelled about two and a-half miles, and crossed the Red River to a small lake, on account of our cattle. In the evening a party overtook us, among whom were two of my friends of the canoe, to avoid whom as much as possible, I got our tent pitched always at some distance from them.

The ground for some miles after we left Pembina Ferry was soft, but afterwards the travelling was generally good, the rivers were all easily forded, though the waters of the Red Lake River came into my cart. We travelled for days together along a ridge of sand and gravel, which was skirted on both sides by a fringe of poplar and other brush. Our track lay, for about a week, within thirty miles of the Red River, we then turned to the east, and after crossing a range of hills, from some points of which we had an unbounded view of the Prairie, north, west, and south, at once, we passed the Otter-Tail Lake, through which the Red River flows. Its course there and for many miles, is westward; but on reaching the level ground it turns to the north. We crossed the Mississippi at Crow Wing City, which is a small pleasant village, about fifty miles above the place at which I had crossed it on my former journey, and there took the stage for St. Paul. I parted with my companions with regret. We got on pleasantly, and had worship together at least once a day, for fifteen days. I would have been better pleased had we been able to have it twice every day, and had the second Sabbath been spent as quietly as the first. I reached St. Paul's as formerly, late on Saturday; in the morning went to the O. S. P. Church Sabbath School, gave an address to the children, and preached twice for Mr. Riheldaffer, with whom I had some pleasant intercourse. I was glad to meet Mr. Black and party in town on their way home. I left on Monday forenoon for Lacrosse by steamer, thence by railway to Milwaukee, thence by steamer to Grandhaven, and by rail to Detroit and Toronto, arriving there on Wednesday the 28th.

What I saw of Wisconsin is very poor, except a little near Milwaukee; and timber is scarce. Much of Minnesota is no better, and an officer of the United States army told me that a great part of their unoccupied country is of the same description, and destitute of water, so that when the buffaloes are

gone, which they shall be in a few years, much of it will be useless. There is a belt of timber along most of the rivers and round many of the lakes, which abound in the high lands which separate the valley of the Red River from that of the Mississippi, and on one of which numbers of pelicans spend the summer. The se lakes have nearly all a border of water and reeds, hardly one has a clear beach, so that mosquitoes abound, but a small number of settlers may find tolerable land, timber enough, and beautiful sites for residences. The only really good soil I saw was on the Red River and Red Lake River, and there is timber often on both, and always on the east side, through the prairie fires, and the floods are wasting it. It would be most desirable to know, whether coal beds of any extent exist on the Saskatchewan. If there are, an immense region lies there ready for colonisation, and one far better than any part of the States which I have seen. The Hudson Bay Company's rule must be abolished, and the sooner the better. It is pretended by the friends of the monopoly, that its continuance is beneficial to the Indians, as other traders would sell them spirituous liquors. There is no doubt they would do so if allowed, but there is no one to hinder the Company from doing so now, and I have been credibly assured they do so in the most dishonorable manner. They will not, it is said, sell drink for money to a man in Indian costume, but if he brings them the produce of his hunting, they will buy that for so much, and give him drink as a present! while he may have it even for money, by getting one in European dress to buy it for him. The Indians are becoming more dependent and dying off under their rule. Should it unfortunately be continued but a little, that colony will be lost to the British Empire.

The condition of the Indians throughout those western regions is deplorable. On our side almost nothing is done for them, and the United States officials are said, in many cases, to try to obstruct the Missionaries as the great obstacle to their getting the money and lands of the Indians into their own hands. One who knows a section of them well, writes me, that their present religion dates back about a century and a-half, and their own account of its origin is:—"A great while ago, an Indian of influence and distinction, who lived far off towards the setting sun, adopted the religion of the white man, and became a praying Indian; he died, but was not buried at once. His spirit went to the Great Good Spirit, where praying people go, but He told him 'No Indian can enter here.' He went then to the wicked Spirit, who refused to admit him because he was a praying soul. At a loss what to do he returned to his body, told his adventures to his family, and continued his praying; again he died, and went through the same ordeal, but the third time, the Great Good Spirit pitied him, and gave him a medicine bag with injunctions to teach the use of it to the Indians as their religion, which he did." The bag consists of the skin of one of the small animals which they hunt, the medicines are such as they use for their sick, and they believe that some of these can make alive as well as kill as by enchantment.

This medicine worship is like Free Masonry. There are eight degrees or steps before one becomes fully initiated, and the applicant must, before each step, pay eight

or ten articles as shirts, kettles, &c., as the cost of a medicine dance. The initiated is believed to be put to death and raised to life by the power of the medicines. Any one may get up a dance who chooses to pay the expense. When a woman loses her husband or child she makes a clothes doll, which she keeps for a year as a means of collecting presents, which are all put into it, and at length given as payment for a dance.

They believe that when they die, the spirit starts at once on its journey towards the setting sun, after crossing a great plain, and a thick wood in which all the spirit paths meet, it gets on the back of a huge bear which hurries along till they reach the station of the fox. The fox takes it up till he reaches that of the owl, which conveys it to the brink of a dark deep river, over which a single small pole is extended, which is constantly in motion. Along this the spirit must walk, keeping his eye on the opposite shore; should it miss a step, it sinks forever; should it succeed, it reaches the land of the horse, and finds plenty of game. To be prepared for this they must be true to their religion." He thinks they have no idols. Another worthy man informs me that he attended an Indian feast not very far from the Red River settlement. It was held in a large building without a roof, a rope was passed from end to end on poles, on which they hung all their choicest things. In the centre was placed a stone, on which was carved a rude imitation of a human face, a quantity of meat was beat small, of which a portion was placed on the stone, and afterwards a little was given to each who would accept of it. The men and women sat on opposite sides, the old men made speeches; thereafter, they all rose, each man at the same time with the woman opposite to him, and moved with a waddling tread along the rope, on reaching the end they turned off from it and returned back to their own places in regular file, this was done several times. After this they feasted and began a kind of present making, or system of barter, in which some of them are often impoverished. After the work was done the idol was put on a small frame in a bush, where my informant saw it again.

Their graves are sometimes only marked by four cross poles, at other times they are fenced, while often a small house of bark or boards, a few inches higher than the grave is erected over it, and these houses are either left open at the one end, or has a small square door in them; within these a small dish is sometimes placed. At the end of the grave a small pole is stuck, on which a bag hangs, in this bits of tobacco, and crumbs of pemmican and bread are put, while a bunch of flowers or berries may be seen lying about. These attentions, however, are short lived, they soon leave the spot where a death occurs.

Their dress is much the same summer and winter, their heads are bare, their garment, a blanket (if they own as much) is thrown over them and fastened round the waist, a cloth is wound round the waist, and between the legs—these, with a pair of leggings extending a little above the knee, and a pair of moccasins complete the ordinary equipment of a man. I saw one young man whose upper clothing consisted of a wide spencer of blue print, which, as he rode, flew about exposing his person. While thus naked, they will

have tobacco and vermilion to smear themselves with; sometimes the whole cheek is plastered, at others a single round spot, at others a circle is formed round the eye, at others a streak is drawn along the roots of the hair and the line where they divide it. I saw one whose cheeks, first covered with vermilion, were streaked across with parallel lines of white chalk, and others whose faces were similarly marked with charcoal. Such as these, with beads, bits of brass, copper, or tin, with turkey feathers, complete the full dress of the poor Indian.

The Indians are perishing, and nothing can save them from extinction and eternal woe but the Gospel, and shall we look calmly on, while they are impoverished and wasted away. The white population, as they advance, destroy and drive away their games, and the Indian easily learns their vices, without losing his own. But how can we stop this? Is it not their natural fate to perish? Many look on them as a doomed race who cannot be preserved; but who has told us so? God has not, and we find that where brought under Christian influence they are increasing in numbers, and advancing in civilization. Two things claim our present attention:—first, how can we strengthen Mr. Black's hands? and second, how we may reach the Aborigines. My conviction is, that we should, for a short time, combine both these objects. Mr. Black's congregation cannot, as yet, support two ministers, and we are not, at this moment perhaps, ready to set up a thoroughly equipped mission, but we can begin a mission at the Red River Settlement with our Missionary, who may also for a time assist Mr. Black. In doing so we interfere with no other mission. A number of Indians visit, and some live near Fort Garry, whom no one now seems to care for; among these the Missionary would find some work all the year through. He would need an interpreter till he could learn the language, and one's ready on the spot, who knows the language thoroughly, and laboured long among Indians in the States, and who, though driven from the work by adverse circumstances beyond his control, wishes to return to it, and, meanwhile, would teach the Missionary the language, and interpret for him. I believe that Mr. Black's congregation would, for the supply afforded by the Missionary, bear the greater part, if not the whole of the additional expense thus incurred, so that we need only contemplate being called on for about the income of a single Missionary, who would be trained in the language, the customs, and modes of thought of the people, and thus fitted for commencing perhaps a more permanent mission, and who, if God bless his labours, may have soon a converted Indian colony to begin it with him. Some object that missions to these people have been the most expensive and least useful of all missions, and that you cannot do any good without being at large expense towards settling them in one place. Now here, it seems to me, we have the secret of the comparative worthlessness of these missions. It was once the fashion to say, "civilise the heathen and then convert them." Now the language is, you must get the Indian first to give up his wandering. But is it really so? Has the native energy of the Spirit of God perished, or has His sword lost its edge? A long course of in-

struction may be needed to make intelligent Christians, but not for conversion, this is usually the work of one or two sermons, and I would have our church go forth, and forward, in the strength of God the Lord, in name of the Lord of Hosts, the God of Israel, whose armies have yet so failed in this field. Any other plan is about as wise as to begin to build a pyramid on its apex instead on its base. Nothing but the word of God in the hand of the Spirit, can wean the savage from his wandering, his idleness, his lusts, or make him sit down at Jesus feet clothed, and in his right mind. Contrast the Karen Missions with the Episcopalian Mission in Rupert's Land. The former begun in weakness and amid persecution have done great things, the latter, after great promises, has almost quite failed. We may also get profession enough while we give what they may spend on dress or whiskey, but if we wish souls converted, what we need is, to send forth a good man full of the Holy Ghost and of faith, and that the church take hold of God as the God of promise and not let Him go till He send a blessing. It may possibly be desirable to try and secure some favourable spot in which the Indians, when converted, may settle, as they will of course wish then to do, though I see no real necessity for this, any more than there was for the Apostles forming colonies, or our trying to gather the converts of any other race into one place. One thing I am sure of, if we wish to succeed, we must take the Indian where we may find him, and offering no worldly advantage beyond showing that godliness is profitable for all things, preach Christ Jesus, simply, freely, and fully. In doing this we may expect that signs and wonders will be done in His name, for 'who are these that they should defy the armies of the Living God,' when wielding weapons which are not carnal but spiritual, 'mighty through God for the pulling down of strongholds;' and I do most earnestly hope, that neither cowardice nor worldliness will hinder us from going up to possess the land. Our God has given us a vantage ground there such as no other denomination possesses. I would shudder at the thought of losing it. May the Lord of His mercy give us to know the day of our visitation, and to have understanding of the times, to know what Israel ought to do!

I remain, my dear Sir,
Ever yours truly,
JOHN McTAVISH.

THE ANNUAL MISSIONARY MEETINGS.—SUGGESTIONS.

As the season has again returned for holding our Missionary Meetings, and collecting funds in aid of the Home Missionary operations of our several Presbyteries, it may be well to invite special attention to that subject. This is confessedly a very important department of the work of our church. We have a splendid opening in British America, and especially in Canada, for Home Missions. Thousands of Presbyterians from various countries have settled, and are yearly settling in the newer districts of our vast country, who are yet without the stated means of grace. They mourn silent Sabbaths, and, like Israel in captivity, bewail the loss of privileges they formerly enjoyed; or, perhaps, as is too often the case, they become wholly engrossed with

the concerns of time. But in either case, they are unable, for a time, to support the ordinances of the Gospel without aid from others. Hence has arisen the plan of calling upon the older and abler congregations of our church to assist in supporting Missionary operations in the newer settlements. This is upon the Scriptural principle, that the strong should assist the weak, and that Christians should bear one another's burdens. Although much has been done by our church since 1811, compared with her former efforts, yet far more might have been done had sufficient funds been placed at the disposal of the several Presbyteries. Without seeking to be invidious in the use of comparisons, we may yet learn a useful lesson, by examining the mode in which those who are very successful in any given work, carry on their operations. The Home Missions of the Wesleyan Church in Canada are nobly supported. They have raised for several years past the princely sum of about \$50,000 per annum, while the statistical returns to our Synod last Jan. reported only \$2,568 for our Home Mission. I am aware that not all of our congregations reported, but granting a large margin for the blank, the whole will not amount to more than \$1,000. How do the Wesleyans raise the vast sum we have named? In the first place they ask every Protestant to contribute to their Missionary fund, and often Presbyterians give more to the Methodist Missionary cause than to their own Presbytery's Home Mission Fund. This certainly is a very incongruous state of things. If we believe that Presbyterianism is the highest and purest form of Christianity—the one which affords the greatest security for the maintenance of good order, and the Christian liberty of the people—and which seek to provide an able and well trained ministry, and secure, better than any other form, the full development of mature and Apostolic Christianity, and this all enlightened Presbyterians believe, then surely they are bound to devote their means and influence mainly to the advancement of that form of Christianity. Now, granting that at least two-fifths of the Wesleyan Missionary Fund are contributed by those belonging to other denominations, there is still left the sum of \$30,000 as compared with our \$1,000. I admit that their one fund includes what they contribute to the Indian Mission, &c., both in Canada and at the Red River Settlement, whereas, we have separate funds for the Buxton Mission, Knox College, and British Columbia, &c. Yet the fact remains, that as a people they contribute much more to their Missionary Funds than we do to ours. Hence many talented sons of their wealthy farmers are studying for the ministry of the Wesleyan Church, because fields of labour are thus opened to them, and they know that they will be well sustained from a full treasury.

Our Presbytery funds are generally low, and often in debt to the Missionaries, who depend on the regular payment of their small salaries for their daily support. What is the remedy for this state of things among us? I conceive that the chief causes of the small amount raised for our Home Mission in Canada, is owing to the manner in which, in many places, the contributions are taken up. After missionary addresses have been delivered, a collection is taken up which probably does not amount to more than one

fourth what might be obtained by subscriptions. The writer has seen both plans tested, with about the proportion stated above. The Wesleyans, to whom I have referred as such successful financiers, after several stirring practical addresses on the actual operation in which they are engaged, and on the duty of the people liberally to sustain them, not only take up a collection, but also a subscription on the spot, and appoint a number of collectors, often ladies, to canvass the whole community and obtain all they can before the next Missionary meeting. Now, in my humble opinion, if this plan were universally adopted throughout our churches our Home Mission Fund would be doubled or trebled in one year, even without adopting the questionable plan of asking from those belonging to other churches.

Our Wesleyan friends claim the privilege because their Missions benefit the people of all sects. But this reason applies equally to our own Missions, or to those of any other evangelical sect. If it is right for them to bring all under contribution, it is equally right for us. And, perhaps, we should not be so sensitive about asking from others, since they ask and obtain so freely from our people. As a matter of justice either they should confine themselves to their own people, or Presbyterians should get equal aid and encouragement from their people, and thus there would be mutual and friendly co-operation. If our people do not approve of asking assistance from others, then, they should see to it that the Missions of their own church are well sustained before they contribute freely to the funds of others. Another point of considerable importance to the success of any system for collecting funds, is to take the most favourable season of the year. I have often observed that before our Missionary meetings were held, several other calls for money were made upon our people. Thus we have the Bible Society, of which our people are among the most liberal supporters,—the Tract Society, the various Methodist and other Missionary meetings, besides several societies, and calls of charity. Of late years the Wesleyans have moved forward the time for holding their Missionary Meetings, and now often hold them in December. I believe if we did the same, especially in towns and villages where they have so many calls, our Missionary funds would be the gainer. This might be of little consequence if all our people were in the habit of appropriating a certain definite portion of their income to the cause of God, and then distributing the dedicated money according to the claims which each department had upon the sum. But very many give to the first object that comes up without considering that there are several others which may have far more claims upon their liberality. Hence, when other objects come upon them, they do not feel able or willing to give so much, if anything at all, and thus often the schemes of our church have been deprived of their due from our own people. In order to prevent this evil I would suggest to our people to consider, at the beginning of each year, how much they can give to the cause of God, and arrange in what proportions to distribute this sum amongst the various objects of religion or charity.

To assist in this I would propose the following plan according to their relative claims upon the people of our church:—

1st. Each should consider what is necessary to uphold in efficiency the ordinances of the Gospel in his own locality.

2nd. Presbyterians should place next, the Home Missionary operations of their own church, as a duty which has the highest claims upon their liberality, next to providing the Gospel for themselves and their children.

3rd. They should place next, Knox College—the nursery of our future ministry.—Presbyterians desire an able and learned ministry, and there is only one way in which this can be secured, by supporting an able and efficient staff of professors in our Theological Institute, as well as by maintaining, intact, the noble University of Toronto, which is an honour to our Province and which should be preserved at all hazards, as one of greatest privileges which we enjoy as a people.

4th. Our people should place next, the French Canadian Missionary Society. There are few Societies that have such strong claims upon Christians in Canada as the French Canadian Missionary Society, for with its success is bound up the peace, the prosperity, and happiness of our beloved Canada.

5th. Next come the Bible and Tract Societies, with their legitimate important claims, so ably set forth from year to year.

6th. Next, Foreign Missions.

7th. Lastly, the needy and deserving poor. It is especially needful to see to them in seasons when money is scarce and work hard to be obtained. The word of God declares, "He that giveth to the poor lendeth to the Lord;" and "he that giveth to the poor happy is he."

Let us then adopt such measures as are practicably found to work best, and then let us stir up our people to the discharge of their duty, until we give a sound and healthy Christianity to the land East and West, until, from the Atlantic to the Pacific Oceans, Presbyterian churches and ministers shall be planted throughout the habitable bounds of British America. If the treasures of our various Presbyteries were better replenished, we might hope to see a still greater number of pious and talented young men coming forward to engage in the noblest work on earth, in connection with our beloved church. And if these plain hints tend in any measure to promote the interests and success of our church, and of living Christianity, the writer will rejoice in such a result.

A. PRESBYTERIAN.

OBITUARY.

THE LATE JAMES STIRRAT, Esq.

The entire family, of which James Stirrat was the youngest son, and when he was still in his boyhood, emigrated from the West of Scotland to the United States. After a residence of some years in the neighbouring Republic, he accompanied his father to Canada. In this Province their first home was in the Township of Whitby. From thence they removed to the late residence of both in the Township of Esquesing. About the time of this last removal, James seriously cherished the hope of obtaining the necessary educational preparation for serving God in the ministry of the Gospel. With a view to this end, it appears, that in

conjunction with the work of school-teaching in which he was then engaged, throughout several years a portion of his time was devoted to study, under such direction as could then be obtained by him. The high and holy privilege, however, of going forth as an ambassador of Christ was not allowed him, although much desired, and at a time when the difficulties attending the exercise of the office in this Province, were incomparably greater than they are even now. Yet his persevering efforts to obtain the necessary educational preparation, afford an indication of the then religious bent of his heart. Nor were these labours altogether in vain. They did much to qualify him for efficiently co-operating with others of kindred spirit, in conducting religious meetings, and otherwise labouring to conserve and diffuse the savour of true piety, among the early settlers of his district, at a time when they were destitute of the stated ministrations of the word and ordinances. Of these unostentatious labours, and the Christian influence of those engaged therein, followed as they were in the lapse of time by the services of a stated ministry, and by the blessing of our gracious God resting upon both, the outward visible result has been a large congregation. With what hallowed satisfaction and thankfulness the departed was wont to regard it, may be easily conceived. What encouragement to prayerful persevering zeal does the fact speak to those of the readers of the *Record*, who are now, perhaps, striving, almost in despondency, similarly to serve their Lord and Master in the destitute places of the vineyard.

The previous statements, doubtless, will have prepared the reader for hearing, that at the first election of Ruling Elders made by the congregation in this place, James Stirrat was called to the exercise of this spiritual office. From that time up till his lamented death, a period of more than twenty years, he assiduously and unostentatiously discharged the duties of the office to which he had been called. He gave regular attendance upon the meetings of Session. He cheerfully undertook whatever special work was allotted him by his brethren in Session. His judiciousness in counsel, the spiritual tone of his converse and demeanour, and the solemn fervour of his prayers, will be long remembered by those who enjoyed fellowship with him in Sessional meetings.

For several years past it was annually given to him, by appointment of the Session, to take charge of the instruction of the adult male class, in the Sabbath School at Union. Each year, the average attendance of some twenty young men, some of them being members of the church, attested the general appreciation of his services in this department. It was a work too in which he delighted. The following we quote from the last annual report of the Sabbath School in which he laboured. "Yet that God, by whom our days are determined, and with whom is the number of our months, and who hath appointed the bounds which we cannot pass, has not permitted us to appear before you to day in unbroken number. One who had entered with us this year, as in years gone by, upon the labours and responsibilities of teaching, the Lord of the vineyard has removed hence to his rest and his reward. We bow to the will of God in this sad bereavement. We exercise simple

faith in the wisdom and holiness and goodness of this and all His dispensations. 'We walk by faith not by sight.' Yet deprivation of the efficient labours of the late James Stirrat, the teacher of our adult male class, in the midst of the season of our Sabbath School instructions, is an event over which, in relation to our school, our congregation, and ourselves, we cannot but mourn, though in reference to himself, we feel assured 'to him to die was gain.' Has not our God been teaching us the necessity of withdrawing all dependence from man, 'whose breath goeth forth, who returneth to his earth.' Has He not by this dispensation, been enforcing upon us the exhortation of His word 'Whatever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whether thou goest.' May we all be encouraged, alike in the cultivation of personal religion, and in the prosecution of the work of Sabbath School instruction in which he so heartily engaged, by the fact that the religion he taught in the school and exemplified in his life, in the unwavering faith thereof he died. The Saviour, he was wont to urge upon your acceptance—young men—he found precious in his most trying moments."

The afflictions sent him through life were many. In being thus made the subject of his Heavenly Father's discipline, he had the evidence it affords, of being the object of His care and love. His afflictions were meekly born. They were not unprofitable. One evidence among others, of their realized sanctifying influence, we remember he told us, was an increased appreciation of, and love for, the word of God. After the removal by death of his excellent partner, about eighteen months since, his health gradually and rapidly failed. In his last sickness, he had much of the sensible enjoyment of the gracious presence of his God. His four children, by his death to be made orphans, he committed to the keeping of his God, to whom in their infancy he had dedicated them also, and with a strength of faith, that seemed to remove every anxiety about their future. Resting upon that Saviour, of whose redeeming work and love he seemed never satisfied with hearing, he peacefully departed. Thus closed James Stirrat's life of humble walk with God, and much usefulness in the Church. "Mark the perfect man and behold the upright, for the end of that man is peace."

J. A.

EIGHTH ANNUAL REPORT OF THE STUDENTS' TOTAL ABSTINENCE SOCIETY, OF KNOX COLLEGE.

Your Committee in submitting their Eighth Annual Report, would recognise the kind hand of Providence in sustaining and protecting the members of your Society during the year now drawing to a close, and in permitting us once more, as a Society, to assemble within these walls in such favourable circumstances, to review the labours of the past, as well as mutually to encourage and advise relative to the prospects of the future.

It might reasonably be expected of a Society, composed of young men who have the ministry in prospect and united in the furtherance of the Temperance cause, that our Annual Report would contain many

things of information and interest relative to the position and prospects of the cause whose interests it, in some degree, professes to detail.

Your Committee, however, while pleased to think that incidents have been communicated by the members of your Society, which might meet and gratify the expectation of its most sanguine friends, deem it more their duty, to embrace in their formal Report, a mere general statement of the operation of the Society, in accordance with the design of its organization, reserving details for its subsequent meetings.

Keeping in mind, therefore, that the object of the Society, is more to encourage and assist one another in forming schemes which shall serve as the basis of successful operation, in connection with the mission which more properly belongs to us as Students of Divinity, than the work of reformation among ourselves, your Committee beg leave to submit the following short statement of last year's operations.

Your Society met regularly, during the winter, for the transaction of its ordinary business. At each meeting resolutions were passed and addresses delivered by different members favourable, as we have reason to believe, to the more successful working of the society.

A petition, signed by all the members of the Society, praying for a Prohibitory Liquor Law, was put into the hands of the Honourable George Brown for presentation to the Legislature.

Your Society also, in many other ways, co-operated with the friends of the cause throughout the country, in endeavouring to obtain an Act of Parliament for the entire suppression of the traffic in Intoxicating Liquors.

You are aware, however, that this has not been effected.

Parliament has as yet withstood the almost universal appeal from both sections of the Province in favour of abolishing a traffic, which perchance, favours, in a small degree, the increase of the revenue, but which threatens to prevail against the efforts for social and moral reform.

Your Committee are also happy to be able to report that the members of your Society have not only had an opportunity, during the months of vacation, of widely testifying their adherence to the principle of Total Abstinence, but also, that through their instrumentality many signatures have been added to the pledge, of those who, we doubt not, will hereafter prove the earnest adherents of our cause.

As, in former years, the members of your Society embraced every opportunity of both publicly and privately urging upon the people among whom their lot was cast, the importance of the temperance movement, and the obligations resting upon them, as on every friend of progress, to cast in their energies in its favour.

From Quebec in the East, to the shores of Lake Huron in the West, the influence of the members of your Society, in favour of the Temperance cause, has, to a greater or less degree, been felt. And though not the chief object of their efforts, and consequently not the quarter from whence we expect to reap the richest rewards, it yet held a prominent place in their attention, and in due time hope to see corresponding fruits.

Much, however, remains yet to be done.

The accounts of the members of your Society, though encouraging to a great extent, in connection with several sections of the country, are, in connection with many others, especially in the western parts of Upper Canada, of a deplorable nature. Drunkenness prevails in some sections to an alarming extent, and with it, of course, as a necessary consequent, a numerous train of ills and vices, which continually prevent the success of the Christian Missionary, as well as daunt and discourage the friends of humanity at large.

Your Committee do not deem it necessary, in view of these lamentable facts, to urge upon you the necessity of greater, and still greater zeal, in the furtherance of our noble work. The Christian advocate of Temperance only requires to be reminded of the existence of a particular evil, and a guarantee is at once received of instant and energetic application to the work of rectifying the disorder.

Let us then remember that our duty is, not to lower our cry against one of the greatest social evils of the times, and one of the most insurmountable barriers to the advancement of religious truth that ever existed.

Though the "Powers that be" have not thought it their duty to enact upon the subject, and on this account, we, so far, have failed in gaining the fruit which our endeavours were designed to subserve, let us yet, with a united desire for the ultimate success of our cause and the triumph of religious truth, still work and pray in the Spirit and power of the Gospel of Christ.

EDWARD GRAHAM.

Secretary.

In behalf of the Committee.
Knox College, Dec. 12th, 1859.

Missionary Intelligence.

MISSIONS OF FREE CHURCH, INDIA.—We copy the following letter from the *English Presbyterian Messenger*. It is addressed by the Rev. Mr. Braidwood to a friend in Lancashire.

MADRAS, Sept. 15th, 1859.

MY DEAR FRIEND—It will cheer you much to know that in our Evangelistic Hall a Public Union Prayer Meeting is held every Friday evening at seven, in English, and another on Tuesday evening in Tamil. Many have been refreshed, and at least three persons known to us have been awakened. The Church is going forward; two years are required to finish it.

The School Hall at Chingleput is completed. I was taken ill on my way to open it, and obliged to return to Madras. The illness came upon me at Chingleput, in the form of an ague attack, just two hours after I had begun to inspect the very flourishing seminary under the charge of the Liverpool native missionary—the Rev. Ettarajooloo. He has got a large and vigorous work in very inadequate accommodation. I have done all I can to procure a site, but have not yet succeeded. He writes to-day to me here: "I hope you will give no rest to yourself till you see the Free Church Chingleput Mission school-house built. Now is your time. I am obliged to have fifty boys taught

in the verandas, and some of them by myself, where the glare is hurtful to my weak eyes and the heat very oppressive." Perhaps yourself or some other friend will think of Chingleput. The heathen are given to our gracious Master, although only a few yet have been gathered in from among a people so fearfully destroyed and given up for so many generations, as in Chingleput and all others towns. Had Mrs. — and yourself seen the Chingleput girls and youths examined on the Scriptures as Mrs. Braidwood and I witnessed them, you would have said, "They are Christians already." And so they are in a sense. They are convinced intellectually, greatly improved in tone and moral feeling, and, if left free from parental despotism, many of them, doubtless, would put on Christ by baptism. Ettarajooloo's three sons hold a creditable position in the school, the two eldest boys, Johnny and Alice, being in the first English class. The three girls are taught by Sarah, their step-mother, with some assistance from their father. In such a house, with three hundred scholars of all ages, and three languages continually sounding—Tamil—Telugu, and English,—it is one of the noisiest, liveliest, and yet most orderly beehives you ever saw. There are little girls five years old, and young men upwards of twenty. Had we the means we could plant some practised assistants in the surrounding villages. But means here are becoming more scanty every year, and our Free Church says she cannot help us further.

A small branch at Attoor embraces a purely agricultural population, here and in other villages Ettarajooloo preaches as often as he can. It is such schools as ours, where the teaching and preaching of God's word are combined, that are best fitted at present to leaven the native mind, and prepare for the coming change when a nation shall be born in a day.

You were desirous to do something for Tripatore. The three agents who were working there have been withdrawn. They were too far off, and we were not able to provide a teacher for the place, they being imperfect in English. They are now to work at Wallyahabad, where they will be visited twice a month or oftener, encouraged, and not allowed to be crushed by heathen intrigues and unconquerable difficulties. . . .

Our general work is needing your kind considerations, and not the less that the mission has been deprived of so many European agents—two this year—Mr. Macintosh gone to Scotland, Mr. Moffatt to the better country.

I hope you will request some member of your house to write me a few lines about the family. . . .

In a subsequent letter, Mr. Braidwood says:—

"Rajah labours here among the native congregation, and addresses frequently the adult masses. He has also a very interesting audience on Sunday morning in Dr. Patterson's dispensary. Fenkaturamah has the charge of the Nellore station, and has hitherto borne the burden well. It is not easy for a native missionary to stand alone among proud Europeans, and a native community secretly despising him as a renegade who has spoilt their caste and religion and committed every thing horrible by becoming

a Christian. Ramanoojum, Frost, Bauboo, Paramasiven, and a number of others are acting a faithful part as Christian helpers, both in teaching and preaching. We have four divinity students, and a large normal class for teachers, besides a great number (about 2,500) of pupils at all different stages. Our access to both old and young is only limited by our physical strength which we often wish were sevenfold.

Last year's adverse decision in the case, of Nawainsawney broke my spirit much; my body was very weak at the time. Now he is a rejoicing young Christian. Another youth of Trevaudence has been taken by Jesus to himself; he went away very joyfully from earth, twelve days after Mr. Moffatt's death. Ruthmune was awakened by Nagulingune, and carried off to Chillunbarun by his relatives; after some months he made his escape to Pondicherry. There, as the only resort, he gave his earnings to two fishermen, who paddled him along two nights and two days till he came to Madras. He had no water and no sleep all the hundred miles, and only three sticks between him and the sharks. His intrepidity has been remarkable."

MISSIONS OF ENGLISH PRESBYTERIAN CH.—CHINA.—The December number of the *English Presbyterian Messenger* contains a letter from the Rev. W. C. Burns. After referring to some discouragements and trials arising from the unfaithfulness of Professors he says:

Those who remain faithful receive benefit, as you may suppose, from all these trials. And a fortnight ago, at the instance of one of the elders at Cheoh-Bey, (who is one of the Pechua converts, and was one of the chief founders, as he is one of the pillars, of the Cheoh-Bey church), the Pechua, in concert with the Cheoh-Bey church, observed a season of solemn prayer and fasting, that they might seek the return of the Lord's favour to Pechua. I was at Cheoh-Bey when this season was observed.—Tuesday, the 16th of August. There was a large attendance of church members; and when the elder I have alluded to, I-Ju, or Ke-Joo, began to pray, he was so affected that he could hardly proceed. The preacher at Cheoh-Bey, Taw-lo or Tow-lo, who began his work as a preacher at Pechua, in 1851, was also sobbing aloud. It was evident that the Lord was in the midst of us. One of the men who has charge of the river gospel boat is a Pechua member, and seems a very interesting character. He was converted at the age of sixty, four years ago, and frequently says, when he is asked his age, that he is four years old. He is very zealous in aiding the work of preaching. The principal boatman is also a Christian member of the Cheoh-Bey church.

MISSIONS OF AMERICAN CHURCHES

SOUTHERN ARMENIANS.—Dr. Pratt wrote September 10, in regard to Killis, an out-station of Aleppo. "There has been a great increase of interest, and the number of Mussulman hearers is quite considerable. I know of no place where any such interest has been awakened among them. Every Sabbath, as many as five men and women, and oftener ten or fifteen, are found listening

to the sermons. So constant has it become, that the preacher often adapts his language to the Moslems, using terms peculiar to them. I attended the women's meeting on Wednesday. There were seventy-five present five or six at least being Moslems. The common school also is in a very flourishing condition, containing about 120 scholars, a large proportion, of course, being from the Armenians.

NORTHERN ARMENIANS.—Mr. Allen, of Kharpoet, mentions a great increase of the city congregations and especially of the Bible class since the first of May. With the assistance of the native brethren, a new chapel has been provided at Hulakhegh, and Mr. Allen says: "we shall now confidently expect to realize the hopes inspired by former signs of promise."

Mr. Dwight, of Constantinople mentions a case of special interest as follows:—"I have recently had a deeply interesting interview with a Mohammedan of high rank here. I have never met with such a case before. I dare not give utterance to all my feelings on the subject, for we never can be sure of these orientals until after a long trial; but I felt, when I was talking with this man, that I saw before me a pledge of great blessings in store for the Turkish people. Indeed, I think we have several such pledges in this mission field. This man professes now to be altogether a Christian, his whole appearance was that of a man of deep religious feeling, and I saw nothing to justify any suspicion of insincerity. He is living in the very midst of the highest Turks of Constantinople, and openly avows the change in his religious views, yet no one molests him."

POETRY.

TRUST IN GOD.

Leave all to God
Forsaken one, and still thy tears,
For the Highest knows thy pain,
Seest thy sufferings and thy fears,
Thou shalt not wait His help in vain,
Leave all to God.

Be still and trust!
For His strokes are strokes of love,
Thou must, for thy profit, bear:
He thy filial fear would move,
Trust thy Father's loving care.
Be still, and trust!

Know God is near!
Though thou think him far away,
Though his mercy long has slept,
He will come and not delay,
When His child enough hath wept,
For God is near!

Oh teach Him not
When and how to hear thy prayers,
Never doth our God forget.
He the cross who longest bears,
Finds his sorrows' bounds are set,
Then, teach Him not.

If thou love Him,
Walking truly in his ways,
Then no trouble, cross, or death,
Shakes thy heart, or quells thy praise,
All things serve thee here beneath,
If thou love God!

Anton Ulrich, Duke of Brunswick—1714

Proceedings of Presbyteries, &c.

PRESBYTERY OF LONDON.

(The following should have appeared in last number of the *Record*.—Editor.)

This Presbytery met at London, on the 25th and 26th days of October, the Rev. Andrew Tolmie, Moderator.

Several petitions were received for Missionary supply, and Missionary appointments were made till the next meeting.

A call from the United congregations of Blythe, Manchester, and Hullet, to Mr. A. Currie, Probationer, was sustained, and also a call from Paisley, and the adjacent stations in Elderslie to Mr. G. Bremner, Probationer.

Messrs. Bremner and Currie, being present, accepted these calls and subjects were prescribed for their ordination trials.

A call from Tara to Mr. A. Fraser, Probationer was not sustained, as the West Arran Station was not prepared to unite with them in calling a Minister, and they are too feeble to sustain one without another Station.

Partis were heard ament the call from Knox's Church, Woodstock, to the Rev. Dr. Walker, and the translation sought was not granted.

A letter was received from the Rev. James Ferguson, demitting the pastoral charge of Lobo and Carradoc. The Presbytery agreed that this letter would lie on the table until the next meeting. Mr. Kenneth Campbell was appointed to labour as a Catechist under the superintendence of the Kirk Session of Kincairdine, in the congregation of Ashfield, on condition that the congregation undertake to remunerate him for his services.

The Rev. John Stewart was appointed to moderate in a call at South Bruce on the 14th December, and to preach at Greenock on the following day to obtain additional signatures to the call.

The fourth article of the Basis of Union left over for consideration at this meeting was approved of. Thereafter the Basis as a whole was approved of by a majority of six—Fourteen voting for the approval of the Basis and eight for the following amendment.—

Moved by Mr. Thomas McPherson, seconded by Mr. W. R. Sutherland:

That the articles of the Basis of Union as a whole be not adopted, inasmuch as the Fourth Article is defective in so far as it gives no practical exposition of the doctrine contained in it, and that the Sixth Article contains a statement to the effect that the ordinances of worship have heretofore been administered in the United Presbyterian Church in accordance with the directions contained in the Westminster Directory of Worship, while this is not known by this Court to be the truth, and is doubtful to many, and at the same time stamps the approval of this Court on all the forms of religious worship as hitherto practised in the United Presbyterian Church and sanctions their continuance in all time to come.

The Presbytery adjourned to meet at London on the first Tuesday of January, at two o'clock P. M.

Wm. Doak, Pres. Clerk.

Corner for the Young.

QUESTIONS FOR JANUARY, 1860.

1. Give twelve names of Christians that begin with the letters D, E, F.
2. Name four birds noted for sagacity, and state how this peculiarity is used by a prophet.
3. Repeat prophecies of the Messiah's poor condition and betrayal, and give their fulfilment in seven New Testament passages.

4. Give texts to shew that God entered into a covenant with man, and state its terms.
 5. Where was undue curiosity severely punished, and on what occasion was its indulgence strictly forbidden?

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Deut. xiv. 1; 1 Chron. xvi. 13; Psalm cv. 6; cxlix. 2; Prov. xii. 20; Math. v. 45; Math. ix. 15; xiii. 35; Luke vi. 35; xvi. 8; Acts ix. 15; xi. 26; Rom. i. 6; Rom. ix. 8. Gal. iii. 7; iv. 31; 1 Thes. v. 5; 1 Peter ii. 9; Rom. ix. 26; Luke xx. 36.
2. Samuel, Josiah, Jeremiah, Timothy, Daniel, Shadrach, Meshach and Abednego.
3. Zechariah ix. 9; Mark xi. 1-11; John xii. 12-16.
4. Most Holy—Psaln cxlv. 17; Wise—Isaiah xxviii. 9; Powerful—Psalm lxvi. 7.

KNOX COLLEGE LIBRARY.—HANDSOME NEW YEAR'S GIFT.

A liberal member of the church has been pleased to present *one hundred volumes* to the Library of our College, embracing among others such works as the following:—

Calvin's Letters, 2 vols; Eliott's Apostolical Epistles; Culverwell on Natural Religion, by Drs Brown and Cairns; Mansel on Religious Thought; Hase's Christian Church; White's Eighteen Centuries; Riddle's History of the Papacy; Bayne's Essays, first and second series; Catechism of the Council of Trent; King, of Glasgow, on Church Government; Hooke's Roman History, 11 vols; Biblical Literature 4 vols; &c; &c.

From Mr. James Osborne, Hamilton, Sir Henry Moncrieff's volume of Discourses on the truth of the Jewish and Christian Revelation.

From the Rev. Thomas Wardrope, of Ottawa: A Latin Confession of Faith, and several other old books.

FOR THE MUSEUM.

From Captain Thomas Dick; A beautiful Specimen of New Brunswick Coal, with two Candles of the same.

From W. H. Burns, Esq, Barrister at Law: Fine specimen of crystal from Lake Superior.

From Mrs. Buchanan, Claremont Place, Hamilton:

Third number of an English newspaper published at Hong Kong, China.

From a Friend at Montreal: a beautiful facsimile of the National Covenant of Scotland, A. D. 1639.

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EDITED BY THE REV. ANDREW CAMERON,
(Formerly Editor of "the Christian Treasury.")

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