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Arnold Bennett

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."

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PRESBYTERY OF COBOURG.

The next ordinary meeting of this Presbytery will be held in Cobourg on the last Tuesday of September, at 11 o'clock, a. m.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in the usual place of meeting, in Toronto, on Wednesday, 2nd Sept., at 11 a. m. Session Records and Quarterly Returns will be called for.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next ordinary meeting of this Presbytery will be held in the City of Ottawa, on the first Tuesday in September, at 7 o'clock, p. m.

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

PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton within Knox's Church there, on the 22nd Sept., at 2 o'clock, p. m.

M. Y. STARR, *Pres. Clerk.*

PRESBYTERY OF LONDON.

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

J. SCOTT, *Pres. Clerk.*

AGENCY COMMITTEE.

A meeting of this Committee will be held in the Library of Knox's Church, Toronto, on 2nd September, at 7 o'clock, p. m.

W. GREGG, *Convener, pro tem.*

HOME MISSION COMMITTEE.

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

W. RIND, *Convener.*

KNOX'S COLLEGE.

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

Proceedings of Presbyteries, &c.

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg, on the 4th of August.

A letter was read from the Rev. George Cuthbertson, declining the call to Percy and Seymour.

The Rev. William Windell having accepted the call to Carleton Place and Manvers, it was arranged that his induction take place on Wednesday, the 30th of September. The Rev. W. Blain was appointed to serve the edict. Mr. Douglass to preach preside, and address the minister, and Mr. John Smith to address the people.

Mr. McLeod was appointed to visit Bethesda Church.

As there was no missionary at Percy, it was agreed to apply to the Convener of the Home Mission Committee, for one to supply in the meantime.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

Last meeting of this Presbytery was held at Picton on the 4th of August, 1857.

Mr. Wilson moved, "That henceforward, the Roll of the Presbytery be examined at the first regular meeting after the meeting of Synod,

that Sessions which may not have the name of any elder on the roll, be put in mind of their privilege and duty, to have some one appointed to represent them, and that elders who are members of Presbytery, when absent from two successive meetings, be corresponded with by the Clerk, in respect to their absence." The motion was agreed to.

The Rev. J. Hume was appointed Moderator until the first regular meeting after the next meeting of Synod.

Reports of special appointments and committees were called for. The Moderator reported that he had preached at Belleville on the first Sabbath of July, and declared the Clerk vacant. Mr. Wilson reported that Chalmers' Church, Kingston, had been supplied. Mr. Thomson reported that Belleville had also been supplied. The committees of supply were continued.

An application of Rev. S. B. Shaw, (lately ordained minister of the Presbyterian Church of Ireland), for admission into the Presbyterian Church of Canada, tendered at last meeting of Synod, was then taken up. It was moved by Mr. Wilson, seconded by Mr. Chambers, "That the Presbytery, being fully satisfied with Mr. Shaw's credentials, agree to apply to the Synod for leave to admit him into this Church, and instruct the Clerk to issue the circular letter: also, that they agree further to report and recommend him to the Home Mission Committee, to be employed as a missionary in connection with this Church, and instruct the Clerk to request that he be permitted to labor within the bounds of this Presbytery until October next." The motion was unanimously agreed to.

The Clerk was instructed to apply to the Home Mission Committee, at their meeting, on the first of October next, for two missionaries to labour within their bounds.

The following resolution, moved by Mr. Wilson, and seconded by Mr. Thomson, was adopted by the Presbytery:

Resolved, "That whereas there exists some difference of opinion and practice, in reference to certain public and fashionable amusements; and, at the present time, when such amusements have become so frequent, it is important, that there may be no misunderstanding as to how they are regarded by this Presbytery, to declare distinctly to all Sessions, members, and adherents, within their bounds,—and the Presbytery do hereby declare, that in their opinion, gaming, horse-racing, public balls, circuses, and theatres, are decidedly injurious to morality and vital godliness, and ought not to be engaged in, attended upon, nor in any way countenanced by the members of the Church, as staining the purity of christian character, offending pious brethren, and bringing scandal upon the Church, as well as endangering their own safety; and further, all Sessions connected with this Presbytery, are hereby enjoined to be diligent in watching over their respective

stocks, lest any be drawn aside after these worldly and carnal amusements.

Resolved, "Further, that this resolution be read from all the pulpits within the bounds of the Presbytery."

The subject of stated meetings of Presbytery was then taken up, and the following deliverance was come to: "That there be four stated meetings of Presbytery during the year, in October, January, April, and July, on the second Tuesday of each of the said months, at 10 o'clock, A.M., and that a sermon be preached at each meeting by a member of Presbytery previously appointed, and upon some given subject, which may be publicly announced on the Sabbath preceding the meeting."

Moved by Mr. Wilson, seconded by Mr. Robertson, "That at the ordinary meeting of Presbytery in April, yearly, the Records of Sessions and the Annual Statistical and Financial Returns of Congregations shall be examined before being forwarded to the Synod's Financial and Statistical Committee; and each Session is hereby enjoined to send in their Records, and Deacons' Courts or Committees of Managers, to send in their Statistical and Financial Returns at said meeting of Presbytery; also, that a blank schedule be prepared and sent to the Moderator of each Session, on or before the 1st of March, for this purpose."

Next meeting of Presbytery was appointed to be held in Brock Street Church, Kingston, on the second Tuesday of October next, at 10 o'clock, A.M.

JAR. ALEX. THOMSON, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.

This Presbytery met at Hamilton on the 11th ult.

A call was presented to the Rev. G. Cuthbertson from the congregation of Woolwich. The same was accepted, and Mr. Cuthbertson's trial discourses were appointed.

Rev. James Black was appointed to moderate in a call at Walpole and Jarvis.

The Rev. Andrew McLean and the Rev. D. McKeur were appointed to visit Arthur and the connected stations on the first and second Sabbaths of September, and Rev. D. Inglis, and Rev. J. Cameron, were appointed to visit Durham and connected stations, together with Derby and Sullivan on the same days.

The next ordinary meeting was appointed to be held at Hamilton and within Knox's Church, on Tuesday the 22nd September, at 2 o'clock, P.M.

M. Y. STARR, *Pres. Clerk*.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met in Knox's Church, Scarborough, on Tuesday, the 28th July, for the purpose of conducting the Presbyterial visitation of the Congregations in Scarborough; when after devotional exercises, Rev. Mr. Laing preached from Isa. 45. 21. The Court was then constituted with prayer—Sederunt—Rev. J. Nisbet, Moderator, *pro tem*—J. Mitchell, T. Wightman, J. Laing, Ministers—and Mr. A. Wallace, Elder.

A respectable number representing both congregations was present during the visitation. The Presbytery agreed to put the questions contained in the *interim* scheme of visitation *seriatim*, and proceeded to do so accordingly, to which answers were given by the Ministers, Elders, and Managers respectively. The Congregation was then addressed by the Moderator and dismissed. The Presbytery adjourned to Mr. Laing's house to draw up a minute of the visitation to be read to the congregations next Lord's Day, and to be inserted in the Session Records.

The deliverance is as follows, viz:—

The Presbytery having reviewed the answers given to the queries put, express their gratification to find that the Congregations appear to be in a very satisfactory state. That the ordinances are administered in a faithful and efficient manner; and that they are attended by no indistinct evidences of the divine blessing, as testified by the members of session, and manifested in the additions made from time to time to the Communion Roll, and increasing attention to the domestic and personal duties of religion. They are further pleased to find that the members of session seem to be sensible of the importance of the duties of their office and to manifest a laudable diligence in their performance.

They are happy to find that Sabbath Schools and Bible Classes are well attended, and that the divine blessing in no inconsiderable measure has attended this department of religious training.

It farther appears to the Presbytery that the management of temporal affairs in the Congregations is conducted in a very satisfactory manner; and the information elicited shows that a degree of prosperity exists which speaks well for the harmony, zeal, and liberality of the people.

The Presbytery, entertaining the hope that the blessing of the divine Head may increasingly attend the labours of the minister and session, would affectionately recommend even greater attention on the part of the Elders to visiting the families in their respective districts, and encouraging the formation and conducting of district prayer meetings among the members of the congregations.

On Wednesday, the 29th, the Presbytery met at York Mills to conduct a Presbyterial visitation of the Congregations at York Mills and Fisherville. Rev. Mr. Wightman preached from Gal. 4. 18. There were present Rev. J. Nisbet, Moderator, *pro tem*, W. Reid, W. Gregg, J. Harris, J. Laing, and T. Wightman, Ministers, and Mr. A. Gibb, Elder. The questions contained in the *interim* scheme were then put to the various parties.

The following minute was adopted, viz:—

The Presbytery taking into consideration the answers given to the questions proposed, record their satisfaction with the state of matters generally in the Congregations of York Mills and Fisherville; and find that the fidelity and zeal manifested by the pastor in the discharge of his duties are especially commendable; and that the training of the young, and the discipline of the Church, have been well attended to.

At the same time, as it appears that the state of pecuniary matters of the Congregations might be much improved, both in regard to the maintaining of ordinances among themselves, and in contributing towards some of the schemes of the Church, the Presbytery would affectionately recommend greater liberality and a more systematic plan of operation in these matters; and would press upon professing Christians their duty in this respect.

They would further call the attention of the Elders to the duty of visiting the families in their districts, and of visiting the sick, of attending and taking part in prayer meetings; and generally of taking an active superintendence of the spiritual interests of the Congregations. They would also merely notice that the tenure of the Property at York Mills is not a satisfactory position.

They appointed the Rev. Mr. Harris to visit the Congregations on an early Sabbath, read to them this deliverance, and confer with the session and managers relative to the matters therein contained.

On Wednesday evening, Mr. D. Anderson, student, gave part of his trial discourses; and

on Thursday morning, the remainder of them, and also passed his oral examination with approbation; and was licensed to preach the Gospel of Christ, and to exercise his gifts as a Probationer of the holy ministry. He was then addressed in appropriate terms by Mr. Laing (on the call of the moderator) on his duties and responsibilities as a probationer.

Mr. McMechan was for the present appointed to continue to supply Knox's Church, Toronto. A letter from Brampton was read and remitted to Messrs Wightman and Ure, to be attended to when they visit that quarter.

A letter from Euphrasia was read, praying for the continuation of Mr. Campbell's services, which was agreed to.

The Presbytery adjourned to meet in the usual place of meeting in Toronto, on the first Wednesday in September, at Eleven o'clock, A. M.

THOS. WIGHTMAN, *Pres. Clerk*.

PRESBYTERY OF MONTREAL.

This Presbytery met at Boston, U. S., on 20th July, for the induction of the Rev. W. McLaren, as Pastor of the congregation of Knox's Church. The Rev. W. B. Clark preached and presided, and the Rev. A. F. Kemp addressed the minister and people.

The Presbytery met again at Cornwall on the 5th August. The following are some of the items of business transacted:

Mr. Cameron of Lochiel, was appointed Moderator for the ensuing six months. Various missionary appointments were made, and several arrangements with reference to the dispensation of the Sacrament of the Lord's Supper in vacant congregations.

The Rev. J. C. Quin tendered his resignation of the pastoral charge of Osnabrock and Winchester. The Presbytery agreed to accept of Mr. Quin's resignation, appointing him to continue the pastoral charge of said congregation till next meeting of Presbytery.

A financial statement, including receipts and disbursements, debts and arrears, was required from each congregation at the ordinary meeting of the Presbytery in January next.

The Rev. Mr. McKenzie, on producing the proper documents, was received as a Probationer of the Church.

Mr. N. Paterson, Student of Divinity, having completed the usual trials, was licensed to preach the gospel.

The Session Records of Lochiel, Cornwall, Lancaster and Dalhousie Mills, were examined and attested as correctly kept.

A Missionary meeting was held in the evening, which was well attended.

The Presbytery appointed its next ordinary meeting to be held in Cote Street Church, Montreal, on the first Wednesday of October, requiring all Students within the bounds to appear for examination prior to entering Knox's College.

PRESBYTERIAL VISITATION.

QUESTIONS CONTAINED IN THE SCHEME OF VISITATION ADOPTED, FOR THE PRESENT, BY THE PRESBYTERY OF TORONTO.

Queries to the Minister personally.
PUBLIC WORSHIP.

1. How many Diets of Public Worship have you on the Lord's Day?
2. Are they in the same place; and how do you conduct them?
3. In your preaching do you take up the doctrines of the Gospel in the order of our standards; and do you ever give a regular series of Lectures on any portion of Scripture?
4. Have you any preaching stations connected

- with your congregation, at which you occasionally preach?
5. Are there any settlements in your neighbourhood destitute of the means of grace; and do you give any of your time to Missionary labour?
 6. How often in the year do you visit your people?
 7. How do you conduct these visitations?
 8. Do you make it a regular part of your ministerial work to visit the sick, and those unable to attend public worship?

MISCELLANEOUS.

9. Do you hold Diets of catechizing; and how are they conducted?
10. What interest do you take in the educational system of the Province?
11. Do you regularly attend the meetings of Presbytery and Synod?

Queries to the Elders.

12. How many Elders are there in the congregation?
13. Has each a district assigned to him?
14. Do you regularly attend the meetings of Session?
15. Do you visit the families in your respective districts; and how do you conduct your visitations?
16. Are you in the habit of visiting the sick and infirm.
17. Do you promote the formation of meetings for prayer, reading of the Scriptures, and Christian fellowship?
18. Do you try to ascertain the fruits of the Gospel ministry in your several districts?
19. Have you signed the prescribed formula of our Church?

Queries to the Deacons or Managers.

20. How many Deacons or Managers are there in the congregation?
21. Have the former districts assigned to them; and have they signed the formula?
22. How are the latter elected; and who are eligible for office?
23. Have you a Church and Manse? On what tenure is the property held?
24. Is there any debt upon the property?
25. How many sittings are there in your Church; and what number of them are allocated?
26. Are seat-rents charged? If so, what are the rates, &c.?
27. What is the amount of your Minister's stipend; and is it regularly paid?
28. How is it collected; and what is the number of contributors to it in your congregation?
29. Have you made all the collections appointed by the Synod, including contribution to Knox College? If any were omitted, state the reason.
30. What is the weekly average of your Sabbath collections; and how are they appropriated?
31. Have you made any special collections; and what has been their nature and amount?
32. What amount has the congregation contributed for all purposes during the past Synodical year?

Queries to Kirk Sessions.

33. State about the number adhering to your congregation?
34. What is the average attendance at your Church.
35. What is the (general) distance from which the Congregation come to Church?

DISPENSATION OF THE SACRAMENTS.

36. How often is the Sacrament of the Supper dispensed?
37. State the number of Communicants on the Roll.
38. Is the Roll carefully kept; and are means

- taken to purge it preparatory to each Communion?
39. Under what kind of training do you put intending communicants?
 40. With what forms do you admit them?
 41. Is Baptism generally administered publicly? Under what circumstances is it privately dispensed?
 42. Is it ever administered to the children of non-members?
 43. Is the duty of family worship insisted on as a *sine quid non* to Baptism?
 44. Are parents examined before Baptism is administered to their children?
 45. Is the use of the Standards of the Church recommended to such parties?

DISCIPLINE.

46. What are the offences most common in your congregation?
47. What is the usual mode of exercising discipline?
48. How many cases of discipline have occurred during the past year?
49. How do you deal with parties who frequently absent themselves from the Lord's Table?
50. Do you inculcate on the congregation the duty of upholding the authority of the Session in matters of discipline?

STATE OF RELIGION.

51. Have you any ground for believing that the Gospel is effecting spiritual good throughout the congregation?
52. Can you mention anything as particularly noticeable in the present religious state of the congregation?
53. Can you specify any of the means employed that have been specially blessed for the conversion and edification of souls?
54. Is family worship generally attended to?
55. Have you a stated congregational or week-day meetings, and how many usually attend it?
56. Is much interest taken in missions; and is there a stated missionary meeting?
57. Are scandals on the increase or otherwise?

RELIGIOUS INSTRUCTION OF THE YOUNG.

58. Do parties attend to the religious training of their children?
59. Is there a Sabbath School connected with your congregation; and what is the attendance?
60. How is it conducted; and what books and mode of instruction are employed?
61. What is the number of teachers; and how are they admitted?
62. Does the Session exercise any superintendence over the School?
63. Have you a Library for the use of the School; and what is its general character?
64. Is there a Bible-Class and how is it conducted?

PROGRESS OF THE CHURCH.

65. Can you state the amount of population in your district, not connected with your Church?
66. Do you use any means for communicating religious instruction beyond the limits of your congregation?
67. What additions have been made to your congregation during the past year?

MISCELLANEOUS.

68. Have you an annual congregational meeting?
69. How is it conducted; and what matters are brought before it?
70. Have you a Congregational Library.
71. What is its size and character; and how is it conducted and supported?
72. Have you any case of difficulty which you wish to bring before the Presbytery?
73. Have you any complaints to make, or suggestions to offer?

MEETING OF THE GENERAL ASSEMBLY OF IRISH PRESBYTERIAN CHURCH.

The annual meeting of this body took place in May Street Church, Belfast, on the evening of Monday, July 6th. The Rev. Dr. Goudy, of Strabane, was appointed Moderator. We publish the following synopsis of the proceedings of the assembly, from the columns of *The News of the Churches*:—

INTERNAL AFFAIRS.

The Rev. David Hamilton read the Report of the Church and Manse Fund Committee. It stated that fifty-two grants had been made during the past year, viz.—for manse, thirty-two grants, amounting to £2852 11s. 10d.; for new churches, £1850; for debt on churches, ten grants, amounting to £559 18s. Total grants made since the formation of the Fund, 134, amounting to £11,869 11s.; being for manse, £7038 3s.; for new churches, £3270; for debt on churches, £1291 8s. The amount received by the Treasurer from the 16th June, 1856, till 15th June, 1857, was £4783 6s. 5d. The total amount received for three instalments, was £18,025 6s. The Report was adopted on the motion of the Rev. J. H. Moore, Connor; seconded by Mr. Alexander, elder.

Dr. Morgan read the report of the Committee on Ministerial Support for the past year. The Report traced the history of the ministerial report movement since its commencement, the difficulties that had to be encountered, and the success that had been attained. The result in each of the Synods was noticed separately. In the Synod of Ballymena and Coleraine, which consisted of ninety-five congregations, the synodical commission stated that, with the exception of two or three that had declined to receive deputations, all the congregations in the Synod had been visited and addressed; and, in general, the people evinced a good spirit. Forty-one congregations had reported additions to the income of their ministers, amounting to £859 4s. 11d., and in others arrangements were in progress. In the Belfast Synod, which consisted of 147 congregations, arrangements were made for visiting all the congregations. Reports had been received from fifty congregations, showing an increase of about £1150; from twenty-eight, stating that measures were in progress within them; and from thirty-five, that they had been visited, but that no immediate results had appeared; leaving thirty-four, for all of which appointments for visitation had been made, but from which no return of the result had been received. In the Synod of Armagh and Monaghan, which consisted of eighty-five congregations, almost everywhere something, in one form or another, was being done. Twenty congregations were stated to have increased their stipend to the extent of £410; others were adopting measures towards similar results, but there was a considerable number in which nothing tangible had yet been done. In the Synod of Dublin, in which there were eighty-three congregations, the Report showed that about one-half had been visited. In thirty-two congregations, there had been an increase of about £1000 in the revenue of the ministers. In the Synod of Derry and Omagh, all the ninety-nine congregations, of which it consisted, had been visited, and addressed on the subject of ministerial support, either during the present or previous years. In sixty-eight congregations, an increase had already been made, which it was expected would amount to at least £1100 annually. In the whole Assembly, 211 congregations had made additions to the support of their ministers, amounting to £4500.

A deputation was heard from a meeting of elders, deacons, and members of Committee of

the congregations of Belfast, upon the subject of the sufficiency of candidates for the office of the ministry. A Memorial upon the subject was read by the Secretary of the deputation. The memorial referred specially to the inadequate support provided for ministers, and to the want of good classical schools, well distributed over the country, to prepare pupils for entry upon a higher education. The Rev. Dr. M'Cosh, of Queen's College, Belfast, addressed the Assembly on the subject of the memorial. After showing, by detailed statistics, the requirements of the Church in regard to ministerial candidates, he stated, that "he believed he was understating it when he said that they required not fewer than thirty young men to present themselves annually for the work of the Lord in this land, or in other lands. Now, with regard to the supply for this demand, he found that for the five years, from 1841 to 1846, inclusive, the average number was forty seven. This was an adequate supply; but he found that for the five years ending 1856, the average number was thirteen. He further found that, so far as the reports of the entrance committees indicated, there was no prospect of an improvement, and he found, from a document which would be presented that day, that from the whole Presbyterian Church in Ireland last year, just seven or eight had presented themselves as students preparing for the work of the ministry. If they went down to the Queen's College, they would find that there was not much prospect of an increase for the present; and if they went to the schools, they must be convinced that there never was so small a number of boys learning those branches which would fit and prepare them for the work of the ministry. He believed that a very considerable number of causes had been in operation to produce that effect. He did not think it could be accounted for by any one cause. One important and abiding cause, no doubt, had been the inadequate support of the ministry, which prevented young men from coming forward for the work. But, while this had been a main cause, he did not think it was the most effectual one. He thought they might begin to date their decline immediately after the famine. He was convinced that another great cause arose from the system of national education, and from the facts which flowed from it accidentally. Previous to the establishing of that system, a great number of schoolmasters earned their subsistence by combining the ordinary branches of education with instruction in the ancient languages. But as excellent national schools were got up everywhere, these combined schools disappeared. The body of the people got a very good English education, at a small rate at the national schools, and the consequence was, that in a few years these schools that had given the combined education, and had been the means of educating a number of ministers for the Church, began to disappear, and had now all disappeared. Great difficulty was now found by farmers, shop-keepers, and ministers, in giving their sons such an education as would fit them for the work of the ministry, and that, he believed, was one main cause of the deficiency in the supply of candidates." Dr. M'Cosh next alluded to the appointment of a Commission, to investigate into the present appropriation of the funds of intermediate schools, with a view to their more just distribution in accordance with the intentions of the founders; but stated that, though he hoped much from this inquiry, it was necessary further that the whole system of classical education in Ireland should be, at least, put on the same footing as in England and Scotland; that, as the Committee of the Council of Education in Great Britain gave a higher salary to persons competent to give instruction in the higher branches, so that the National Board in

Ireland should give similar encouragement, instead of, as at present, refusing to permit these teachers, within the ordinary hours at least, to give instruction in classical or any of these higher branches.

MISSIONS.

Dr. Edgar read extracts from the Report of the Home Mission for the past year. The system of colportage was carried out to a very large extent in connexion with the mission, and in every district, it was believed, with influence for good. There had not yet been time to report the exact result; but, with regard to one branch, the superintendent of the Connaught Mission reported that, during the last nine months, he had visited through five of the mission districts, and in the most Roman Catholic parts of each. He had everywhere been well received by the people. He had visited 1481 families. The superintendent believed that the priests would find it utterly impossible to put down colportage, and that one colporteur would do as much as three Scripture-readers under similar circumstances. The mission work of the Assembly in Connaught during the eleven years, might be summed up thus:—In 1846, six congregations and mission stations; in 1856, twenty. In 1846, two Sabbath-schools; in 1856, twenty-four. In 1845, not one day-school; in 1856, thirty-eight. During the same period the Presbyterian people had given Connaught eight new houses of worship.

On the reading of the Jewish Report, Mr. Graham, of Bonn, addressed the Assembly in regard to his work in Germany. Six Jews had been baptized during the eight years that he had laboured at Bonn. His colporteur had visited 1000 Jewish families, and more than 1000 Christian families, and there were circulated by the mission upwards of 1000 tracts weekly, partly for Jews and partly for Christians, besides suitable books, many of which had been translated specially for the purpose. The principle on which he acted in all this was to unite, as far as possible, with the Jews and Gentiles, that knowing, seeing, and meeting with them all, he might have an opportunity of proclaiming the Lord Jesus to all men. Mr. William Graham, a licentiate of the Presbytery of Belfast, was ordained as a missionary to the Jews.

The Report of the Colonial Mission stated, that, since the commencement, twenty-four missionaries had been sent to British America. One new labourer had gone out to Canada West during the past year. Reference was made to the generally prosperous state of the congregations under the Canadian Synod.

Dr. Morgan read the Report on Foreign Missions. The report entered into a detailed and encouraging account of the operations of the Foreign Mission in many parts of the world, and more particularly on the continent of Europe. Dr. Morgan concluded by mentioning a matter which, he said, was not thought judicious to include in the Report. They were indebted to the Lord Lieutenant for a great and important service which his Excellency had performed at the request of Councillor Gibson. He had been requested to make an application to the East India Court of Directors for certain books in their possession, and theirs alone, which were of use to the missionaries in India. He at once made a personal application, and, of course, the application was granted immediately, and his Excellency never rested until the books were obtained and forwarded to him (Dr. Morgan,) and they were now sent out to the missionaries. Mr. McKee, missionary from India, referred to the Government schools, which, he said, were doing much good. The schools were attended by 80,000 students and pupils, but not satisfied with them, the Government had signified its intention of establishing col-

leges and collegiate institutes in all the principal towns.

MISCELLANEOUS.

The Rev. Dr. Kirkpatrick read the Report on the State of Religion. It stated, that at no past period of the history of the Presbyterian Church, were the efforts to establish the truth in its purity stronger, or apparently more successful. Open-air preaching had been practised to a considerable extent throughout the country—60 ministers having joined in the movement, and 280 services having been reported; but the Committee had every reason to believe that the services were much more numerous than had been reported. The Report referred to the increase of religious literature—tracts and religious periodicals—in connexion with the Church, and proceeded to suggest very strongly the inculcation into the minds of the youth of the Church, the principles of their religion, which were not sufficiently known; it recommended the publication, by the Assembly of a series of tracts on the subject of Church government and doctrine.

The Rev. J. Meneely read the Report on Sabbath Observance, and the Rev. W. Johnston, the Report on Temperance, in which the necessity of having Forbes Mackenzie's Act extended to Ireland was urged; it was stated that a joint application by the Sabbath Observance and Temperance Committees, had been made on the subject, to two or three leading members of the House of Commons, but that these gentlemen saw difficulties that might prove unsurmountable, unless the Government were to take up the question.

The Assembly was addressed by deputations from the Free Church of Scotland, the English Presbyterian Church, the Vaudois Synod; also by Professor La Harpe, of Geneva, and others.

The sittings closed on Wednesday, the 15th ultimo. It was appointed that the meeting of next year should take place in Londonderry.

To this synopsis the only addition we would make, is to state that at one of the diets an opportunity was given to Rev. Dr. Burns, deputy from the Presbyterian Church of Canada, of addressing the assembly, which he did in a forcible and effective manner. The Moderator was requested by the assembly to return thanks to Dr. Burns, which he did in the following terms:—

"Dr. Burns, I feel great pleasure in being the organ of this assembly in presenting to you their thanks for the visit with which you have at this time favored us, and for the luminous and edifying address you have now delivered in our hearing. To many of us, particularly to the younger ministers of this Church, and to myself, your venerable form and figure are strange; but, sir, I think I may say with perfect justice, that to none of the ministers of the Irish Presbyterian Church are your name and character strange. (Applause.) I have to say that whether we think of Killyth, or of Canada, or of China, the name of Burns will be regarded as a household word in the Christian Church, eliciting their profoundest sympathy, and challenging their entire confidence. (Applause.) We feel it to be a matter of thankfulness to God, that a Christian minister of your age—large experience—eminent piety, and ability has been led, by Divine Providence, and induced by the Spirit of God to consecrate his talents to the cause of Christ in a field so interesting and important as Canada. We rejoice to think that though we may not be able literally to say that your eyes have not grown dim, your natural force seems not to have in the slightest degree abated. (Applause.) There is no deputy from any Presbyterian Church that would command a warmer sympathy from the Presbyterian Church. We rejoice to think that a minister of your talent is engaged in the

great work of conducting christian education in such a field as that, in training up young men for the service of Christ;—and we hope and pray that you will find every satisfaction arising from the efforts of your labors in that department. We hope that whether in the Providence of God you visit us again, or else be absent, you may be found with your fellow-laborers standing fast in one spirit, and with one mind striving together for the faith of the Gospel." (Applause).

Communications, &c.

SABBATH SCHOOLS AT COLLINGWOOD AND NOTTAWA.

DEAR SIR,—

Knowing you take a deep interest in Sabbath Schools, especially those in connexion with our Church, I take the liberty of giving you some account of the Sabbath Schools in connexion with the stations at Collingwood and Nottawa.

In the report of my labors as a missionary within the bounds of your Presbytery, last summer, I had occasion to notice one of these schools. But as it has now been one year in existence, and I was permitted in the providence of God, to see that year close, while I was among them, I am now in possession of materials, to give you some idea, of its success.

We have two Sabbath Schools in connexion with that station—one in Collingwood and one in Nottawa. Over each is set a Superintendent, and when time permitted, I always visited them, and addressed them.

Mr. McLennan, who was in the College last year, superintends the school in Nottawa, and Mr. Fraser (whom I expect to see in College this winter) superintends the other. Under Mr. McLennan are seven teachers. Under Mr. Fraser are ten teachers.

At the close of the year a tea party of the united schools was held—I should rather call it a Pic-Nic—for it was held in the meadows—about 109 children met and partook of refreshments richly and abundantly provided for this occasion by the teachers and friends. There were also a large number of visitors to encourage the children. A large tent was raised, studded around with green balsams, and over it floated in the breeze a very large Union Jack (Britain's pride.) The tent floor was covered with carpet, and formed a comfortable and cool place for parents and visitors. In the middle of it stood a large table literally heaped with good things. About two rods in front of this tent flows the stream there known as Pretty River, and which added much to cheer all. Between the river and the tent, were seats arranged for the children, where they partook of the refreshments, and listened to the addresses. After the refreshments were passed, and all (old and young) were perfectly satisfied, Mr. Joseph Lawrence, Superintendent of the Wesleyan Methodist Sabbath School, addressed the children on the benefits of attending Sabbath School,—which he illustrated with very striking and appropriate anecdotes. A few minutes were then given to the children to play, after which they were addressed by the Rev. Mr. Graham, Episcopal Methodist Minister, on the spirit which should prevail among Sabbath School Scholars. This was an able and touching address. After a few more remarks, the children were dismissed, quite delighted.

I forgot to mention the day on which this Pic-nic was held,—it was June 23rd. It began at 2 p.m., and continued till near 7 p.m.

The children in going to this place, which is about two miles from the Church, met in the Church, and were marshed over—two and

two—under the direction of Mr. Wilkins and Mr. Fraser.

I forgot to mention also, that several little hymns were sung by the children, viz., Bishop Heber's Missionary Hymn, "From Greenland's Icy Mountains," &c., "There is a Happy Land, far, far Away," "O that will be Joyful," &c. And several of them recited little pieces. The day was beautiful—every one was happy.

I now give you a few items from the Reports of both Schools, which will give you some idea of the number attending, and work done: The average attendance of the School in Nottawa is 33; of Collingwood, 51. In Collingwood the books read by the children are over 1,200, i. e., the books given out one Sabbath, returned the next, and supplied by others.

The method adopted in the Schools is the following: we used the series of lessons approved of by our Church, which the teachers met once a week to study. The Catechism is taught, and some learn psalms, verses, &c.—after all is over the Superintendent asks questions on the lesson, and then it closes. Tickets are given for attendance, and rewards for them at the end of the year. You will be ready to conclude, that if these Schools are properly attended to, and the interest kept up, after a little, our congregations there will be much strengthened by them.

I have lengthened these remarks beyond my intention when I began, I will, therefore close.

"Except the Lord do build the house, the builders build in vain."

I remain, Reverend and dear Sir,

Yours truly,

A. D. McD.

West Gwillimbury, July 9, 1857.

BEACHVILLE—OPENING OF NEW CHURCH.

On Sabbath the 9th August, the New Free Presbyterian Church at Beachville, was opened by Divine service, conducted in the morning and afternoon by Rev. J. Scott, of London, and in the evening by the Rev. R. Wallace, of Ingersoll. The first Presbyterian service was held at Beachville in the year 1848, by the Rev. Wallace, who was settled as pastor over the United Congregation of Ingersoll and Beachville, January 1849. At that time there were but six members of the Presbyterian Church, in connection with the congregation; and although nearly twice that number have been lost by removal or decease—that small beginning has increased to between thirty and forty members.

The village is placed in the midst of a country of old settlers, chiefly Baptists and Methodists; hence there has not been much opportunity to advance the Presbyterian interest, especially with only an afternoon service. Yet with all disadvantages, the attendance has been the largest and most regular of any denomination in the place. In accordance with a petition from Ingersoll, the Presbytery of London dissolved the connection between the two congregations February, 1856, permitting the pastor to continue in the pastoral charge of Beachville until May.

About the Month of April, 1856, the pastor called a meeting of the Congregation of Beachville, and represented to them the probability of their soon having to act by themselves as a separate congregation; and earnestly recommended them to take steps to secure a proper and suitable place of worship.

A Building Committee and several collections were at once appointed, and although they did not proceed immediately with the building, the result was, that during last summer some \$1600 were subscribed by a handful of people—the contract was given out, and the Church commenced.

Mainly through the indefatigable energy, and unwearied exertions of Charles Masou, and W. Hook, Esq's, a neat, beautiful, and commodious structure, has been erected, combining all the advantages of modern architecture, beauty of situation, and simple elegance of finish. The Church is of white brick, built on the side of the hilly range that runs near the south side of the Thames, and stands about the centre of the village. The Church fronts the G. W. Railroad on the north side of the River, and commands a beautiful prospect of hills and dale and meandering river, not excelled by many of our Churches in Canada.—The Church and fittings have already cost about \$3200. An excellent set of lamps costing \$60, carpeting for the aisles and platform in front of the pulpit and other furnishings have been provided by the ladies of the Congregation. The Church has a basement, as yet unfinished, intended for Sabbath School, prayer meetings, &c. A bell has also been ordered, to occupy the neat Italian tower, costing over \$400. It is computed that when completed, the Church will cost about \$4000. It is 55 feet by 33 feet, and comfortably holds 300 persons. There are only some 30 families directly connected with the congregation, and their subscriptions generally range from \$20 to \$40.—It has already cost two gentlemen each about \$500; and as there is yet over \$1400 to be raised in addition to their present subscription, it is to be hoped that the members and friends of our church throughout the country will come to the help of this noble little band. There were about 400 persons present on Sabbath morning, and probably 500 at each of the other diets at the opening services. The collections in aid of Building Fund amounted to \$1700.

The Rev. J. Rennie was lately settled as pastor over this interesting congregation; and from the earnest spirit which the people have already manifested, and the kindness and respect which they have ever shown to their former pastor, as well as from the devotedness, firmness, and studious habits of their young minister, we anticipate a happy and useful connection—a growing congregation and a powerful moral influence, exercised upon the whole community. May they be long spared together, faithfully holding forth the lamp of life, to guide many a traveller on life's voyage to the haven of eternal rest.

August 14th, 1857.

CONGREGATION OF LOBO.

MR. EDITOR,—

In justice to my Congregation, I beg to make a few statements to disabuse the minds of your readers of a false impression that may have been made by what appeared in the Record for August, page 147, which places them among the congregations that give their pastors less than \$100 per annum. This object may be accomplished by stating that the congregational and the synodical year do not agree, the one ending on the 21st November, and the other on the 1st of May. Did they but correspond, the Congregation of Lobo would not appear to such disadvantage.

By taking the aggregate of the congregational contributions for the year, and considering that it is but a young and by no means a strong congregation, it may be seen that they do not come behind many in point of liberality. And the fact that they have provided a Globe lot, and have within the last year erected a neat manse upon it, shows that they are not indifferent as regards the encouragements necessary for their pastor in the discharge of his important duties.

Giving space for the above, you will oblige,
Ever yours truly,

JAMES FINECOUR,

Lobo, 14th Aug., 1857.

AN ACT

To amend the Laws relating to the Solemnization of Matrimony in Upper Canada.

[Assented to 10th June, 1857.]

WHEREAS under the laws now in force in Upper Canada, privileges are claimed with regard to the solemnization of matrimony, by the Clergymen and Ministers of certain denominations, which are partial in their character and offensive to certain other religious denominations and their Clergymen and Ministers; Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

I. From and after the passing of this Act, the Ministers and Clergymen of every religious denomination in Upper Canada, duly ordained or appointed according to the rites and ceremonies of the Churches or denominations to which they shall respectively belong, and resident in Upper Canada, shall have the right to solemnize the ceremony of Matrimony, according to the rites, ceremonies and usages of such Churches and Denominations respectively, by virtue of such ordination or appointment.

II. Every Clergyman or Minister who shall celebrate Matrimony in Upper Canada, from and after the time of the passing of this Act, shall, if required, at the time of such marriage by either of the parties thereto, give a certificate under his hand of such marriage, specifying the names of the parties married, the time, and the names of two or more persons who witnessed such marriage, and whether such marriage was solemnized pursuant to License or publication of banns; and for every such certificate, the Clergyman or Minister giving the same shall be entitled to ask, demand or receive from the party so requiring the same, the sum of one shilling and three pence.

III. From and after the first day of January, one thousand eight hundred and fifty-eight, every Clergyman or Minister shall, immediately after the solemnization by him of any marriage, enter in a book to be by him kept for that purpose, which book shall be and continue to be the property of the church or denomination to which he shall belong at the time of such marriage, a true record of such marriage, embracing all the particulars set forth in the body of the schedule hereunto annexed; and on or before the first day of February, in each and every year, after the year one thousand eight hundred and fifty-eight, it shall be the duty of every such Clergyman, and he is hereby required to return a certified list according to the form, and specifying the particulars in the said schedule set forth, of all marriages by him solemnized during the year ending on the thirty-first day of December, then next preceding, to the Registrar of the County in which such marriage shall have taken place, and at the time of making such return, to pay or transmit to such Registrar the sum of five shillings for every such list; and on receipt by such Registrar of every such list, it shall be his duty to file the same among the papers of his office, and to record the same in a book to be kept by him for that purpose; and every such register, or a certified copy thereof, shall be considered in the case of the death or absence of the witness to any such marriage, as a sufficient evidence thereof; and the said Registrar is hereby required to give a certified copy of any such marriage record to any person demanding the same, on the payment of the sum of two shillings and sixpence; and every such Clergyman or Minister shall, before solemnizing such marriage, be entitled to ask, demand and receive from either of the parties to such marriage, the sum of ten shillings, to enable him to pay the said sum so to be paid or transmitted by him to such Registrar, and to remunerate him the said Clergyman or Minister, for the trouble and expense attendant on the pre-

paring and transmission of such certified list to such Registrar; and every such Clergyman or Minister who shall refuse or neglect to return such certified list as aforesaid, shall forfeit and pay for every day he shall so neglect or refuse, beyond the time respectively herein fixed for making such return, the sum of one pound, which shall be recoverable before any Magistrate of the County in which such Clergyman or Minister shall reside, with costs, and shall be applied, as fines now inflicted under the Summary Convictions Acts of Upper Canada: Provided however, that nothing in this Act contained shall be construed or held to prevent the payment to the officiating Clergyman or Minister of such remuneration as the parties may see fit to make.

IV. In the event of the death or removal of any Minister or Clergyman before making the annual return hereinbefore provided for, it shall be the duty of his successor or other person having the legal custody of the book referred to in the next preceding section of this Act, to transmit to the Registrar of the County in which any such marriage shall have taken place, a certified copy of all marriages therein recorded, in the same manner as is provided for, and subject to the same penalties for neglect or non-performance of such duty, as is mentioned in the next preceding section, and such Registrar shall receive the same as if such return had been made by the Minister or Clergyman who *de facto* celebrated such marriage.

V. Any person not being a Clergyman or Minister of a religious denomination existing in Upper Canada, who shall solemnize or pretend to solemnize matrimony under the provisions of this Act, and any person who shall falsely personate any Clergyman or Minister for the purpose of officiating at any such ceremony, shall be guilty of misdemeanor, and shall be liable for every such offence to be imprisoned in the Provincial Penitentiary, for a period not exceeding two years, or to suffer such other punishment, either by fine or imprisonment, or both, as any Court of Record having competent jurisdiction in Upper Canada shall deem meet and just; and it shall rest upon any person accused of such offence to prove the fact of his being a duly ordained or appointed Minister or Clergyman of the religious denomination to which he shall profess to belong, and that such denomination had at the same time of the solemnization of such marriage a known existence in Upper Canada.

VI. Any person knowingly procuring any other person not being a Minister or Clergyman of some religious denomination existing in Upper Canada, to perform the ceremony of matrimony, or who shall knowingly aid or abet such pretended Clergyman or Minister in performing such ceremony, shall be guilty of misdemeanor, and shall be liable to the punishment provided for in the next preceding section of this Act.

VII. Every marriage which shall be duly solemnized according to the rights, usages, and customs of the Religious Society of Friends, commonly called Quakers, shall be, and is hereby declared valid, and the duty imposed by the third section of this Act, upon every Minister and Clergyman, with regard to marriages solemnized by them, shall, with regard to such marriages, be performed by the Clerk or Secretary of the Society or Meeting where such marriage was solemnized, and in default of the performance of any such duty by any such Clerk or Secretary, he shall be liable to the penalty prescribed by the said third section, for default, in the case therein named.

VIII. It shall be the duty of the Clerk of the Peace of each County or Union of Counties in Upper Canada, to procure without delay from the Queen's Printer, a sufficient number of copies of this Act to enable him to mail one to the Address of each Clergyman or

Minister entitled to solemnize Matrimony under the provisions of this Act, whom he shall know, or shall ascertain at any time within six months from and after the passing of this Act, to be resident in such County or Union of Counties, and to mail the same accordingly; and also from time to time to furnish all such Clergymen or Ministers on demand with the books and with printed blank forms for the lists to be used and returned by them in pursuance of this Act, and such books shall have columns and headings printed on each page thereof, according to the Schedule hereunto annexed, and shall, as shall also the blank forms aforesaid, be of such size and form as to admit of the necessary entries being conveniently made therein; and the cost of such books and forms, as well as of procuring and distributing copies of this Act as aforesaid, shall be borne by the Counties or Unions of Counties respectively.

IX. Copies of this Act shall be mailed from the office of the Provincial Secretary to the addresses of the Clerks of the Peace of the several Counties and Unions of Counties in Upper Canada respectively, as soon as conveniently may be, after the passing of the same.

X. All Acts and parts of Acts inconsistent with this Act, shall be and the same are hereby repealed.

XI. This Act shall apply to Upper Canada only.

Office of Ecclesiastical and Missionary Record, &c.

The Office of the Record and of the Schemes of the Church, will now be found in Yonge Street East side, second door from Richmond Street.

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

All communications connected with the Record and the Several Schemes of the Church, to be addressed to "REV. W. KNOX, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," 108, Yonge Street, Toronto.

TO CORRESPONDENTS.

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

The Record.

TORONTO, SEPTEMBER, 1857.

KNOX COLLEGE.

At a meeting of the College Committee held on the 20th August, various important matters were discussed and decided.

The commencement of the next Session was appointed to be on Wednesday the 14th Oct., at 11 o'clock, A.M. The opening address is to be delivered by Principal Willis.

A programme for the examination of students was agreed upon. The subjects were prescribed with a view to the course of studies pursued both in Knox College and the University. Subjects were also prescribed for competition for three Bursaries of £10 each. (The pro-

gramme and subjects will be seen in the advertising columns.)

To supply the place of Mr. Smith in the Tutorial department, it was arranged that, under the direction of the Professors, instruction in Latin, Greek, and Mathematics, should be given by some of the more advanced Students, to those who may not attend the University Tutor

In the Boarding department the Committee concluded an arrangement with Mr. Thomas Willing of Kingston, who has agreed to board the Students at the rate of three-and-a-half dollars per week.

The state of the College Funds was also considered by the Committee. Several congregations had failed to contribute to the Ordinary Fund last year, and a large payment from the Building Fund is immediately required. A Committee was therefore appointed to correspond with Presbyteries, urging upon them the importance of pressing the claims of the College on Congregations which have failed to contribute.

THE TROUBLES IN INDIA.—STIMULUS TO MISSIONARY EFFORT.

Our readers are, of course, aware of the serious disturbances which have lately taken place in India. But a few months ago, every thing was going on quietly and in apparent security. The native soldiery gave no evidence of insubordination or disloyalty, and nothing appeared to give any indication of danger to British power and supremacy in India. But this was only like the temporary lull before the storm. Dissatisfaction and insubordination began to appear among the native troops. A new cartridge, in the preparation of which, animal fat was used, was objected to by the Sepoys or native soldiers, as being fitted, if not designed to do violence to their peculiar religious feelings and break down the distinctions of caste. There is reason to believe, however, that this was a mere pretence, as orders were given to discontinue the use of the obnoxious cartridge, and proclamations were made to the effect that nothing would be done by Government to interfere with the religious sentiments or practices of the natives. But the small spark soon burst into a flame, yea, rather into one general conflagration. Smothered disaffection burst out into open and active mutiny. At Meerut the first blow was struck by the mutinous soldiery. From that quarter they hastened to Delhi, the old capital of the Mogul empire. Here they found ready sympathy. At both places, the European officers of the native regiments were cruelly butchered. But the carnage did not stop here. There was a general massacre of the European inhabitants. Neither age nor sex was respected, and it is to be regretted that several of those who were laboring for the spiritual good of India have fallen victims to the bigotry and cruelty of the excited soldiers. The Delhi mission was completely swept away, and several of the missionaries and their families,—some of the

Church Missionary Society, and some of the Baptist Missionaries, were relentlessly cut down. By the latest accounts the mutinous spirit had appeared throughout almost the entire Bengal army, a large proportion of the regiments of which had been disarmed, and disbanded.

It is cheering however, to know that the disaffection was confined to the army. It had made no appearance among the people generally, who enjoy far greater security and happiness under British power, than under any of the despotisms which preceded it. Even in regard to the soldiers, the insubordination is confined to the Presidency of Bengal. It is stated that in the Presidencies both of Madras and Bombay the armies are faithful, and may safely be relied upon.

There has been much speculation as to the causes which have led to this sudden and extensive outbreak. Among the alleged causes, missionary zeal and effort is one. Not a few sceptical thinkers and writers have availed themselves of this opportunity of indulging in malicious attacks against the cause of missions. Even some from whom better things might have been expected, have joined in the outcry. Mr. D'Israeli, who aspires to a high place as a statesman, brought forward this on the floor of the House of Commons, as one of the causes leading to the violent outbreak. There is abundant reason however, to believe that this is entirely a fallacy, or something worse. The truth is, the soldiers, among whom the spirit of disaffection and disloyalty has manifested itself, have been guarded with jealous care from the influence of Christian Missionaries. Most of the Sepoys are from Oude, where there never has been a Christian mission. In the army missionaries have been discouraged; the circulation of tracts has been prevented, and everything has been done to prevent any interference with the religion of the men. Even the mutinous soldiers have manifested no special disposition to injure or destroy the missionaries. It is true at Delhi the excited state of the soldiers led them to cut down the missionaries with the other European residents. But it is a fact that in several localities, as at Berhampore, Barrackpore, Burdwan, and other places, there were mission establishments, quite unprotected, and in the power of the rebels, but which, nevertheless, were left untouched. Whatever the real cause was then, it is evident that it was not the establishment of Christian missions. Yea, we may go farther, and assert that it is, in part, at least, to the want of Christian influence that we may attribute this lamentable outbreak. The following extract from the *London Record*, of 24th July, the length of which our readers will excuse is worthy of earnest and attentive perusal:

"The late startling events in India have a plain and most impressive moral, though it is one which mere statesmen and mere tradesmen will be slow to learn. They are a solemn rebuke from the God of Providence for our national unfaithfulness in the use of unequalled opportunities for honouring the name of Christ, and promoting the temporal and spiritual wel-

fare of one-sixth of the world's population. The crime on our part so sternly rebuked is not proselytism, but profaneuess; not the godlike zeal of Christian missionaries, but the selfish blindness of mere money-getting men of the world. Where has this terrible revolt broken out, and under what circumstances. The people amongst whom the missionaries have laboured, have given no visible signs of disaffection. The Madras Presidency, where alone whole districts have been Christianised, except, hitherto, scatheless, and the smell of fire has not passed upon it. The seat of the evil is the army of one Presidency alone. By the system of recruiting from high castes only, that army has been like a Government preserve of heathen bigotry. Among these Bengal sepoy heathenism is found concentrated and in fullest vigour. Once taken into the pay of the Indian Government, they have been shielded from the slightest touch of missionary instruction. The most powerful weapon that modern science has devised is put into their hands. They are left with a scanty and inadequate supply of European officers. A magazine is stored with inflammable matter, and no pains appear to have been taken to ascertain the risk of spontaneous combustion. Even a worse fault has been committed. When the question is merely that of obeying the command of Christ, and saving the souls that are perishing in sin, the religious prejudices of the Hindoos are invested, in the minds of a certain class of statesmen, with a sacred and awful character, which would make the presence of a missionary in the camp, or the present of a Christian tract to a sepoy, a political crime of the first magnitude. But when the question is one of mere military convenience or etiquette, such as the shape of a turban in a former instance, and now the grease of a new cartridge, these lame prejudices are expected to yield at the first touch of military authority, and the pay of the sepoy, received from foreign masters, is expected, of course, to carry the day over that religious ignorance and superstition which, where the gospel only is concerned, has been treated with such ceremonious reverence.

"What can be more humiliating for a Christian Government than to have frowned down Christian missions for nearly half a century, through fear of irritating the prejudices of the Hindoos; and then, after turning the army of a whole Presidency into a stronghold and sanctuary of Brahminism, to sacrifice the false peace, so dearly and ignominiously purchased, and rouse and stir up all the violent resentment of superstitious and revengeful spirits, for the sake of introducing a new cartridge? It is not then, be it observed, where missionary labours have told, that revolt has arisen. No, it is in the Bengal army, a Government preserve of high caste Hindooism, where no missionaries, we believe, have ever been permitted to preach for a single hour, or to mitigate, by the gradual and gentle diffusion of Christian truth and morality, those violent prejudices and that gross moral darkness, which has been nursed under military discipline and supplied with Enfield rifles, so as to precipitate at last an explosion of religious excitement and national hatred, under which our Indian empire, for a moment, rocks to its foundation.

"The true remedy, when once the crisis is over, as we trust will soon be the case, is as plain as the disease. All violent efforts to force a Christian profession upon a reluctant and ignorant population, every faithful missionary would be the first and the most eager to condemn. All the idle talk about the impolicy of propagating the gospel by the sword, only proves the disingenuousness of those who trifle so with their own consciences, and the common sense of the public. Whatever may true of the Jesuits, or their Dutch imitators, no one in this country ever dreams

of so monstrous a policy, or names it except for utter condemnation. But to propagate the gospel by all Christian means is as plain a duty as to spread it by fire and sword is a monstrous crime. Among those Christian means, the chief and foremost is the preaching of the faithful missionaries, along with the circulation of the pure word of God in the languages of the heathen. But Government themselves have a duty to fulfil. Their own religious faith ought to be manifest in the whole course of their policy, including, it is true, a constant regard for the rights of individual consciences, and a careful avoidance of all that might be a premium of hypocrisy; but involving, also, a constant recollection, that no State can be secure or prosperous without the diffusion of a pure and sound social morality; and that such morality is impossible where heathenism celebrates its foul orgies of vice, while it results invariably from the spread of a living and genuine Christianity. India wants imperatively more proselytism, not less—more Bibles, more tracts, more missionaries, and, not least, more consistency in Christian rulers, to believe that what is morally wrong can never be politically right, and that what is morally a binding duty can never be politically wrong."

The present outbreak, we trust, will soon be suppressed, if it is not suppressed already. Britain's work is not yet done in India. Well will it be, if this explosion warns British Christians, and us too, of the magnitude of the work to be done, and of the importance of doing it now, in this the day of our opportunity. We know not how long this opportunity will last, or how soon India may be snatched from our grasp. Let us, in the meantime, bear upon our hearts those of the servants of God who are at present labouring in the midst of so great danger and trials. Let us especially bear upon our own hearts our own beloved missionary, whose entrance upon the work has been in such troublous times; and let us be stirred up to a more correct appreciation of our duty, and to a more vigorous performance of it, in the exercise of faith, looking forward to the time when India, with its millions, shall be the Lord's, and when peaceful sanctuaries shall be erected where idol temples now stand.

PRESBYTERIAN CHURCH IN AUSTRALIA.—Negotiations for union among the Presbyterian Churches in Australia, have been going on for some time. In the meantime four ministers with several Elders have finally separated from the Synod of the Presbyterian Church, hitherto in connexion with the Free Church, and claim to be the Free Church in Victoria. In these circumstances an urgent request has been sent home for a deputation to visit Victoria. Drs. Candlish, Guthrie, Begg, and Duff, are specially mentioned.

Boston, U. S.—The induction of the Rev. Mr. McLaren took place on the 22nd July. The Rev. W. B. Clark, of Quebec preached and presided, and the Rev. A. F. Kemp addressed the Minister and people. The services were exceedingly appropriate, and appeared to produce a deep impression on those present. Mr. McLaren received a hearty welcome from the Congregation, and the prospects of the Congregation are in every respect favorable.

SALTFLEET AND BINBROOK.—In the statistical table made up by the Convener of the Committee on Statistics, from the Reports of Congregations, there is no mention of a sum contributed by Saltfleet and Binbrook for the Bursary Fund. The said sum was, however, duly received. We publish this explanation in compliance with the request of the Pastor.

OWEN SOUND.—We observe by an Owen Sound paper, that on the occasion of the Rev. John McKinnon leaving Owen Sound, he was presented with an address on the part of the people, together with a more substantial token of their esteem. Mr. McKinnon enjoys the respect of the church, generally, as a most faithful and conscientious minister.

TOWNSHIP OF PERCY.—A Bazaar for the sale of ladies work, was held on the 9th July, in the village of Warkworth, (formerly Percy Mills,) when the very handsome sum of £53 cy. was realised in aid of the fund for building a Church in connection with the Presbyterian Church of Canada.

Items of Religious Intelligence.

RESIGNATION OF DR. VAUGHAN.—It is stated that the Rev. Dr. Vaughan, President of the Manchester College, has given notice of his purpose to retire from the office now occupied by him. He states that he takes this step both for personal and public reasons.

SCOTTISH EPISCOPAL CHURCH.—The Bishops of the Scottish Episcopal Church have, as we are informed in the *News of the Churches*, addressed a memorial to the Bishops of the United Churches of England and Ireland referring to the irregularity of the countenance shown, especially by the Bishops of Jerusalem and Rupert's Land, to the congregations that have separated from the Communion of the Scottish Episcopal Church, and representing their own Church as strictly in communion with the Church of England. The representations of the memorial on this point are denied by the *London Record*, which makes out the differences between the two Churches to be of a more serious kind than represented in the memorial, and to concern,—1st. Prayer for the Dead; 2nd. The Oblation; and 3rd. The Invocation.

EDUCATIONAL CONFERENCE.—An Educational Conference was lately held in England. His Royal Highness Prince Albert gave the opening address. Lord Brougham, the Marquis of Lansdown, Sir J. Pakington, Sir J. K. Shuttleworth and other distinguished individuals took part in the proceedings.

REVOLUTION IN MADAGASCAR.—A revolution appears to threaten Madagascar. The cruelty of the Queen here, it appears, reached a point beyond which they will not be tolerated. The Prince, her son, and the heir to the throne, said to be a devout and enlightened christian, who heretofore has quietly done what he could to shield the victims of his

mother's rage, has assumed a more bold position, and protests against the cruelty of his mother.

THE SABBATH QUESTION.—**DEFEAT OF MR. THACKERAY.**—Mr. Thackeray, the popular writer, who lately was a candidate for the representation of Oxford, in opposition to Mr. Cardwell, has been defeated. Mr. Thackeray is in favor of Sabbath amusements, and it is believed that it was chiefly on this ground that he was rejected.

AMERICAN SCIENTIFIC ASSOCIATION.—The annual meeting of this Scientific Association was lately held in Montreal. Various papers of importance were read, and the meeting was on the whole regarded as highly successful. The next meeting is appointed to take place in Baltimore, in April, next year.

SOUTH AFRICA.—The African Dioceses have, it is said, to struggle hard with Tractarianism. Bishop Gray, of Cape Colony, and Bishop Colenso of Natal are Tractarians, and are both laboring to extend this system. Dr. Terrell, Bishop of the Eastern Province holds Evangelical views.

WESLEYAN CHURCH—MEETING OF ENGLISH CONFERENCE.—The 114th Annual Conference was lately held in Liverpool. The Rev. F. A. West was appointed President, and the Rev. Dr. Hannah, Secretary.

REV. DR. BUCHANAN.—The Rev. Dr. Buchanan, who has for some months past been travelling in the East on account of his health, has just returned and resumed his duties in the Free Zion Church.

TAIN.—This congregation, vacant ever since the translation of Dr. McIntosh, to Dunoon, has called the Rev. Mr. Kennedy, of Dingwall.

RAMSAY.—This Congregation, vacant since the translation of Mr. Smith to Brockville, has, we understand, given a call to the Rev. Thomas Alexander, formerly of Cobourg, and more recently of the Free Church of Scotland.

Missionary Intelligence.

JEWISH MISSION OF IRISH PRESBYTERIAN CHURCH.

The following is the Annual Report of the Assembly's Irish Mission:—

A review of the Assembly's Jewish Mission during the past year should call forth fervent gratitude to Israel's God. Our Missionaries and their assistants have been enabled to continue their labors without interruption. In the east and also the west an open door has been granted them, and both among Jews and Gentiles they have had fruit. "The gospel of the circumcision" has been committed to them, as it was committed to Peter. They have been called to be Missionaries to the Jews, as Peter was called to "the apostleship of the circumcision." And when, as they labour in the Jewish field, any part of the Gentile wilderness is reclaimed—when, as they apply the key of the Gospel to the Jews, any Gentile hearts are opened, we will glorify God as the Apostolic Church did, when, through the Apostle of the Circumcision, repentance unto life was granted to the Gentiles. We asked for

Missionaries, and the Lord of the harvest has granted us additional labourers for His harvest.

DAMASCUS.

The meetings for public worship in Damascus have been maintained by the brethren, as formerly reported. They continue to be well attended—sometimes more than seventy adult natives, besides children, and the families of the Missionaries being present. Two natives have been added to the Church during the year. The Missionaries, in their letters to the secretary, frequently refer to Jews calling upon them at their houses to enquire as to the facts and doctrines of Christianity, and to their coming to the meetings of the Mission Church for public worship, and hearing the Gospel preached. But the veil is still on Israel's heart.

The Missionaries were not able to induce the larger boys to remain in their school, as they hoped, in order to those being trained to be schoolmates and catechists, who should have gifts required for these offices. They have therefore thought it expedient to discontinue the high school for the present. The female school continues to prosper, many Jewish children being in attendance.

On the eastern slopes of Lebanon, there are eight ancient populous villages, among which are Sudan and Kurytein, the Zedan and Hazaranan of the Bible. These have been visited by the Missionaries. Some of their inhabitants have frequently travelled to Damascus, to receive counsel from them, and to purchase Bibles and Testaments, and other religious books for their own use, and for distribution among their friends. Jibrán Shehady, an intelligent and earnest native convert—a member of the Mission Church—had commenced to study for the ministry, and assisted the brethren in their work in Damascus. Him they sent in June last to Nebk, one of those villages, from which he could have easy access to the others, to open a school, and also to labor as catechist among their inhabitants. His work was commenced, and has been maintained amidst great opposition from the Priests and some of the people. When last reported of, there were nineteen scholars in attendance, two of whom were Mohammedans. Several of the boys were engaged in committing Brown's Catechism. Three of them were able to repeat the whole of it, and were committing the Shorter Catechism with Scripture proofs—these Catechisms and all the books used in the school being in Arabic.

In November last, the Missionaries were brought into personal communication with Monsieur Jules Ferrette. An account of this remarkable person, and the extraordinary course by which he has been led, has been given at considerable length by Mr. Porter in the pages of the *Assembly's Missionary Herald*—a native of Geneva, his father a nominal Protestant, but an infidel, his education of a very high order, received partly at Geneva, under Dr. D'Aubigne, and having entered the Romish Church, partly at Rome, was ordained a priest about three years ago, was appointed a Superior of a Latin convent in Mosul, publicly renounced the errors of the Church of Rome, left Mosul, crossed the desert, where he was beaten and robbed by an Arab, and arrived at Damascus on the 23rd November last, bruised and sick in body, having forsaken everything for Christ's sake and the Gospel's. Mr. Robson after his first interview with him thus writes:—"He is a man of remarkable ability, and of attainments very extraordinary for one so young. He is a linguist, acquainted with Hebrew, Syriac, Arabic, Greek, Latin, and Italian, besides his native French, and English, which he has partially acquired. He seems profoundly learned in every department of

Theology—aquainted not only with the doctrines and rites of the Romish Church, and the best means of defending them, but with those also of the Protestant Churches; equally familiar with the history of the Canon of Scripture and that of Papal authority, with the decrees of the Council of Trent, and the thirty-nine articles of the English Church, with Prelacy and with Presbytery. We were astonished at the variety and extent of his learning. He is, at the same time, perfectly sensible, of the relative importance of the knowledge of church forms, and the knowledge of the way of salvation. His most earnest wish is to be employed as a Protestant Missionary in the East. We have great pleasure for him and deep sympathy with him under his very trying circumstances, and we consider him as one of the most remarkable and interesting cases of conversion from the errors of the Romish Church to the faith of the Gospel, of which we have ever read or heard, and earnestly commend him to the sympathies and prayers of our Christian brethren in Ireland." Mr. Porter took Monsieur Ferrette to his house. The confidence of the brethren has been confirmed by intercourse with him, and information received from various sources. At their request they have been permitted to employ him in Mission work under their direction and oversight. We trust that he has been brought into the Mission field to be an efficient helper to our brethren, and to do a great work for the Lord in Turkey.

HAMBURGH.

In Hamburgh Dr. Craig has regularly maintained two and sometimes three public services on the Sabbath, besides two stated week-day services. Five Mission Sabbath-schools have been efficiently conducted, through which a good influence has been brought to bear on several families. At the last united meeting of the schools, there were present 376 children and 35 teachers. Particularly have some of the Jewish proselytes, in connexion with the Mission Church, made progress in the knowledge of the Word, and in a walk and conversation becoming the Gospel.

Much interest was taken some years since by many members of the Church in Hermann Lowenthal, son of an earnest Christian Jewess. It was proposed and hoped that he would be a minister of the Gospel; and there was much disappointment when he relinquished the course of study on which he had entered with a view to the ministry, and betook himself to business. Those friends will have some gratification in learning that he always maintained a consistent Christian character, and that he has lately been appointed by a German Missionary Association to go to Africa, in connexion with a Mission to the heathen.

In reference to Bibles and tract distribution, Dr. Craig thus writes:—"We have made it our great aim to try to bring the Scriptures freely into circulation. A few copies of both Old and New Testaments have been bought by the Jews; and I know that many are diligently searching the Scriptures, alas! not yet come to the point which the Ethiopian had reached when Philip asked whether he understood what he read. The Bible circulation has amounted to about 2,200 copies. I have devoted much time to the selection, printing, and distributing of Christian books and tracts. Within the last three months nearly 200,000 copies of larger and smaller standard works and tracts have been scattered over the land wherever the German and Danish languages are spoken, from St. Peterburg to Marseilles. The works of Baxter, Bunyan, Doddridge, Keith, James, Bogatsky, Leigh Richmond, Alleine, and others, are thus bearing witness in many a German, Danish and Jewish home, to the unspeakable fullness of the grace of the Lord Jesus Christ; and we have occasionally evidences of much benefit arising from the perusal of these works, which have so long

and in so many different languages been very much blessed."

BONN.

Mr. Graham has been greatly encouraged and cheered in his labours during the past year. In October last two young of the seed of Abraham came to Bonn prepared, and desirous to be instructed in the Gospel of Christ. One of them had received a New Testament four years before which he had carefully studied. When he had been forbidden by his father to read it, he read it, unseen by man, after retiring to rest at night. His views and exercises were made known to a young man who lived a short way from his father's house. He too became dissatisfied with the doctrines of the Talmud, and desired to know the Gospel. These young men left their fathers' houses on the borders of Poland, in the Kingdom of Prussia, and travelling together, after having experienced some trials in the way, arrived in Bonn. Here they were taken under Mr. Graham's care and instructed by him. As they became known the Jews endeavoured to turn them from their purpose. Their sincerity was fully tested. They remained steadfast; and on the 21st of December, having, with a clear and steady voice, declared their faith in the Lord Jesus Christ and the Gospel of His grace, David Levi and Solomon Dan were publicly received into the Church by baptism. Mr. Graham considered it expedient to remove them from Bonn on account of the excitement among the Jews caused by their baptism. In January they arrived in Belfast, being entirely ignorant of our language. Thus cast on the Mission, we have watched over them with much anxiety and at some expense. This we do not regret; rather we bless God who has led them to confess the truth, and enabled them hitherto to walk consistently. One of them is now engaged in giving lessons in German, and the other, who had been accustomed to business, is under the inspection of an esteemed elder in a merchant's office, preparing for a situation in which he may support himself. They both, after a full and satisfactory examination, were received as communicants at the Lord's table in one of the churches of Belfast, on the 28th of last month.

On the 10th of December last we called the Rev. William Graham, a Licentiate of the Presbytery of Belfast, to be a Missionary to the Jews. Mr. Graham has accepted the call, and from the 1st of February last has been engaged in making preparation for his work, and also in instructing and watching over the two Jewish converts. He is now ready to be set apart by ordination. It has been resolved that he will join the brethren in Damascus, and that he shall depart, so as to arrive in Syria, if the Lord make his way prosperous, at the commencement of the cold season, understood to be the best in which for a European to enter on his residence in that country.

And now we close this review. The one thing which we need above all others for our Jewish Mission is what we need for ourselves, ministers, elders, and people at home—the gift of the Holy Ghost. This was what the disciples most needed when Christ was taken from them. And in His last discourse before crucifixion, he said, "If I depart, I will send Him (the Holy Ghost) unto you;" and in His last conversation before ascension, He commanded them to "wait for the promise of the Father"—the promise of the Holy Ghost. They obeyed the command of their Lord, and continuing with one accord in prayer and supplication, Christ, faithful to His word, granted the Pentecostal effusion of the Holy Ghost. The gift of the Spirit is the great promise of the New Testament. Let us wait on God for its fulfilment. At every step that we take in the Jewish Mission we are reminded of our entire dependence on the Holy Ghost. And we are encouraged by this dependence. The work in which we

are engaged is too great for us, but there is nothing too hard for the Spirit. We know that, even at this present time of Israel's blindness and degradation, "there is a remnant according to the election of grace." That remnant, confiding in the almighty agency of the Holy Spirit, our Missionaries are labouring to gather from among the nations. They are using the instrument which God has appointed to gain this object. They "preach Christ crucified, to the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Let us sustain them by our prayers. Let us continue in prayer and supplication on their behalf. Let us wait for the Spirit until He be poured on Israel "from on high, and the wilderness be a fruitful field; and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field; and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."—*Missionary Herald*.

RELIGION IN TURKEY.

There can no longer be any doubt that the Turkish mind is beginning to be interested in the study of the Bible, and the search after truth. For centuries, this strange people have been stationary in religion, and in almost everything else; because everything else with them is intimately connected with religion. It is chiefly within the last quarter of a century that some signs of a movement and of progress among them have appeared; and, in the department of religion, chiefly within the last two years.

The Turks have been said to be naturally a religious people; and, in a certain sense, this is true. They know more about religion than they do about anything else. Their studies and thought run very much upon religious subjects. If you speak with them about the sciences or general history, or about geography or the arts, you only awaken a vacant stare. But if you introduce a religious topic, they are immediately at home; and even the illiterate can discourse to you on "the true faith," like children who have got their lessons off by heart. And, besides this, there is a seeming recognition of God in all they undertake to do, and a constant and fearless avowal of dependence on him in all the common matters of life. To the daily salutation of "good morning," the Turk replies, "I commend you to God;" and to the inquiry, "Is your health good?" he says simply, "Thanks be to God." If you say to a Turk—will you be at a certain place at such a time? he never ventures to say anything more than, "If it please God." If one would announce to another the death of a mutual friend, he always prefaces the announcement with "May God give you life," or something equivalent.

All this, and much more of the same kind, we are hearing from the lips of the Turks every day. Now, it is easy to say that this is all a mere matter of custom and form, and that, after all, there is no real recognition of God in the mind; that these words are uttered with no more sense of their meaning, than we have, when we say, "good-bye" (*God be with you*). But, while there is certainly ground for such a suspicion, still I cannot persuade myself that the two cases are exactly parallel. To my mind there is a stronger development of the religious sense among the Turks than among the other classes of people in Turkey, not even excepting the Armenians. And without going into any theories on the subject now, I would simply suggest that the chief reason for the difference may be found in the fact, that the Turks have adhered, constantly and strongly, to the worship of God as a pure, invisible, everywhere-present Spirit, while the so-called Christian people around them have re-

sorted to the use of pictures and images in their religious worship—a practice whose constant tendency undoubtedly is to deaden the spiritual perceptions, and to weaken in the mind the subduing influence of the great truth—that God is EVERYWHERE.

Whatever may be the cause, I have no doubt of the fact, that the Turks, as a body, have a strong religious sense. For centuries, however, they have believed a lie. They have received the Koran as a revelation from God, and by it they have been encouraged in the free indulgence of their carnal appetites and passions. It is doubtful whether a race of men can be found on earth whose minds are more filled with what is "earthly, sensual, and devilish." If this appears to conflict with what has been said above, the reconciliation of the discrepancy is easy. The book which they receive as having come down from heaven, encourages in them the most voluptuous practices and hopes. We must not, therefore, anticipate that the work of introducing the Gospel among them will be easy. If there are no idols to be swept away, there are strong and clamorous passions to overcome. Depend upon it, the "offence of the cross" has not ceased among those people; neither can it cease, until it is taken out of the way by the grace of God breaking the power of sin over the mind, and renewing the soul into his own image, "from glory to glory, even as by the Spirit of God."

I have hope for the Turks, from all that I can see and hear, and my hopes are based upon the signs that are apparent of the actual working of the Holy Spirit upon their minds. You must not understand that there is anything like a general influence of this sort manifest; far from it. The work hitherto has been confined to individuals here and there, and they are very few compared with the great mass of the people; but their number is steadily increasing, and every now and then one and another show themselves who have been secretly reading the Scriptures for years, and have been inwardly convinced of the truth of Christianity, but have feared to avow it under the terror of the awful penalty of "death to the apostate."

Everybody is waiting to see what stand the Government will take when the first case of a full-blooded Mussulman becoming a Christian is forced upon their attention, and they are called upon to act upon it in some official manner. Cases of this sort are already known to them, though hitherto it has been easy to ignore them; but, evidently, this will not always be possible. On the one hand, they will never dare to inflict the death penalty again, for that would be to violate their own solemn pledge, given at a time when their very existence as a nation was in the hands of the Christian powers. On the other hand they will fear their own fanatical people, who will insist that they must either adhere faithfully to the Koran or abandon it altogether.

Meanwhile, we have some facts which show the way the tide is turning. When Vely Pasha entered upon his office as Governor of India, he brought forward, it is said, before the Medjlis (Council) a copy of the Bible and of the Koran, and declared—"In discharging the duties of my office I shall know no difference between these two books. An oath upon the one shall be just as sacred as the other."

Several Mussulmans in Candia, whose fathers were Greeks, have since embraced the Christian religion, and he has protected them, although in doing this he has given great umbrage to the fanatical of his sect.

Recently an Armenian young man, in Broosa, became a Protestant, and according to usage, the brethren took his name to the Medjlis of the place, to have it inscribed on the Protestant list. A member of the Council said they must first speak with the Armenian Bishop on the subject. "No," said the Pasha (Suolyman Pasha) who presided, "Even Turks become Protestants now a-days, and nobody says a word;

why should it be necessary to go to these Armenians?" The young man was immediately enrolled.

It is my painful duty, however, now to announce a fact of recent occurrence, on the other side of one question. For some months past, a young Mussulman Captain here, in Constantinople, has been studying very seriously the word of God. God seemed to open his mind to receive the truth, and a more interesting and promising case we have rarely seen. It is now Ramadan with the Turks, when, as you are aware from sunrise to sunset, for a whole month, their religion requires them to eat absolutely nothing. This fast our young friend thought it his duty not to observe. It was also noticed that on every Sunday he went away somewhere, and it now appears that he was watched, and seen to go to the Protestant place of worship. Some of the bigoted Mussulmans of the place immediately complained to his commanding officer, who, two days ago, had him put in prison, where he still remains. Efforts are being made to get him released to-day, and I trust they will be successful. I understand that the Pasha who gave the order is himself really no Mussulman, but he feared not to yield to the bigoted Turks around him. Our fervent prayer is, that God may strengthen the faith of that young "centurion" (for that is exactly his title) by this trial, and fit him for great usefulness among his own people. I trust that our Christian friends in Britain and America will join us most earnestly in supplicating the blessing of the Divine Spirit upon all the different races of people in this land.—*Irish Presbyterian*.

A REMARKABLE MISSIONARY WORK AT SAN-POH, CHINA.

The Rev. J. L. Nevins, of the Ningpo Mission, sends us the following accounts, which will be read with interest:

NINGPO, Feb. 27, 1857.

We informed you in our last monthly letter of a missionary work just begun by native Christians connected with our Church, in the region of San-poh, about forty miles North-West from Ningpo. We are very happy to state that God seems to be blessing this effort, and crowning it with almost unexpected success.

Not quite a month since, Zia, who is permanently stationed there as a native assistant, returned to his labors, after having passed the China New Year at Ningpo, a companioned by two others of our church members. Zia had met with encouragement before, but not of a very marked or unusual character. On the arrival of our three native brethren, they observed an unusual degree of interest manifested by the people, which seemed to increase daily. Neighbours and persons from a distance of two or three miles gathered together to listen to the new doctrines, and generally remained attentive listeners, unwilling to disperse until after midnight. The native assistants were laboriously employed night and day, in talking with the people, both in their own hired house, which was found to be too strait for them, and in other places to which they were invited by those who became acquainted with them. The word preached seemed to be accompanied with power, and affected the hearts of the people as we have not seen them affected here before. By the last accounts, received nearly two weeks since, about thirty, exclusive of women, and children, seemed to be interested inquirers. Of these about ten profess faith in Christ, and a determination to follow him through evil and through good report. Of these ten, three, who are said to be a fair sample of the whole, have visited Ningpo, and the amount of clearness of their Christian knowledge, considering the time during which they have acquired it, has surprised us. It is particularly encouraging to notice, that their

views of sin and the atonement are remarkably clear and satisfactory; in this respect these inquirers contrast favourably with most of those who have been received into the church at Ningpo. This work on the hearts of the people is not only characterized by a deep sense of sin, but by warmth of zeal, the absence of interested motives, and meekness, and Christian fortitude under opposition and persecution. Interesting instances of these traits of Christian character might be given did time permit.

The fruits of this movement are already apparent in the neighbourhood. Several families have cast away their idols, refuse to engage in idolatrous ceremonies, and have commenced the observance of the Sabbath. One of the men who visited us, in speaking of what God had done for him, informed us that his wife also now believes, and that she, with his two little children, kneels down with him every morning and evening to thank and worship the God of heaven. Such scenes as these, occurring where Satan has so long held his seat, must have caused the angels of heaven to rejoice with no common joy. We hasten to give you what might almost be regarded as a premature account of this movement, that you may be able the earlier to rejoice with us, and above all to pray for us that these indications of promise may not pass away like the morning cloud and early dew, but that the Holy Spirit may remain with us and work wonders of grace among us. It is worthy of remark that this interest commenced when outward circumstances looked unfavourable, and it was feared by some that missionary work for the present would be suspended.

Writing on the 6th of March, Mr Nevins communicates some additional particulars concerning this work of grace; and on the 23rd March he expresses the hope that several persons from his neighbourhood would be admitted to the church in Ningpo at the next communion service. He thus writes on the 6th March:

Two of our native helpers returned from Shanghai yesterday. The religious interest seems to be gradually increasing. A larger house has been procured for the better accommodation of the numbers who assemble. As formerly, from twenty to fifty persons are present every night, some of whom remain till a very late hour.

A very severe test for these new converts is the observance of the Sabbath. This draws at once a line of separation between them and the own people, creates serious difficulties in families, and generally results in loss of employment. We are glad to say that these difficulties have been cheerfully met, with a fixed determination to obey the law of God, and simple faith in the guidance and protection. The trials of different kinds to which these converts are exposed can hardly be appreciated, by those living in Christian lands, and should excite our deepest sympathies and most earnest prayers.

At Shanghai, the missionaries of the London Missionary Society report, that their operations are not at all hindered by the warlike operations at Canton.

A Chinese periodical is published at the cost of something less than one penny. It is extensively circulated by some of the Chinese native merchants.—*Exchange Paper.*

STATE OF THE PATAGONIAN MISSION.

At a late meeting of the friends of the Patagonian mission in Dublin, it was stated that at Keppel Island the work was going on satisfactorily. Three catechists were employed at the mission, one being the son of Captain Allan Gardiner. He was not an ordained missionary, but went out in the humbler position of a simple catechist, in order that he might not be precluded from doing servile work, and at that moment he actually worked as a labourer. The missionary party cooked for themselves, and

worked laboriously to raise the mission buildings as fast as possible. A letter was from a physician on board a man of war, who had recently had an opportunity of forming an impartial judgement; he stated—"The mission, humbly speaking, seems to be a dangerous and hopeless undertaking, but the issues of this and every other human project are in the hands of One who will crown it with success, if after His will. Seated in our comfortable homes, surrounded by affectionate and sympathizing friends, we can but little conceive the privations and hardships the missionary has to undergo, who, forsaking his native land, takes up his Master's cross, to proclaim the glorious gospel of a crucified Redeemer to the wild and savage inhabitants of little known and far distant lands. Dr. Whately, Archbishop of Dublin, was present, and addressed the meeting. He said—"Notwithstanding the apparently disheartening circumstances which attended the first efforts made in the present direction, I see very considerable openings for hope. Although it be an exceedingly difficult task to civilize such savages as we are now aiming to convert, yet the accounts you may have all heard of some Fuegians who were brought over to England, and who seemed susceptible of cultivation, afford a great degree of encouragement. There is this advantage with respect to both the Fuegians and the Patagonians, that they have a great deal to learn with respect to the arts of life. If you can teach persons how to build houses, and how to make pots and pans that will stand the fire, how to improve the construction of their canoes, and to bring their lands into cultivation, they will at once see that you are friendly to them, and are desirous of giving them useful instruction, and they will listen to you with increased attention; and this is a mode of proceeding that has been found extremely useful by a Church which certainly stands foremost among all the Christian churches of the present day in a missionary point of view—namely, the Moravian Church. They have had great success in civilizing savages through the medium of the useful arts of life; and by means of the advantages thus gained, they have had astonishing success in communicating to them the truths of Christianity."—*Notes of the Churches.*

Miscellaneous Extracts.

THE RECENT DISASTER NEAR QUEBEC.

(The following was intended for last number but had to be laid aside owing to press of matter.—*Editor.*)

In our last number we mentioned the sad occurrence which had just then taken place near Quebec, involving the loss of nearly three hundred lives.

The following is an extract from a Sermon preached by the Rev. R. F. Burns, of St. Catherine's, with special reference to the disaster. His text was Matt. xi., 28, "Come unto me all ye that are heavy laden and I will give you rest;"—

I cannot conclude without referring to that appalling disaster which casts even the massive of the Bridge into the shade, and revives those impressions, too fast fading, which that ever memorable event produced. Is anything better fitted to commend to us the precious invitation of our Text, and the momentous importance of an immediate compliance with it? Have we not to, in our Text here, that which could alone support the hapless victims at that dread crisis when compelled to choose between the fire and the flood; and that which can alone

soothe the stricken survivors, "heavy laden" beneath the tremendous pressure of this stunning bereavement. Here truly is a scroll like that of the prophet, written all through with "lamentation and mourning and woe," the simple perusal of which is enough to make the head waters and the eyes a fountain of tears. Here seem to concentrate all the elements of sadness. "There is sorrow on the sea," cries the same weeping prophet. "In this River of Death is it not verified? "Is it nothing to you all ye that pass by. Come and see if there be any sorrow like unto this sorrow?"

Wafted by favoring gales, these worthy emigrants from our loved fatherland, have been borne safely across the mighty deep. He who holdeth the waters in the hollow of His hand, has smiled propitiously on them. "Then they are glad because they are quiet, so he bringeth them to the desired haven." Now safely moored they deemed their perils over. The sight of the rich carpet of green spread out before them, and of each new object bursting upon them, is cheering, after the long sight of the trackless ocean, and of the changeless blue. Memory is busy with the past; fancy with the future. They yet revert with lingering regret to the scenes of home and the sunny hours of childhood. But hope is on the wing, and buoys them up. Happy days rise before them in this Land of Promise. All goes "merry as a marriage bell," when in a moment, the grim King of Terrors confronts them in his most fearful form.

Then rose ——— the wild farewell;

Then shrieked the timid, and stood still the brave;

Then some leaped overboard with dreadful yell,

As eager to anticipate their grave.

And first, one universal shriek there rushed

Louder than the ocean, like a crash

Of echoing thunder; then all was hushed,

Save the soft wind, and the remorseless dash

Of billows; but at intervals there gushed,

Accompanied with a convulsive splash,

A solitary shriek, the bubbling cry

Of some strong swimmer in his agony.

Turning from the victims to the survivors, what pictures of distress we meet! Ties the most tender, riven in a moment. Rama revived! Brothers bewailing the loss of sisters. Sisters sitting by the stiffened corpses of brothers, or standing on the bank vainly imploring the watery sepulchre to give up the dead that were in it; in some instances imploring in vain, for "the river swept them away—that ancient river." Husbands, the desire of their eyes taken away with a stroke. Wives made widows in a moment. Children whom father and mother have forsaken. Parents weeping for their children, and refusing to be comforted because they are not.

Who can bind these bleeding hearts? None but He who has a salve for every sorrow—who "healeth the broken in heart and bindeth up their wounds." Who can befriend and bear up these powerless, heart-broken wanderers?—None but He who is the friend that sticketh closer than a brother—who is the brother born for adversity—the father of the fatherless—the husband of the widow—the orphan's stay—the stranger's shield. Who can give rest to these weary troubled souls? None but He into whose lips grace was poured, and from whom these gracious words have flowed, "Come unto me all ye that labour and that are heavy laden, and I will give you rest."

"To heal their sorrows, Lord, descend,
And to the friendless, prove a friend."

We trust too that not a few of them sorrow not even as others which have no hope—that, though it be with brimful eye and bursting heart, they can look up and say

This is the solace to our sorrow given,
That they were borne in fiery car to Heaven,

And are rejoicing midst the pure and free,
In the high home of God, where there is no
more Sea

The eternal God be that refuge, and underneath
them the everlasting arms! And will not the
death of so many prove life to some one here?

An awful spectacle was that burning ship.
A yet more awful spectacle will be a burning
world. This mammoth vessel, in which we
are swept so swiftly down that stream of Time
that falls into the ocean of eternity, may now
float gaily on—its passengers regardless of the
coming desolation—sitting down to eat and
drink, and rising up to play. But its doom is
written; the alarm bell of the unwise will be
rung; every timber will yet crackle; every
plank will send forth its jet of flame; from every
corner will issue the smoke of this final conflagration.
The elements shall melt with fervent
heat. A fearful thing it was to fall into that
fiery flood! but more fearful still to fall into
the hands of the living God. We may scoldingly
exclaim: Where is the promise of his coming?
denying and deriding the deluge of fire, as did
our antediluvian fathers the deluge of water;
but our God shall surely come—keep silence
shall not He. A fire goeth before Him and
shall be very tempestuous round about Him;
behold the name of the Lord cometh from far,
burning with his anger; and the burden thereof
is heavy. His lips are full of indignation, and
his tongue as a devouring fire.

Our God is a consuming fire. Can'st thou face
this fire, O sinner. Remember, there is a wrath to
come; and if thou fleest not from it now to Him
who says "Come unto me," then when this fire
hastens to fold thee in its burning embrace, and
looking around against! thine eye can find no
way of escape oh! then, from thy panic-stricken
heart will rise this shriek of agony "who shall
dwell in the devouring fire—who lie down
amid everlasting burnings?"

How piercing the cries as the work of death
went on! but more piercing still will be the
cries when sinners startled from the fatal stupor,
into which their senses have been lulled,
shall look on Him whom they have pierced
and mourn, and all kindreds of the nations
shall wail because of Him, and when left shelterless
beneath the fire of Heaven, they shall
vainly call on mountains and rocks to cover
them.

Help came to that burning boat, only a portion
shared in it. Some pulled out of the fire;
others dragged out of the water. However
willing, the *Napoleon*,—Captain and crew were
not able to save all. To us in danger yet more
imminent a vessel comes—the Ark of the
Covenant—the Life Boat of Heaven—piloted and
manned by the great Captain of Salvation,
who is able as he is willing to save to the
utmost, and though many have been rescued
and secured berths in this vessel "yet there is
room. Sinking souls, will each of us not cry
"Lord, save me I perish,"—will we not grasp
the cords of love when they are thrown us and
yield a hearty and instant response to the Cap-
tain's invitation, "Come unto me,—Come in
—come in—come in; Eternal glory, thou shalt
win. To most help came too late. It need not
be so with us. The help is at hand. Why
will ye die? Every moment is precious. Seek
the Lord while He may be found—call ye upon
Him while He is near. It is no time to trifle
while Eternal interests are at stake. There
would be no trifling on board that ill-fated
vessel. How horrible the thought of jesting
at religion—of sneering at what is serious and
sacred amid a scene like this! It is easy to
laugh at these solemn truths—to call them old
wives' fables—to put them down as the off-
spring of folly and fanaticism on dry land—
beneath a bright clear sky and the heyday of
prosperity. But it is not so easy to bravado
thus when the bottomless pit yawns at our
feet—when the astounding realities of the un-

seen state bursts upon the eye, and when there
rings on our ear the knell of our parting day—
"Thou fool, this night thy soul shall be re-
quired of thee."

RECENT DOINGS OF THE PAPACY IN PRINCE EDWARD ISLAND.

The following facts are of great significance,
and are stated on the best authority. The popu-
lation of Prince Edward Island amounts to 72-
000, of whom 33,000, are Roman Catholic, and
39,000, Protestant. There are in all 39 Protes-
tant ministers and 11 Popish priests. A system
of education has been introduced by which, in
consequence of an impost on the land, every
child in the Island may have a free education.
The proportion at school to the population is so
high as 1 to 6, thus outstripping the Home Coun-
try, and nearly every other European country at
the present time. The schools in the island at
present amount to 283 made up thus:—

(1.) Roman Catholic schools.....	84
(2.) Protestant, do.,	73
(3.) Mixed, do.,	126
	283

Again, there are in these schools the like number
of teachers, of whom 192 are Protestant and 91
Roman Catholic. The children attending school
amount in all to 12,735, made up thus:—

(1.) At Roman Catholic schools.....	3780
(2.) At Protestant,	3285
(3.) At Mixed,	5670
	12,735

being an average to each school of 45 scholars.

In the spring of 1852, a bill was passed, under
the Governorship of Mr. Alexander Bannerman,
lately M. P. for Aberdeen, by which an improved
system of education was to be carried out; and
amongst other improvements, the establishment
of a normal school, after the model of Mr. Stow
of Glasgow. With this view, the Governor,
through Mr. Stow, secured the valuable services
of Mr. John M. Stark, who had been for many
years connected with the original normal institu-
tion at Glasgow, and was eight years master of
the Model Practising School in that institution.
Mr. Stark proceeded to Prince Edward Island,
and entered on his duties in November 1853, as
inspector of schools, and to carry out the improv-
ed system contemplated by the Bannerman Act,
and especially to establish a Normal Training
School.

In 1854, the Governorship changed and fell
into the hands of a Roman Catholic, Sir Dominick
Daly. Nevertheless, Mr. Stark continued to
carry out his plans, and, both publicly and private-
ly, explained to the new Governor that one of
the essential elements of Stow's normal system
was that of *moral training*, in which particular
prominence is given to the Bible. The new
Governor expressed his approval of the whole
system.

In the spring of 1855, we find Mr. Stark de-
livering a lecture on education in connection
with the Mechanic's Institute, at which the Gov-
ernor and most of the members of the Legislature
were present. In that lecture Mr. Stark says,
in reference to one of the elements necessary to
the normal establishment about to be organized.
"Here I would wish to explain that when I use
the word *moral*, I intend it to include *religious*,
considering that there can be no true morality
which is not based on religion." Again, he says,
"The moral training is conducted by daily oral
Bible lessons, in which the truths of Scripture are
pictured out to the children's minds in language
suited to their capacities, and they are trained to
draw the moral lesson for themselves."

This lecture was so highly appreciated that it
was ordered to be published, and the Legislature
paid for the printing of it. But apprehending that
there might still be some difficulty in giving the

Bible its proper place in the normal school about
to be established, seeing that the Governor was
now a Roman Catholic, and that members of the
Legislature belonged not only to the Roman
Church, but there were also nominal Protestants,
whose seats had been secured to them by Popish
influence, and who were bound therefore to fur-
ther the interests of that party,—Mr. Stark con-
ferred privately again and again with the Gov-
ernor and the members of the Legislature, on the
point, and he was always assured that the object
at which he aimed could be accomplished.

The Normal School, from various circumstan-
ces, was not opened till October 1856. At the
inauguration of the school on the first of that
month, there assembled upwards of 300 of the
more influential inhabitants of the island—some
travelling upwards of 100 miles—to testify their
interest in and approval of the establishment.
The Governor, in his introductory speech, pays
a high eulogy to Mr. Stow and his system, and
expresses his cordial approval of it in the colony.
And Mr. Stark, in his speech, on the assurances
formerly given by the Governor, and on the expres-
sion of his high estimation of Mr. Stow's sys-
tem, plainly stated that "the education to be
imparted here will embrace what constitutes all
true education, viz., moral, intellectual, and phys-
ical training. The moral department will be
carried on by the opening and closing of the insti-
tution with prayer, according to the regulation of
the Board of Education; by a daily Bible lesson,
(the first exercise of the day after opening,) in
which the truths and facts of Scripture will be
brought before the children's minds by illustra-
tions, and picturing-out in words, in language
simple and easy to be understood, from which
everything sectarian or controversial shall be
carefully excluded." This seemed to meet with
the entire approval of the Roman Catholics, and
the parties at the meeting dispersed to all quar-
ters of the island, believing they were now to
enjoy Mr. Stow's Normal Training System in
complete operation. But they were deceived.

The Popish portion of the Board of Education,
(consisting of two Popish members and five Pro-
testants,) began immediately to undermine Mr.
Stark. These pro-Popish gentlemen hurried on
a meeting of the Board of Education, who are
the trustees of the Normal School, at a time when
it was impossible to get a full meeting of the
Board, and thus having a pro-Popish majority,
passed a rule, excluding the Bible from the Nor-
mal School, and thus upsetting the basis of the
moral training.

This rule was laid before the Governor the
day after, to be confirmed by him in Council,
which was of course done. But in order to hood-
wink the inhabitants of the island, as to what
was adopted in secret, a full report of the speeches
and proceedings of the inauguration meeting
was ordered to be printed and circulated amongst
the teachers and others in the island and neigh-
bouring provinces, without a single comment or
remark to the effect that a rule had been passed
and confirmed by the Legislative Council, exclu-
ding the Bible altogether from the school.

But this was not all. The Governor, as we
have said on the inauguration day, Wednesday,
paid a high eulogy on Mr. Stow and his system.
Next day, Thursday, he ought to have held his
usual meeting of Council, but delayed, Why?
In order that the anticipated hurried meeting of
the Board of Education might be held *first*. This
latter meeting was held on the Friday, and then
the Council meeting was held on the Saturday—
a very unusual day for any Council meeting to
have been held—to confirm the rule made by the
Education Board; thus proving that it had been
planned by the Governor and his Popish friends,
before the inauguration meeting of the Normal
School, that they would ostensibly approve of the
Bible lessons, as described by Mr. Stark,—would
give the public to believe that the Bible lessons,
were to be adopted,—and to confirm this belief,

would order the proceedings of the day to be circulated in pamphlet form throughout the island and neighbouring provinces, while at the time secretly planning to defer the meeting of Council, which was usually held on the *Thursday*, till the *Saturday*, in order that the Popish portion of the Board of Education might get their rule passed at a hurried meeting called for *Friday*, a day on which it was impossible for all the Protestant members to have attended, and then confirmed on the *Saturday*.

In order to support this double dealing of the Board of Education and Council, and to stir up the Popish portion of the population, the following appeared in the *Halifax Catholic* of 1st November 1856, in reference to Mr. Stark's remarks on "Moral Training:"—

"As Catholics, we fear very much that the eternal life of our children would be imperilled by the expositions of the Scriptures given by such as Mr. Stark, and therefore, we beg again to call the attention of the Catholics of P. E. Island to the following from the long-winded speech:— 'The moral department will be carried on by the opening and closing of the Institution with prayer, according to the regulations of the Board of Education; by a daily *Bible lesson* (the first exercise of the day after opening), in which the truths and facts of Scripture will be brought before the children's minds by illustrations, and picturing-out in words, in language simple and easy to be understood, from which everything sectarian or controversial will be carefully excluded!'

"Very pious, very good, very religious, J. M. Stark, Esquire, Superintendent of Schools! We beg to inform you, that Catholics are not permitted to participate in spiritual things with the members of what Catholics call heretical sects. This is Catholic doctrine, and we beg the Catholics of Prince Edward Island to keep it before their eyes; and, on their peril, see that their children will render strict obedience to the Church on this point."

This might be a reason for not teaching the Bible to the Popish children against the will of their parents, but none for driving the Bible out of the school. Then followed a fiery and imperative letter from the Popish bishop, of date 7th November 1856, demanding the Board of Education (as though he had not been cognizant of the rule, passed by his own party about a month before, excluding the Bible) to adopt a system of education which would exclude the Scriptures, as nothing less would satisfy the Popish portion of the population; while the bishop made this public imperative demand, he gave private orders to every Roman Catholic teacher in the colony to teach their own catechisms, prayers, hymns to the Virgin, &c.

The battle then began by Mr. Stark and other firm-hearted Protestants bringing the whole matter before the public, and the Protestants became at length aroused. All the Protestant clergy were summoned to a conference. A Protestant Alliance has been formed, and the largest public meeting ever held in the colony thanked Mr. Stark and others for their bold and energetic efforts to maintain Scriptural education. Petitions were sent from all parts of the country, praying the Legislature to place the Bible on the list of books ordered for the schools. This was denied them, but as the agitation was reaching its height, the Board, to compromise matters, published a statement to the effect that the Bible might be permitted in the country schools, but that it must be entirely excluded from the Normal School.

There are 101 children at this school, of whom only sixteen are Roman Catholic. The parents of the Protestant children then petitioned that their children should receive a daily Bible lesson, as promised in Mr. Stark's inauguration speech, and a regulation has at length been adopted, allowing a weekly reading of the Bible after the school is dismissed to those pupils who choose to remain. But mark again the spirit of the Board.

Every alternate Saturday is a holiday, so that, at the best, there can only be a *fortnightly* reading of the Bible after the school is dismissed."

To revenge the noble effort which Mr. Stark had made, the enemies of Scriptural knowledge took every means to vilify his character and render his position uncomfortable; and the Roman Catholics secretly demanded that such an uncompromising Protestant officer should be removed. In obedience to this unprincipled demand, and in order to compel Mr. Stark to leave the colony, he received intimation that his salary would be reduced one-third. Mr. Stark at once resigned, and his resignation was readily accepted. Mr. Stark has now returned to his native country, a victim of Popish intolerance and scheming in our colonies. There is little doubt, that the noble educational scheme so much boasted of in the island, will soon become a wreck, and that our Protestant brethren will have to seek some other land for the godly education of their children. Protestants! Do you not sympathize with your brethren of this island? A similar process is gradually going on in the island of Great Britain, and you shall soon see some more visible proofs of its existence.—*Bulwark.*

Column for the Young.

CHILDREN CALLED TO CHRIST.

BY R. M. M'CHEYNE.

Like mist on the mountain,
Like ships on the sea,
So swiftly the years
Of our pilgrimage flee;
In the grave of our fathers
How soon we shall lie!
Dear children, to day,
To a Saviour fly.

How sweet are the flow'rets
In April or May;
But often the frost makes
Them wither away.
Like flowers you may fade:
Are you ready to die?
While "yet there is room,"
To a Saviour fly.

When Samuel was young,
He first knew the Lord;
He slept in his smile
And rejoiced in his word.
So most of God's children
Are early brought nigh.
O, seek him in youth;
To a Saviour fly.

Do you ask me for pleasure?
Then lean on his breast,
For there the sin-laden
And weary find rest:
In the valley of death
You will triumphing cry,
"If this be called dying,
'Tis pleasant to die!"

MOTHER TOLD ME NOT TO GO.

Allan was sent to the city when quite a lad. The new scenes and new objects which there met his eye, so unlike the quiet and unchanging life of his native village, filled him with interest and excitement. He never felt tired of looking and walking about in the time spared from his employment. Among other places of which he had heard much was the theatre. Some of his rising associates went, and there was no end to the wonderful stories they told of what they saw and heard. Allan felt a rising desire to go too. He manfully resisted it, however.

"Come," said one of his companions, "go with us to-night."

"No," answered Allan, "not to-night."

"So you always say, not to-night; come, decide at once to go."

"No not this time. Not to-night" still replied Allen, walking away.

"You shall have a ticket, if you will come," again urged his companion.

Allan shook his head. "No, no," said he, "no, no, keep it yourself. I cannot take it."

"How obstinate!" rejoined the other.— "Why, what can be the reason?"

Allan hesitated for a moment. "My mother told me not to go to the theatre; therefore I cannot go," he at length firmly replied.

His companion ceased to urge him longer; he beheld in Allan's face a certain purpose to obey, and he left without saying a word more. That was his mother's last injunction.—"My son, do not go to the theatre."

Under such circumstances, some lads might have said—"Why, I see no harm in the theatre; why should not I go? I see no reason why I cannot. My mother, I fancy, did not know as much as she thought she did; she, away off at home, cannot tell what is what; besides, other young men of my age go." I say some might have reasoned thus, and disobeyed and gone. Not so with Allan. His mother bade him not to go; that was sufficient for him. He trusted in her knowledge and confided in her judgement, and he meant to obey her; yes, and what was better, he was not afraid to say so. It was a wise decision; and if every youth away from home had moral courage enough to decide doubtful questions in the same way, there would be many better men for it. Allan is now an excellent clergyman.—*Christian Witness.*

Notices of Recent Publications.

LESSONS FROM THE GREAT BIOGRAPHY, per Rev. J. Hamilton, D.D. New York: R. Carter & Bros. D. McLellan, Hamilton; and J. C. Geikie, Toronto.

Dr. Hamilton's previous works are well known and highly appreciated. And we doubt whether any of them will be more popular than the volume lately published. The various scenes in the life of Jesus, his miracles, and discourses, are brought up, and described in a masterly way. We shall, in an early number, give some extracts from this delightful volume.

THE SONG OF SOLOMON compared with other parts of Scripture. By Adelaide Leaper Newton. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton; and J. C. Geikie, Toronto.

This volume is from the pen of the late Miss Newton. It is written with much unction, and in a way well fitted not merely to give the reader a better understanding of the word of God than he formerly possessed, but to promote spirituality of mind, and draw forth love to Him who is the great subject of the Song of Solomon. We recommend the book as a very edifying and precious one.

DISCOURSE DELIVERED AT INGERSOLL, ON MONDAY, 13TH JULY, 1857: By the Rev. R. Wallace, of Ingersoll.

The sermon before us, preached from the text 1st Chron. xii. 31., describes the development, principles, and practices of the Romish Church, and as bearing on these important subjects is worthy of being extensively circulated. These subjects demand, in our day and especially in our land, greater attention from

ministers add churches than they generally receive. We either slumber or only arouse ourselves to look at matters of inferior movement, while the enemy is coming in like a flood, and is establishing himself in our citadels. Without pronouncing any opinion as to existing organizations for opposing Popery, we may say that in our opinion some means must be devised and employed for rallying the friends of civil and spiritual freedom, and offering some effectual barrier to those who would, if they had the power, sweep away our free protestant institutions and restore the power of Popery.

We present to our readers the following extract from the sermon by Mr. Wallace:—

“Take another illustration of the ways of God in leading men to do his work. Great and beneficial changes have taken place lately in Ireland. When, in the Providence of God, the famine was sent upon that land in 1817, there were many men of understanding who clearly saw what the Church and People of God ought to do. They gave bread to the famishing multitudes, and at the same time, after the example of their divine master, while they ministered to the wants of the body, they told them of the way of salvation through Christ; unfolded to them a Saviour’s love, and besought them, in a kind and winning manner, to seek rest and peace in Jesus—who alone can save the soul from sin—and not to put their trust in man, though called priest or saint. At the same time, many of the priests of Rome not only neglected to aid them in their distress, but actually, in several instances, exacted their accustomed dues—yea, though it might be the last shilling—from the starving people. The immediate result was, that the prejudices of many against Protestantism gave way. They reasoned naturally and correctly upon the subject—that if the religion of Protestants, and especially of Protestant Ministers, led them to make sacrifices which their own priests would not make to save them from death—the religion of the Protestants could not be such as they had been told. But along with the element of benevolence manifested by the earnest and devoted Protestants, there was another element which contributed largely to their success: that was Irish population. Last year (May 1856 to 1857) the Irish Church Mission (Episcopal) employed 697 Missionaries, Scripture Readers and Teachers, among the Romanists of Ireland—of whom 488 spoke the Irish language. A similar course has been followed by the General Assembly of the Presbyterian Church, and by the Wesleyans (the General Assembly has 23 congregations in Connaught). This wise course has contributed largely to their success. At the time of the Reformation the English Government sought to convert the Roman Catholics of Ireland, by missionaries speaking the English language. That language they hated as the language of those that ruled over them, and whom they considered their oppressors. No wonder then that Protestant Ministers and Missionaries had so little success among the Romanists of Ireland. Their own priests had a double advantage over the Protestant Missionary; they were of the same oppressed race as themselves, and they addressed them in the language of their homes and their heart. Had the Reformers adopted the same policy in Germany, Switzerland, or Scotland, these lands would have remained faithful to the cause of Rome. Had Protestant Ministers from the first adopted the same course in Ireland, that they did in Scotland, when seeking the conversion of the Celtic tribes, the result, we believe would have been the same. This appears certain, from the wonderful change that

has lately taken place in Ireland through the power of kindness and the exercise of wisdom in the means adopted by the Protestant Churches. In one diocese alone, that of Tuam, over 40,000 have been converted to Protestantism. And throughout all the south and west—but especially in the west, where the famine most prevailed—many thousands have adopted the religion of the Bible and cast off the mummeries of Rome. There is no race of people more warm-hearted than the Celtic, and hence the heart of the Irishman as well as the Highlander, opens to the influence of kindness, wise and considerate kindness, which seeks the highest happiness of those towards whom it is shown. *The heart is often a better guide to the illiterate than the head.* The instinctive feeling of gratitude for kindness wells up in the soul, when the instructions of the priest would often lead the man to hate or despise his benefactor as a heretic. Had the protestants of Britain earlier adopted the course of the Churches of late, the whole population of Ireland might now be Protestant, *speaking the English tongue*—It was time enough to expect them to adopt the Saxon language, after they had adopted the same religion, and had ceased to hate the Saxons as heretic oppressors. The result of the late elections in Ireland also shows the rapidly declining power of the priesthood in that land. The number of Protestant members returned to the previous Parliament was, I believe, 54; but for the present term the numbers rose to 72, giving a large majority of Protestant members from what was formerly called Popish Ireland. This took place despite the power and exertions of the priests, who, as usual, made every effort to defeat and injure the candidates opposed to their views, and to return members who would vote according to their wishes. A great and beneficial change has come over Ireland. It is no longer cursed to the same extent with beggary and crime. Wages have risen to a three-fold higher rate; industry is rewarded; and the country, fast becoming a *Protestant nation*, is at the same time becoming peaceable and prosperous, and likely to be come—if ever, by very different means than Tom Moore dreamed of—“the first flower of the earth, the first gem of the sea.”

Obituary.

DIED, on the 25th July, aged 20 years, JAMES WATSON, youngest son of Mr. James Watson, of Peel, in the county of Wellington. He was a young man of a very quiet and amiable disposition, and was much esteemed by all who knew him. He bore his last illness with much patience and resignation, and gave very satisfactory assurance to his friends of his happy peaceful state in Christ. J. I.

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