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THE O'Kennedy ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

Vol. XV.

TORONTO, JUNE, 1859.

No. 8.

CONTENTS.

| | |
|---|-----|
| <i>Editorial.</i> | |
| The approaching Meeting of Synod..... | 115 |
| Historical Records of the Pres. Church..... | 115 |
| Church Architecture..... | 115 |
| English Presbyterian Synod..... | 116 |
| Editorial Items..... | 117 |
| Prospectus of New Volume of Presbyterian Historical Almanac..... | 117 |
| Items of General Intelligence..... | 118 |
| <i>Communications, &c.—</i> | |
| State and Prospect of Presbyterianism in the North..... | 118 |
| <i>Missionary Intelligence &c.,</i> | |
| Missions of Free Church—India..... | 118 |
| Missions of Irish Presbyterian Church—Jewish Missions..... | 119 |
| Missions among Roman Catholics..... | 120 |
| Missions of English Pres. Church—Letters from Rev. W. C. Burns..... | 120 |
| Chinese Missions of American Presbyterian Church..... | 121 |
| Religion of the Chinese..... | 122 |
| Burmah..... | 122 |
| Statistics of Population and Religion..... | 122 |
| Number of Laborers in Mission Field..... | 123 |
| Missions in Caffraria..... | 123 |
| <i>Miscellaneous Articles &c.,</i> | |
| Poetry—The Word of the Lord..... | 124 |
| The Lord's Prayer Illustrated..... | 124 |
| English Bible Translations..... | 124 |
| A Right Estimate of the Profligate..... | 124 |
| Faith, Hope, and Love..... | 124 |
| Children not to be detained from the Sanctuary..... | 125 |
| I appear to be Useless..... | 125 |
| Proceedings of Presbyteries..... | 126 |
| Corner for the Young..... | 127 |

TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. Reid, Toronto, the Clerk of the Synod, before the meeting of Synod, which will take place at Toronto, on Tuesday, 14th June, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

Presbytery Clerks are also requested to forward to the Synod, the necessary certificates and extracts with reference to such Students of Divinity, as may be proposed for being taken on trials for license.

Presbyteries are also directed to report to the Synod such congregations, as have continued to neglect the stated collections.

Presbytery Clerks are also directed to report specially to the Convener of the College Committee, with reference to the examination of Students.

Presbytery Clerks are required by the Synod to prepare and forward condensed reports of all cases of license, ordination, induction, deposition, and death of ministers, within the bounds of the several Presbyteries during the year.

It is desirable that all Overtures, References, Petitions, and other papers to be laid before the Synod, be forwarded as early as possible, so that the business of the Synod may be properly arranged.

It is requested that each extract, &c., be written on a separate sheet of paper, and that each extract, overture or petition, be written on a full sheet of foolscap.

Wm. REID, Synod Clerk.

Notices of Recent Publications.

SACRED TRIADS: by Rev. A. N. Somerville, Glasgow. Thos. Nelson & Sons, London, Edinburgh and New York.

This small publication contains much in little. It consists of fifty-two pages, one for each week or sabbath of the year. A few words, or three lines stand forth in the centre of each page, embodying well chosen remarks; always just three on each of the 52 topics, and each head expressed in the fewest possible words.

For example, triad Seventh, runs thus: three doctrines concerning the Holy Spirit, to be understood:

- I. The Divinity of the Holy Spirit.
 - II. The Personality of the Holy Spirit.
 - III. The Office of the Holy Spirit.
- Or Triad 45—Three seasons in which we should call on God:
- I. Call on God before the day of trouble.
 - II. Call on God in the day of trouble.
 - III. Call on God after the day of trouble.

The heads are without any words of illustration, except a rare marginal note, and so the design has this peculiarity beyond a great many Sabbath School Books, that it is richly and amply suggestive to both Teachers and

Pupils, without exacting much of the memory, and mining down as some catechisms do to a fault, the morsels of divine truth. In avoiding vagueness, we lose the advantage of generalization, and the mind is distracted by minute and verbal details.

The number three, like seven, has been counted "a perfect" or mystical number. But without any mystery, it is true, that in a remarkable variety of cases, subjects most appropriately arrange themselves for luminous discussion, under three heads. We do not say, that each topic here is exhausted. The plan, like rhyme in poetry, may necessitate an occasional sacrifice, here to condensation, there to sound. But what is done by the worthy author is well done, and topics so various, and so fitly chosen, would, in the hands of a judicious Teacher, be found capable of most convenient and profitable discussion under the method indicated in this neat little volume.

CONFESSIO OF FAITH WITH SHORTER CATECHISM—Philadelphia. Presbyterian Board of Publication.

We have before us a well got up, and remarkably cheap edition of the Confession of Faith, to which is appended the Shorter Catechism. The scripture references accompany the various sections of the Confession of Faith. The twenty-third chapter is of course modified, and hence the edition would not exactly suit us. We should rejoice however to see a similar edition, without alteration or modification, for circulation amongst our people, and especially the young.

THE PARLOUR PREACHER, OR, SHORT ADDRESSES TO THOSE WHO ARE DETERMINED TO WIN CHRIST; By W. Mason, author of "The Spiritual Treasury." Philadelphia: Presbyterian Board of Publication. Sold by D. McLellan, Hamilton.

The addresses contained in this little volume are plain, pointed, and evangelical. We trust the volume may have a place on many a table, and that it may be, in many a dwelling, a 'Parlour Preacher.'

THE GOSPEL FOUNTAIN, OR THE ANXIOUS YOUTH MADE HAPPY. By James Wood D. D. Philadelphia: Presbyterian Board of Publication.

The object of the author of this book is to state, prove, and illustrate some of the great doctrines of the gospel, as embodied more particularly in the standards of the Presbyterian Church. The mode of illustration is by anecdotes, which are varied, appropriate, and well selected. The work is well worthy of the attention of parents.

THE CHURCH OF GOD AS AN ESSENTIAL ELEMENT, OF THE GOSPEL, AND THE IDEA, STRUCTURE, AND FUNCTIONS THEREOF. A Discourse in Four Parts. By Rev. Stuart Robinson, Professor

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Cooke's Church, Toronto, on the 2nd Tuesday in June, at 11 o'clock, a.m. W. GREGG, Pres. Clerk.

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Quebec, on the first Tuesday of August, at 6 o'clock, p.m. A. F. KEAR, Pres. Clerk.

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place in London, on the first Tuesday of July, at 10 A. M. W. DOAK, Pres. Clerk.

ANNUAL MEETING OF SYNOD.

The Annual Meeting of Synod will take place at Toronto, and within Cooke's Church there, on the second Tuesday of June, being the 14th day of the month.

The Synod will be opened as usual, with sermon, at half past 7 o'clock, p. m. W. REID, Synod Clerk.

of Church Government and Pastoral Theology in the Theological Seminary at Danville, Philadelphia: Joseph M. Wilson, Sold by D. McLellan, Hamilton.

The groundwork of this treatise was an inaugural discourse delivered by the author at the request of the Board of Directors of the Danville Theological Seminary during the sessions of the General Assembly in May 1857. His object is to set forth and illustrate the doctrine of the Presbyterian Church, concerning the Church and its Government. Besides the discussion of this subject, the volume contains the "Schort somme" of the 'First Book of Discipline;' "the second Book of Discipline," Robert Baillie's Letter 1643; Extracts from Gillespie's notes of procedure in the Westminster Assembly; the votes passed in the Westminster Assembly concerning Discipline and Government; and the form of Government agreed upon by the Westminster Assembly. Some of these republications are rare and difficult to be procured. We recommend the work to the careful perusal of all who can procure it. It is peculiarly well-timed, and well fitted to guard the student from an anti-evangelical churchism on the one side, and from an anti-ecclesiastical evangelicalism on the other.

Early and Latter Rain, or the Convict's Daughter;
 Jessie Morrison, or Mission Flowers,
 Little Janie, or Sunshine in the House;
 Clouds and Sunshine, or The Faith brightened Pathway;
 The Pastor of Gegenburg;
 Bible Stories in Short Words;
 Stories about Africa, A Farewell Address to Sunday Schools, by Rev. R. Moffat.
 Philadelphia, Presbyterian Board of Publication.

We class together the above named works, as they are principally of the same class. Like the books generally published by the Board, they can be safely recommended as excellent works for the young. The tendency of them all is to develop the various graces of Christianity and to foster a benevolent, self-denying, missionary spirit.

Books received for Notice by D. McLellan, Esq., Hamilton.

Life of Christ by Jeremy Taylor, 2 vols.
 Ryle's Expository—Thoughts on Luke.
 Memoir of Capt. Bate.
 Parables from Nature.
 Alice and Adolphe.

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The Board supplies a variety of Catechisms and Manuals for the Sabbath School and Bible Class; also, S. S. Roll and Minute Books, &c. Tickets with texts of Scripture and Hymns.

Orders for the above, and for any of the Board's publications, will be readily attended to, and all required information given by

REV. ANDREW KENNEDY,

March, 1859.

London, C.W.

NEW BOOKS.

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

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

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

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

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

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

Haldane on the Romans, \$2 50.

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

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

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

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

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

Spurgeon's Gems, \$1.

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

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

Guthrie's Gospel in Ezekiel, \$1.

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

St. Augustine: a Biographical Memoir, by the

Rev. John Baillie, Cambridge, 75 cents.

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

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103 Yonge Street, Toronto

DR. WALTER B. GEIKI,

GERRARD STREET, West, Second door West of Yonge Street, and next door to Rev. Dr. Burns.

THE FAMILY TREASURY OF SABBATH READING.

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

RECOMMENDATORY NOTICES.

The following are a few of the Recommendatory Notices which have already been received by the Publishers.

From the Right Rev. The Bishop of Carlisle.

I think it eminently suited for its object. Cheerful in its tone, varied in its matter, and sound in its doctrine, it must, I think, interest and improve the reader.

From the Rev. J. C. Ryle, Helmingham, Suffolk.

The name of the Editor is a sufficient guarantee for the future character of "THE FAMILY TREASURY." The reading public may confidently expect that in its pages the strict supremacy of Scripture will always be maintained, Christ will have his rightful offices, faith will have its lawful place, the Holy Ghost will be duly honoured, and love towards all who love the Lord Jesus be continually inculcated.

From the Rev. Robert S. Candlish, D. D., Edinburgh.

I thoroughly agree in Dr. Guthrie's recommendation. I have the utmost confidence in Mr. CAMERON'S editorship, and I believe that, under the Divine blessing, he will more than realize, in this New Periodical, the expectations naturally raised by his manner of conducting the "Christian Treasury."

From the Rev. Thomas Guthrie, D. D., Edinburgh.

AUTHOR OF "THE GOSPEL IN EZEKIEL," ETC.

From the very remarkable skill and success with which my friend Mr. Cameron conducted for many years the "Christian Treasury," and to which I have often borne testimony, I had no doubt that the work to which his labours have now been transferred would be equally honourable to him, and useful to the public, and would start at once into the high position to which, among popular religious Periodicals, the "Christian Treasury," attained under his management.

From the Rev. John Caird, A. M., Glasgow, AUTHOR OF "RELIGION IN COMMON LIFE," ETC.

"THE FAMILY TREASURY," more than sustains the high character of the well-known "Christian Treasury," formerly conducted by the Editor of the present Periodical.

Testimonials in favour of the "Family Treasury" have been received also from the following clergymen, viz:—

Rev. Dr. Robertson, Professor of Church History, Edinburgh; Rev. Dr. Glover, Edinburgh; Rev. Alexander Raleigh, London; Rev. Dr. R. Buchanan, Glasgow; Rev. Principal Fairbairn, Glasgow; Rev. Dr. Morison, Editor of *Evangelical Magazine*; Rev. Andrew Gray, Perth; Rev. Dr. Goold, Edinburgh; Rev. J. H. Rigg, Stockport; Rev. Dr. Andrew Thompson, Edinburgh; Rev. W. M. Bunting, London, &c. &c.

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The Record.

EDMONTON, JUNE, 1859.

THE APPROACHING MEETING OF SYNOD.

The season of our annual meeting of Synod is now at hand, and it becomes the Ministers and Elders, who, in the good providence of God may soon meet together in solemn assembly, to be even now pondering the important questions to which their attention may be directed. As the Synod is the supreme court of appeal and review, it is of course impossible to know beforehand all the important questions which may be brought under discussion. But in our peculiar circumstances, there are certain matters which must, from year to year, occupy a large measure of our attention. Among these we may mention as of prime importance, our Home Mission operations, and our Theological Institution. The first of these, our Home Mission work, deserves our most serious consideration, just because it seems to be the great work to which we, as a Church, are called. We are placed in a new, a large, and a rapidly extending field. We have to aid in moulding the moral and religious character of a new community, that may in future generations have a most important part to act in connexion with the evangelization of the world. Every individual christian, and every separate portion of the christian church, has some special mission, some peculiar work, and it seems the great work to which our Church is called, to carry on, with vigour and efficiency, the work of Home Missionary operations in our own bounds. We say then, that this matter should receive a large share of our attention when we meet in Synod.

In close connexion with this stands our Theological College. We are by no means of opinion that frequent, or unnecessary changes are at all desirable in connexion with the College. On the contrary, we would deprecate frequent interference with it. Neither do we agree with these, who would expect to see such an institution as ours, as in every respect perfect all at once. It must grow up gradually to maturity and to perfect efficiency. But still, it is most desirable that it should be adapted, as far as possible, to our circumstances and to our wants, and made as efficient as means will allow. In connexion with this, we would express an opinion, based on pretty long and extensive observation and experience, that ere long some permanent provision,—we mean, some endowment, raised by the contributions of our people, must be contemplated. Wherever no such provision exists, perpetual difficulties are experienced, and a state of ceaseless uncertainty prevails. We do not of course mean that at the present time any thing can be done. But the matter must be kept in view. Our friends must view such a provision as not only desirable, but as almost necessary. In

ordinary times we have no doubt of the practicability of an effort in this direction. Were a few large-hearted members of the Church to take the matter in hand, we have no doubt of success, by the blessing of God. It has been attempted and in a great measure accomplished in Nova Scotia. It has been begun in England. The new College at Glasgow has been endowed through the munificence of an individual. Have we no Dr. Clark, or Mrs. Magee, to begin a work of such importance, not only to the present, but to succeeding generations?

The subject of union too must necessarily occupy a large share of attention at the Synod. In accordance with the instructions of last Synod, the Committee on Union, in co-operation with the Committee of the United Presbyterian Church, have drawn up a basis of union, which must now be submitted to the two Synods, which meet at the same time, and in the same city. Union, without mutual confidence, would of course be no benefit, but an injury. But it cannot be denied, that carried into effect with mutual confidence, and with a proper understanding, and with harmony of views, union would be a great blessing, and would be productive of the most beneficial results not only to presbyterians, but to the Province generally. In various quarters the tendency among Presbyterians is towards union. In Nova Scotia, union seems to be highly probable at no distant day. In Australia the probability is that union is already consummated. Committees are appointed in England. It is evident then that throughout the Presbyterian community in various lands, the feeling is in favour of union, if at all practicable on sound principles.

We trust that this and the other important questions will be discussed and decided in such a spirit and in such a way, as may be for the glory of God, and conducive to the advancement of the Redeemer's kingdom. Let our people pray that much of the Spirit and presence of the great Head of the Church may be with us at our meeting, and let all the Members come up with a resolution to seek the advancement of the Redeemer's glory, by the very spirit with which they shall enter into the business of the Synod. We do not say that Presbyterianism is put on its trial, when such meetings take place, but undoubtedly much is done, either to exalt, or to prejudice our system of ecclesiastical order, in the eyes of Christians generally, by the tone and spirit that may prevail amongst us.

We take it for granted that the attention of the Synod will be directed to the state of religion, and the desirableness, and necessity of revival. In other places there have been evidences of revival. At this very time, in many parts of Scotland and England, there are symptoms of increased attention to divine things, and of deep and earnest awakening. We fear that we are not sufficiently anxious about the matter, and there are not such yearnings of heart as there should be, and such earnest inquiries as to the

cause of our comparatively cold and backward state. It is true, God claims it as his own prerogative to grant the reviving influences of His Spirit. But if, while other quarters enjoy the refreshing showers of His grace, we are dry and parched, there must be a cause, and it becomes us to consider our state, and humble ourselves before God, and plead with him that he would bless us, even us also, and that he would pour out water on the thirsty, and floods upon the dry ground. Such a subject should most appropriately engage the attention, and draw forth the earnest prayers of the brethren, when they come together in Synod.

We earnestly trust that there may be a large meeting of Ministers and Elders. To facilitate this, we feel that we are not going beyond the bounds of propriety, when we suggest the desirableness of each congregation making provision for meeting the expenses of Minister and Elder. The business of the Synod, is not private, but public, and it is but right that those whose benefit is sought to be promoted, should assist in bearing the burden.

HISTORICAL RECORDS OF THE PRESBYTERIAN CHURCH.

We have often thought of the desirableness of collecting, in some systematic way, historical records of the Presbyterian Church in Canada. In the United States there is at least one society called the Presbyterian Historical Society, whose object is to collect information, publish old theological works and sermons, and otherwise to gather and preserve the interesting works and relics of the past. Lately an appeal has been made by this society to the various Sessions throughout the States. No doubt in answer to such an appeal, much interesting information will be received, and many important records contributed. We have no doubt that much good would result from the organization of such a society, either within our own church, or on a wider and more extended basis. In looking over the minutes of some of the earlier Synods of the Presbyterian Church of Canada, in connexion with the Church of Scotland, we find that an attempt was at one time made to obtain historical accounts of the several congregations. We do not know what progress was made in this matter. But we suspect that the effort was not very successful. Very soon so much business of a more purely ecclesiastical nature came before the Synod, as it met from time to time, that the matter must have been necessarily lost sight of. Still there must be many interesting incidents and many important records in connexion with the early planting of the Presbyterian church in these Provinces. We often listened, many years ago, when we were young in the ministry, with intense interest and pleasure, to the accounts of his labours and toils, as narrated by the venerable servant of the Lord, the late Rev. R. McDowell, whose parish embraced the greater part of the frontier of Upper Canada. He himself has now, many years ago, passed from the scene.

Others of the Presbyterian Ministers have also been removed. But we have still some of the pioneers of Presbyterianism amongst us, such as Dr. Boyd, and Mr Smart, and we doubt not these brethren could supply materials, which would not merely prove interesting, but which might be really useful and important in after years. In all probability there are also many documents connected with the early Presbyterian congregations, such as St. Gabriel Street, Montreal, and some of those in Glengarry, which might be of service in illustrating the early history of the Church; and with the view of preserving those, and gathering such details as some of the fathers of the Church might be able to supply, we would suggest the organization of a Presbyterian Historical Society in Canada. Through such an organization, we apprehend much more might be done than in any other way, in collecting and preserving whatever may be interesting and valuable in connection with the past. We throw out the hint, and shall be glad if it is taken up by any of the Office-Bearers or members of the Church. In the meantime we shall be happy to receive, and publish in the pages of the *Record* any interesting accounts of the past, believing that such would be read with general pleasure.

CHURCH ARCHITECTURE.

On turning over the pages of Wilson's Presbyterian Historical Almanac, we were much struck with the diversity of style in the Ecclesiastical Edifices which make their appearance in that volume. Some are really elegant and splendid buildings, such as the Presbyterian Church in New Orleans, and the Presbyterian Church in Chicago. Others are commodious, comfortable looking houses, without any special attempt at ornament, while others are plain and unpretending in the extreme. The same variety may be observed in the church edifices in any particular city, or in any section of country. Some are well proportioned, neat, tasteful buildings, while others appear to be constructed without any regard to taste, or even to neatness or convenience. We, by no means approve of a lavish and unnecessary expenditure of money in the erection of a place of worship, especially if it is necessary to contract debt. For we would most decidedly prefer a very plain structure to a more handsome one, that could not be erected without debt. But very often the same amount of money, which has been used in erecting an unseemly, and inconvenient structure, might, if judiciously expended, have secured the erection of a really handsome and tasteful building. Generally speaking more attention should be given to this matter. As it is, the style of the building, especially in country places, is left very much to accident. There is much good sense in the following article which we extract from the Philadelphia *Presbyterian*. These things are sometimes carried too far among our neighbours in the States, but on the whole there is less danger, at any rate in Canada, of this, than of a contrary extreme. It

may be proper to explain that the article copied from the *Presbyterian*, was written partly in reply to a correspondent who had expressed himself strongly in favour of the old established order of things in the matter of Church building.

"We have a very great respect for that sentiment which attaches one strongly to old familiar things; and we have no sympathy with that modern vandalism which would prostrate all that is venerable and time hallowed, for the gratification of a meretricious taste, or an ostentatious pride. We have a special admiration for the old church where generations have worshipped, with its venerable gray walls and moss-covered roof, nestling among overhanging trees. Even as regards the interior, we would sometimes almost be inclined to say, "Carpenter, spare those high-backed pews, and that cramped-up, wine-glass pulpit." So many good sermons have been preached from that pulpit, and so many good people have sat in these pews, that they deserve to be kept sacred for the excellent things with which they are associated. If, however, the gospel can be proclaimed with better effect, and heard to more edification, by some other arrangement, let us not sacrifice spiritual good to mere sentiment. The pulpit may be so far above the congregation as to carry the preaching over their heads; and the high-backed pews may render hearers too uncomfortable to listen with profit.

We can by no means concur with our correspondent in his desire to "restore our church edifices to what they were in the days of our fathers." We see no special reason for believing that "our fathers" had attained the *ultima thule* in church architecture. We do not know why they must have hit upon precisely that form and arrangement of ecclesiastical structure which would suit not only themselves but all after generations. On the contrary, we are quite sure that they have left abundant evidence, and in a very palpable shape, that such was not the fact. Their leading idea, especially in rural church architecture, seems to have been a parallelogram roofed, lighted, and seated, regardless of taste, convenience, and comfort. Why this should be perpetuated is not clear, at least to our minds. If one is to endure martyrdom, it need not be inflicted on such friendly territory as in his own place of worship, nor piece-meal every Sabbath.

As to undue expenditure of money in church edifices, the cases in which that occurs are very rare. Provided it is only promptly paid, and the building be not encumbered with a mill-stone of debt, there is no reason why money should not be laid out on the house of God as well as upon our own houses. The fact should also be borne in mind, that what is given for this purpose would not probably have been contributed to any other religious object. It is not, as is often intimated, just so much deducted from the general claims of benevolence. The question is not between expending a given amount on their own church, or giving it to build a score of churches in the wild and destitute places. It is between putting it into their own sanctuary, or keeping it in their own pockets; and in this view of the case we would unhesitatingly prefer the former alternative.

Moreover, where we find one church-building indicating extravagance, we see scores of them indicating meanness. Some of the latter, indeed, are a disgrace to the congregations worshipping in them, and to the very name of Christianity. Whilst the people themselves are living in commodious, tasteful, and often expensive houses, they are content that the house of God shall be without comeliness—sometimes even without plaster and paint, without a suitable enclosure and surroundings—

in fact, almost without ordinary decency. From those who thus cast disrespect upon the worship of God, and disparage their own religion, complaints of the extravagance of their brethren elsewhere come with a bad grace. For ourselves, we are free to say that whenever we see a forlorn, gone-to-wreck barn of a church in the midst of a prosperous neighbourhood, we take it for granted that piety and liberality are at a low point there. On the contrary, a neat and tasteful structure usually makes a favourable impression of the Christian character of the people, and of their appreciation of their gospel privileges.

Whilst there are indications of improvement, we still think that too little attention is given to the matter of taste in erecting new churches, particularly in our villages and rural congregations. In this respect some other denominations—we may mention particularly the Episcopalians, and perhaps also the Congregationalists, are ahead of Presbyterians. Our Episcopal and Congregational brethren probably expend no more money on their churches than we do, but they have the taste and tact to lay it out to better advantage. It is often lamentable to see many thousands of dollars expended upon what proves to be a permanent eyesore, instead of what might have been an ornament and an honour to the congregation and the locality. Building committees greatly err in thinking, that because a man can lay bricks well, or do good carpenter work, he is necessarily competent to design a creditable church edifice. The most common-place marble worker may chisel from the massive block exquisite forms of sculpture, but he must first be furnished with the beautiful conceptions, and thoroughly studied models of a Powers or a Crawford. The mechanic is the mere tool in the hand of genius for giving permanent body and form to its ideal creations. The same thing is true also in regard to architecture. Let all building committees take warning from the monstrous abortions in brick and mortar, which abound on every hand, and learn that when architecture is wanted, it is necessary to apply to a competent professional architect. A well-proportioned, symmetrical, tasteful structure, will ordinarily cost no more than a shapeless and unseemly pile; oftentimes, perhaps, not so much; and, at all events, the amount paid for a proper design and plans will be far more than returned in increased comfort and beauty.

ENGLISH PRESBYTERIAN SYNOD.

The Annual Meeting of the Synod took place in the Rev. Dr. Hamilton's Church in Regent Square, on the Evening of Monday, 18th April. Dr. McCrie, retiring Moderator, preached an able sermon, from Galatians iv. 26. The Rev. Mr. McCaw of Manchester was chosen Moderator for the year.

Various important matters were discussed, which our space prevents us from noticing fully. The Synod's school scheme was reported to be in a flourishing state. The contributions amounted to £300. Two new applications for schools had been made. The whole number of schools connected with the Synod was 40.

The Report on Foreign Missions was given in by Rev. Dr. Hamilton. The amount received, including the balance for last year, was £2205 11s. 11d. The balance in hand was £889 4s. 8d.

Mr. Ballantyne, Trinity, presented the Report on the College. The Report stated that premises had been rented in Queen's Square,

Bloomsbury, at a rent of £100. The number of students during session 1858-9, had been 11, all of whom had received the benefit of a liberal education before entering the Hall. The average number entering each year was four. There had been an increase in the amount of funds. The matter of endowment is seriously taken up.

There was an animated discussion on the subject of a deputation to the Free Church; the discussion having its issue in some remarks made at the General Assembly in Edinburgh, with reference to the introduction of organs into churches in England.

The new Moderator gave in the Report of the Home Mission Committee. The Home Mission had been in operation for 15 years and during that time, nearly one fourth of the congregations of the Church had been organized. In the course of the discussion on this subject, reference was made to the necessity of increasing the stipends of ministers, several of which were under £100. The Report was received and the Committee instructed to send deputations to the various congregations.

An overture was introduced on the subject of the celebration of the ter-centenary of the Reformation. The idea was that there should be a great meeting in London, in the month of May, 1860, to which should be invited some of the leading ministers belonging to the different Presbyterian Churches in Scotland, England, Ireland, the continent of Europe and America.

MEETING OF SYNOD.

We understand that tickets for the Grand Trunk Railway will be granted to such Ministers as have not received them, on application to J. M. Grant, Esq., Grand Trunk Railway, Montreal. Tickets will not be granted to Elders.

The usual reduction, we understand, will be made to Members of Synod travelling by the Mail Line of Steamboats.

STATISTICAL RETURNS.—It is most desirable that the Statistical Returns be forwarded at once, either to the office of the Church in Toronto, or to T. Dallas, Esq., Orillia, the Convener of the Committee.

Editorial Items.

OTONABEE.—At a recent meeting of the congregations of Keene and Westwood, an address was presented to Rev. F. Andrews, together with a gold watch, as a token of esteem and attachment.

RICHMOND C. E.—The Rev. John McKay has been ordained as Pastor of the congregation at Richmond, C. E.

REV. PRINCIPAL LEE.—We notice in recent papers intelligence of the death of the Rev. Principal Lee. Dr. Lee filled many situations in connection with the Church of Scotland. He was for many years principal Clerk of the general assembly. For several years he was

Principal of the University of Edinburgh, and since 1843 Professor Divinity.

DURHAM.—The Rev. W. Park has been ordained as Pastor of the congregation at Durham. A more particular account of the proceedings may be given in our next number.

GRAFTON.—In the notice of the contributions from the Congregation of Grafton, in the last number of the Record, the collection for the French Canadian Missionary Society was given as one pound. It should have been two pounds.

REV. P. CONSTANTINIDES.—The Ecclesiastical and Missionary Record of the Free Church in Nova Scotia contains a letter from Rev. P. Constantinides, Missionary to the Greeks in Constantinople, addressed to Rev. Dr. Irvine. Mr. Constantinides states that "the Greeks at present, present the most encouraging field for Missionary labours; and are the most neglected people on the face of the earth. He says: "among eleven millions, I am alone, and with very limited means."

COBOURG.—The Rev. Dr. McLeod has resigned the pastoral charge of the Congregation at Cobourg in consequence of continued indisposition.

ORO GAELIC.—The Rev. Mr. Stewart has been ordained and inducted as Pastor of the Gaelic Congregation at Oro. A more particular account will be found elsewhere.

MOUNT FOREST.—The Rev. John McMillan has declined the call to Mount Forest.

MEETING OF SYNOD—PRAYER MEETING.—We remind members of Synod and others, of the prayer meeting, which it is proposed to hold, in the basement of Cooke's Church on the day of the opening of Synod at 4 o'clock P. M.

UNION IN AUSTRALIA.—A conference was held on 15th December, in Chalmers' Church, Melbourne, Rev. Dr. Cairns in the chair. The different sections of the Presbyterian Church, in Victoria were invited to be present, and the leading Ministers and Elders of all the branches were present. The basis which we published in the April number of the Record was laid before the Conference, and a free discussion was invited. The *Australian Messenger*, quoted by the *Scottish Press*, says:

"The most striking unanimity prevailed. There is but one opinion expressed. The basis gave universal satisfaction. A few minor alterations were suggested, but as a whole it was approved of. The frankness, unanimity, and heartiness of the Conference was felt to be all that could be wished for. It was unanimously agreed that the different Synods should be recommended to transmit the basis to the various congregations under their care without delay, and to meet again the first week in February, to receive such reports, and decide upon the further steps that should be taken. It was also agreed that parties not represented in the conference should be communicated with."

DEATH OF REV. W. BURNS OF KILSYTH.—This venerable Minister, after having been in

the Ministry for the long period of fifty-nine years has been removed by death. A short time ago he had tendered his resignation to the Presbytery, and the arrangements were not completed at the time of his death. The deceased was the brother of Rev. Dr. Burns, of Toronto, and father of Rev. W. C. Burns. A fuller notice may be expected in our next number.

THE PRESBYTERIAN HISTORICAL ALMANAC, AND ANNUAL REMEMBRANCE OF THE CHURCH FOR 1859-60.

We have just received the prospectus of the new volume of this work, being the second of the series. The Publisher says:

"We are now engaged in the preparation of this Volume, being the *Second* of the series. A full account will be given in our Prospectus for 1860.

Whilst we will not depart from the plan adopted as the basis of the work—the Presbyterian Historical Almanac for 1859 and 60—will contain among others, the following new features:

In addition to the current events of the year, with *Portrait of Moderator*, and *view of the Church Building* where the Sessions for 1859 are held, we will introduce an *Historical Sketch* of one of the operations of each branch of the Church, as far as it is possible. For instance:

In the Presbyterian Church, (O. S.) we will give an *Historical Sketch of the Origin and Progress of the Board of Foreign Missions*.

In the Presbyterian Church, (N. S.), an *Historical Sketch of the Union Theological Seminary*, New York.

In the United Presbyterian Church we will give an *Historical Sketch of the Foreign Missions*.

In the Asso. Ref. Synod of the South an *Historical Sketch of the Erskine College and Seminary* at Due West, S. C.

In the Cumberland Presbyterian Church will be given an *Historical Sketch of the Cumberland University*, at Lebanon, Tenn.

In the Presbyterian Church of Canada, in connection with the Church of Scotland, an *Historical Sketch of Queen's College, Kingston*.

In the Presbyterian Church of Canada, an *Historical Sketch of Knox's College, Toronto*. We would remark that a fine drawing of the building will accompany each Historical Sketch.

We will also give the operations of the Reformed Protestant Dutch Church, also the German Reformed Church.

Also, in addition to a table similar to that on page 45 of the Almanac for 1858-9, we will introduce Biographies of Ministers who have died during the year.

In an *Appendix* will be found thoroughly sifted statistics of all the religious denominations in this country, compiled from their records. We will also publish a list of all *Newspapers, Magazines, Quarterlies &c.*, claiming encouragement from the Presbyterian Church, with the names of their *Editors and Publishers*, their place of Publication, and their Terms per annum.

There will also be found the advertisements of Schools, Academies and Colleges under Presbyterian influence or control, and as such claiming the favourable influence of the members of the Church.

Our object will be, to prepare an annual volume which will enable the reader to be thoroughly conversant with the Presbyterian Church, so that whenever any question may arise, the Almanac will contain the requisite reply. The work will be the same size, style and price as the first.

Items of Intelligence.

WESLEYAN MISSIONARIES IN COLUMBIA.—A recent number of the *Christian Guardian* contains a letter from Rev. E. White, one of the Missionaries who lately left Canada for British Columbia. The letter is dated Queensborough, 3rd April. Mr. White stated that Queensborough, was to be the future capital of British Columbia, while Vancouver would continue a separate Colony, with Victoria for its capital. The Hudson Bay Company had given an excellent site for Church, Parsonage and Garden, in Victoria.

SUSTENTATION FUND OF FREE CHURCH.—We are glad to observe that up to the 15th April there is an increase in the Fund as compared with last year to the extent of £1,143. 9s. 3d.

DR. LEE'S INNOVATIONS IN PUBLIC WORSHIP.—At a special meeting of the Established Presbytery of Edinburgh, the report of the Committee appointed to inquire into the alleged innovations in Grey Friars Church was considered. By a vote of 23 to 20, it was agreed to enjoin Dr. Lee to discontinue the innovations, and to conform to the order and form of worship as practised in the Church. Several members protested against the decision. This decision has been sustained by the Synod.

PROTESTANT ALLIANCE.—THE ELECTION IN BRITAIN.—An Address has been issued by the Protestant Alliance, in view of the Parliamentary election. While disclaiming all interference in party politics, the Alliance directs public attention to Maynooth, and to the large grants annually voted for Popish purposes.

AMERICAN TRACT SOCIETY.—At the Anniversary of the American Tract Society there was a good deal of discussion connected with the subject of Slavery. Several Resolutions in favour of publishing against the evils of Slavery, were voted down. After these Resolutions had been negatived, one by the Rev. Dr. Spring, was adopted, viz:—That in laying the previous motions on the table, the Society had not come to such conclusion from any doubt in relation to the sin of the African Slave Trade, and the great wickedness of renewing that iniquitous traffic in any way.

UPPER CANADA BIBLE SOCIETY.—The Anniversary of the Upper Canada Bible Society was held on the 11th ult. The Hon. G. W. Allan, was elected President, in room of the Hon. R. Baldwin, C. B. deceased. The Society has been well sustained, notwithstanding the pecuniary difficulties experienced during the year. While the amount received from sales had fallen off, there had been an increase in the free contributions for the general purposes of the Bible Society.

Communications, &c.

STATE AND PROSPECTS OF PRESBYTERIANISM IN THE NORTH.

Communications from our northern county have lately occupied but a small space of your *Record*. Our being in a transition state may account for our silence, but as this wide and much neglected field is assuming ecclesiastically a more organised aspect, it may not perhaps be deemed uninteresting to some of your readers to 'hear from one on the spot' of the progress already made, and of our prospects in regard to the future.

A glance at the map will at once shew that our leading thoroughfare, the Garafraxa road, should naturally form the basis of operation in any well laid plan for meeting the spiritual necessities of the district. In accordance with this idea, Churches have been built, and congregations have been formed from Owen Sound

to the southern limits of the county. Starting from Owen Sound a drive of nine miles through an improving district, brings the traveller to the point where the Toronto road strikes off from the Garafraxa. At the junction of these roads, and on a conspicuous spot in a newly surveyed village, may be seen a commodious frame church, well finished and neatly painted, the first in the series. Proceeding onwards, nine other miles bring the traveller to a thriving settlement with its substantial church, already seated and supplied with its pulpit. These two churches constitute the places of worship of the congregation, over which Mr. James Cameron has been recently settled, to which settlement we shall allude again. Other five miles, and a church not yet quite finished appears on an eminence on the right; and still onwards, a distance of four miles lands our traveller in the prettily situated Village of Durham, where is the next church, large, and recently finished inside, in a manner which reflects credit on the Presbyterians of Durham. Fourteen miles, and Mount Forest, on the southern limits of the county, is reached with its newly built church, the last of the series, not including the projected church of Minto.

Having enumerated the churches, let us now return northward, and briefly refer to the prospect of the congregations worshipping in these respectively. Minto, a numerous congregation, is working energetically towards the position of a pastoral charge. Calls from Mount Forest and Durham are in course of transmission to two men, whom we have every reason to believe to be fitted for much usefulness in these districts, should they see it their duty, as we hope they will, to respond. A petition has been forwarded to the Home Mission Committee of our Presbytery for the missionary services, with a view ultimately to a call, of a man whom we know and of whom we can testify, that he stands approved to pious minds as a man of deep toned piety, profound experience, and solid theology. The *Record* has already announced the settlement of Mr. James Cameron over the congregation alluded to as the first in the series from Owen Sound. We may state that these places of worship are all but free of debt, all obligations to the Home Mission fund for Missionary supply have been discharged, all have good prospects of a Manse being built this summer, and a salary of £150, has been promised. These are facts which seem to speak well of a people so lately collected into a congregation.

The Presbyterians at this end of the Garafraxa road hail the presence of Mr. Cameron among them, and his settlement over the fore-stated congregation yields them no small degree of gratification. The settlement was unanimous and cordial; and promises to be productive of beneficial results to the presbyterian cause here, as well, as to be instrumental for the spiritual good of immortal souls. It was, we believe, the prospect afforded of being thus useful to the cause of God in such a desirable country, that induced Mr. Cameron to choose this locality as a field of labour in preference to localities which might seem more eligible.

The facts that the promising and organised state which the people, who worship in one of the churches present, is the fruit of Mr. Cameron's labours, and that the attachment which presently subsists between them is the result of personal acquaintance, forbid the suspicion, that the warm expressions of feelings which are now manifested shall prove evanescent; but that these will rather assume the stability of a principle which shall be strengthening as years revolve, a principle which will not only exhibit personal regard, but which will also produce tangible fruits. We indeed appreciate the kind feelings of the people and recognise their pledges; but it is when we shall realize the

legitimate fruits of these in the actual discharge of all obligatory engagements, that we will proclaim on the house-tops their praises. We hope, that the people over which Mr. Cameron is settled will not only manifest a promptness in discharging their present obligations to him, and thus verify the characteristics ascribed to them by their friends; but that the traveller will ere long rest his vision on a comfortable Manse erected near their fair-looking church. There is an incident which links itself with Mr. Cameron's settlement, which we should not let pass unnoticed, and which evinces the warm feelings and best wishes of his friends in Toronto; we refer to the gift of a handsome pulpit Bible and a psalm book.

The field of labour which Mr. Cameron has chosen is a contrast to that which some untried and young ministers would seem to prefer. Some of the class we refer to are so learned and so highly gifted, that a country charge is far beneath their notice. In the north we want men who will follow the Lamb whithersoever he leadeth, though it would be unto the thickest of the bush;—who will value the soul of a countryman as highly as that of a citizen;—who will pray, labour and toil for the salvation of the souls of men, whether they are Natives, Irish, Scotch, or English. We will not be satisfied with any that will not manifest less or more of these characteristics, for time is on the wing, and we shall all soon enter the portals of the invisible world.

We will wind up our rather lengthy remarks by affirming, that Grey promises at present to be one of the most presbyterian counties in Canada; and if unanimity and good will shall be maintained, and if people, pastors, and presbytery co-operate in discharging the duties incumbent on them respectively, we doubt not, but, in due time, that result will be realised.

A. G.

Owen Sound.

Missionary Intelligence.

MISSIONS OF FREE CHURCH—INDIA

From Home and Foreign Record.

The following letter from the Rev. Dr. Wilson to Dr. Tweedie gives various items, all interesting, regarding the work at Bombay. India was lost, but is found again. We trust the Church will not forget the lesson this teaches, or neglect the duty it imposes.

ARRIVALS AND WORKMEN.

Mr. Aitken arrived in Bombay on the 4th of February; and he is now giving us very substantial assistance in the work of the Institution, and in English services of the mission, and the English congregation of the Free Church.

Our venerable and excellent friend, Mr. Molesworth, returned to India on the 30th January. His desideratum formerly was "Bombay work and a Dakhan climate." He is now zealously giving us "Bombay work" in all the departments of the mission, reserving the "Dakhan climate" for the rains. We attribute very much importance to his disinterested co-operation. He is mighty in the Scriptures; and his labours promise, with the Divine blessing, to be useful in no common degree to our convert students preparing for our evangelistic agency.

THE NATURAL AND SPIRITUAL HARVEST.

On the 20th January, I was privileged to baptize a girl, (Maina Gopal,) belonging to our mission schools. She was originally instructed in our Ambrosie day-schools; but some time ago she was transferred to our boarding-school. Though young in years, she is, in a sense, old

in affliction. She is labouring under incurable disease, which has already issued in the removal of one of her limbs. We have good hope, however, that as her outward man is visibly perishing, her inward man is renewed day by day. It is interesting to observe the sympathy with which her case is regarded by those who are acquainted with it. We have at present candidates for baptism in both classes of our female schools. It is rather a remarkable fact that no female was admitted into our native Church in 1853. The harvest of souls is not like that of the natural world, one of regular periodical recurrence; yet, most assuredly, it will in due time be granted to the believing prayers and labours of the Lord's people.

The Rev. A. White at present labouring at Nagpore, in the course of his journey from Bombay visited several of the American Mission Stations. The following answer of his remarks with reference to their state.

The journey was interesting in a missionary point of view. After leaving Poonah we arrived at Seroor, where there is a mission and small Christian Church, the missionary being Mr Dissel. We were hospitably entertained by him, and saw all the work in which he is engaged. His occupation principally is preaching the gospel in the town of Gonadi, and in the towns and villages of the surrounding district. Along with native assistants he visits all quarters of his field as often as possible, and builds up the converts. There is a nice church built, and schools for the children of Christians are in operation. I attended a prayer-meeting one evening in the place used as a school-room. It was a poor shed, and the outward circumstances were lowly enough, but there were a few saints and faithful brethren there, and there was the Lord himself, the King of glory. It was a time of festivity among the heathen and Mohomedans, who were making all kinds of din with musical instruments outside. It was sweet to hear the voice of prayer and praise and truth in the midst of such a dark and noisy scene. The mission is prospering, and Christ's standard is being lifted and sustained in the place. At present there are some inquirers.

AHMEDNUGGUR (AMERICAN) MISSION.

Bidding good-bye to these dear friends, we went on to Ahmednuggur, where we were received by Mr and Mrs Ballantyne, of the mission there. The Seroor mission and that in the city of Ahmednuggur, and the operations conducted in the adjoining missionary fields by Messrs Abbot, Fairbank, and Dean, all belong to the Ahmednuggur branch of the Mission of the American Board in Western India. The other two branches are those at Bombay and Sattara.

NATIVE CONGREGATIONS.

The mission at Ahmednuggur is the most successful I have ever seen. The number of native Christians, men, women, and children, is very considerable indeed, and they have an appearance which tells a tale of blessing and success. They form two Christian Churches, each under its own pastor. The two native pastors are faithful and highly useful men; and I have heard them both preach with the utmost satisfaction and pleasure. The meeting of the large Church puts one in mind of a country congregation in Scotland; the ringing of the church bell to gather the people, and then the "skailing of the kirk" at the conclusion, bringing a Scotch Sabbath in a country town very forcibly to mind.

FORMATION OF NATIVE CHURCHES.

The principle of this mission seems to be to avoid centralisation of converts as far as practicable. When in any village there are some

Christians, even five or six, they are formed into a congregation, which is the nucleus of the future anticipated Church in that place. When we were there, there was a small Church of this kind found in a neighbouring village. It would be impossible to have an educational establishment to each of these villages; and accordingly the boys and girls go in at a proper age, when they have not reached a sufficient education at home, a part of the year at least, to Ahmednuggur, for education. Their education is almost entirely vernacular, though those who are likely to study English with success are instructed in our language. The great object of these schools is to raise up educated teachers and preachers, and members of the Christian society. Many of the more advanced male pupils, after studying for their own improvement a part of the year, go out along with the missionaries the other part, to aid in preaching Christ in the villages. For this work they are peculiarly well adapted. Their education is not very far advanced; but great care is taken to give them as much of the true knowledge of God's Word as possible, that they may teach it with efficiency. It is often found that this work of preaching among the villages is distasteful to those who have received what we may call an English education. Alas that it should be so! but I have observed that this is the case. It is not universally so, blessed be the Lord!

MISSIONS OF IRISH PRESBYTERIAN CHURCH.—
JEWISH MISSION AT BONN.—We extract from a lengthened communication in the May number of the *Missionary Herald* the following interesting passages as descriptive of the state of the Jews at that place. Having referred to their numbers the writer speaks of their state of mind:—

SOME BELIEVE IN A MESSIAH.

There are those who recognize the Messiah. They acknowledge that he is foretold in the Old Testament, that He is set forth as the hope and salvation of Israel, that the future of their nation is represented as bound up with Him, that throughout the prophets there is one attitude of waiting for His coming, of inward looking into that future which was to be filled and glorified with His presence. From this point they diverge, some dwelling only on His character on their own position, trodden down of the Gentiles, and their nationality broken, see in Him who is to bring them back to Palestine, who is there to judge the world in righteousness, repressing all evil, and furthering all good. But they think of a merely outward, a political and social freedom, and the righteous rule proceeds entirely from the judgment-seat. It is in fact no more than a better legal system, and in this sense they interpret all the passages which speak of the work of grace and the manifestation of the Spirit. Others find in the Messiah only a virtuous and moral teacher sent to declare more fully the will of God, one in whom there will rest the "spirit of wisdom and understanding, the spirit of knowledge and of the fear of the Lord." By the force of a beautiful moral character, by establishing a more admirable ethical system than has hitherto been known, by teaching truths, and by bringing light into the minds of men, they conceive, that he, (or, as many say, merely his teaching) will have sway upon the earth, and righteousness be the girdle of His loins. This view often attaches itself to the elder German rationalism, takes for granted that all men need is to be better taught, that their blindness is mental, their slavery one to opinion, and that a good example, and a high philosophy will redeem the world. It prevails among men of intelli-

gence, education and thought. Nor are these indisposed to admit that perhaps the Messiah has appeared in Christ. But falling in with the lower Socinian notion of Christ, and denying his divinity and priesthood, they remain in Judaism, unbelieving, yet bound to it by ties of blood and habit, and social life, which they do not care to sever. "Very likely," one of them said the other day, "your Jesus is Messiah, but what then?" They regard him not so much as belonging to themselves, as one of the wider circle of human teachers: they extol much of his life, blame the ignorance and bigotry of His times for His persecution, misconception, and death; but with the same tone, and with little difference of estimate, they will speak of Socrates or Cato. The ruler of the Synagogue in a country town in the neighborhood is a man of this stamp, and I have been told the Rabbi, a man of repute for learning, is another.

SOME BELIEVE ONLY IN GOD.

There are those who believe only in God. Few of them take the trouble of explaining away the Messianic passages of the Old Testament. They do not heed them, or have not read them. They do not see what the Messiah could do for them, what relation He bears towards men and towards God. They cast themselves with a blind trust on God's mercy, yet why He should be merciful they do not know. They consider their present state as punishment, and that the judgment of God is lying upon them. Yet they say it will one day be removed, and we shall be greater than before; let us only wait till the time be fulfilled; and they comfort themselves with this vague confidence.

SOME WITHOUT A CREED.

There are those, also, who have scarce any creed even by profession. They are not numerous here, but in the larger towns, Hamburg, Frankfurt, Vienna, they are common enough. The prevailing tone in their society is avowed, scornful infidelity. It varies with place and circumstance, combining with the grossest materialism, and may be met either in a curt, contemptuous denial of anything but physical pleasure, or as a co-called emancipation of the reason from the shackles of ancient customs, or clothed in the more poetical, and, for thoughtful minds, more fascinating forms of a dreamily speculative pantheism. It is noticeable that even those whose scepticism is most repulsive, do not separate from the synagogue. A tradesman here was not long since avowing his disbelief of the immortality of the soul, and preparing at the same time to go to the Sabbath service; and when reminded of the contradiction, he simply answered, shrugging his shoulders, "man must have some religion, else the world would not stand."

HAVE NO RIGHT SENSE OF SIN.

The opposition of the Jews to the Gospel does not arise so much because Christ is preached as the Messiah, as because at the root of modern Judaism there is no right conception of sin. And among the Jews of these three classes it is the sense of sin that needs to be quickened. It is John's message of repentance which must prepare the way of the Lord. And then salvation must be preached to them rather on the broad common ground that they are sinners, than that the New Testament is the fulfilment of the Old. Very many of them have dropped out of knowledge of their Scriptures, and the rest believe nothing that these Scriptures teach of sin. Sin to them is all outward and temporal. They have lost the meaning of sacrifice; see no necessity for a mediator; forgiveness they think can be obtained when they pray for it on the Day of atonement; the way to eternal felicity is by "giving alms," "doing what is right," "doing what is good," "living as is written for us,"

"Having ourselves to God." Yet they cling to their election, and blindly lean on the favour of God. Alas! their real God is the world. About the ordinary Jew in this neighbourhood there is a low earthliness that absorbs every energy he has, and with which he makes his heart heavy; he is joined to his idols and pleads to be left alone. It irks him to hear earnest words of truth. To those who speak of sin he not unfrequently turns round with an angry charge of proselytism: "Every one," says he "has the true faith; then who is right? Let every one abide in his faith. Can you not let us alone?" "Why, then, is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return."

RECEPTION OF COLPORTEUR.

From what I have said already, you will learn without surprise that the colporteur met with neither what could be called opposition nor success. He found a few families embittered; in one house he was turned out; there was a village where he was told that his books and tracts were only fit to be burned, that the synagogue had commanded it; and in another the reason the people gave for not believing Christ to be the Messiah was, that the synagogue had forbidden them. But almost everywhere he was well received, and had an opportunity of declaring the way of salvation in most houses; and the authority of the synagogue is seldom exercised, and when exercised, seldom strictly obeyed. There are few of the fanatical Rabbis in this part of Germany. They linger in Poland and the East. An attempt was made by one of these men, some months ago, to prohibit the circulation of the London Society's Hebrew Bible, on the ground that they were made instruments of proselytism; and the charge rested on a solitary accent, a kametz, which, by a slight defect in one of the printing plates, had assumed the form of a cross. And you may have read, that recently the Rabbis at Constantinople violently broke up a school, which had been established by some liberal Jews, because, among other reasons as frivolous, French grammar was taught, and the expression, "jai su," is too much like Jesus; while in mathematics, the signs of addition and multiplication are Christian symbols. An ignorant intolerance like this is not known here. On the other hand, the teachers of the Jewish schools, and the rulers of the synagogues, are among the least prejudiced; and the colporteur has had interesting conversations with some of them. One in his last journey, told him that all he said of sin and grace was true; another said that he had long considered the Christian doctrine purer and simpler than the Jewish. The general impression, however, is more painful. The carelessness is universal, and those who seem to be interested are as far from believing as the rest.

NUMBER VISITED.

Since November the colporteur has visited 368 families in fifty-two villages, sold thirteen Psalm books, and given away two; sold four copies of the Pentateuch, and distributed 350 tracts to Jews, and 150 to Christians.

BAPTISM OF A JEW.

Three weeks ago, a Jew was baptized by one of the German pastors of Bonn. He was a man of good abilities, but very ignorant, so that at first he did not so much as know there had ever been an Abraham. He has now been received into the Christian Church, in the name of Him who said, "Before Abraham was I am." May it have been into the living Church of Christ, who liveth, and was dead, and is alive for evermore! The same pastor has hopes that a Jewish family will, ere long, be led to take the same step. The interest for Jewish Missions is extending, and in the right

direction. And when the clergyman in his parish becomes a Missionary, then the Mission is established on a sure, broad, and proper foundation.

IRISH MISSIONS AMONG ROMAN CATHOLICS.

The labour of the missionaries in the South and West of Ireland are not without encouraging fruits: The following statement by the missionary in Kerry will we doubt not be read with interest.

Though there is no outward movement at present amongst the Romanist population, it is evident that the good work is going on silently and surely. Many of them are searching the Scriptures in defiance of anathemas, and would gladly attend the religious services conducted by your missionary, were it not for the lynx-eyed vigilance with which they are watched by the priests. At some of the preaching stations they stand without in the cold and darkness of winter nights, and thus listen to the Word of Life, as it comes from his lips. In summer they express their longing for the return of winter, that they might again enjoy this privilege, without the hazard of being reported to the priest. I could report further proofs, were it safe to publish them. By one of them I have been told that he was fully convinced of the errors of Popery, and would at once embrace Protestantism, were it not for the persecution he must suffer.

For Popery is, alas! rampant in this district. It is said that the town of Killarney contains nine thousand inhabitants, of whom not more than one hundred are Protestants. How lamentable that this lovely region should thus be so firmly in the grasp of the Man of Sin! Here Nature has indeed displayed her choicest scenes of sublimity and beauty. It is thus eloquently described by Macaulay:—"The south-western part of Kerry is now well known as the most beautiful tract in the British Isles. The mountains, the glens, the capes stretching far into the Atlantic, the crags on which the eagles build, the rivulets brawling down rocky passes, the lakes overhung by groves in which the wild deer find covert, attract every summer crowds of wanderers sated with the business and the pleasures of great cities. The beauties of that country are indeed too often hidden by the mists and the rain which the west wind brings up from a boundless ocean. But on rare days, when the sun shines out in all his glory, the landscape has a freshness and a warmth of colouring seldom found in our latitude. The myrtle loves the soil. The arbutus thrives better than even on the sunny shore of Calabria. The turf is of livelier hue than elsewhere, the hills glow with a richer purple, the varnish of the holly and the ivy is more glossy, and berries of brighter red peep through foliage of a brighter green."

Yet amid all its loveliness, the marks of Popery are everywhere seen in the ignorance and superstitions, the poverty and wretchedness of the people. The Kerry peasantry are peaceful and inoffensive, warm-hearted and obliging; but their social condition is deplorable. Their hovels are scarcely fit to shelter beasts of burden, and the raggedness of their clothing indicates their deep poverty. Whilst improvements in agriculture, and in the social condition of the peasantry are happily effected in the greater part of Ireland, there is no change here. They seem as destitute of the comforts and conveniences of civilised life as in ages long gone by, when their fathers bent beneath the iron sway of the Desmonds.

PROSPECTS.

But a change is at hand. "Coming events cast their shadows before." Is it not a marvellous providence, that on two of the districts in Ireland where Popery has long reigned para-

mount, the eyes of both Europe and America should now be fixed? On Galway, where the long-disputed problem of the safest and swiftest passage from Europe to America is now being solved; and on Kerry, on whose shores rests the electric cable which will soon, with lightning speed, convey intelligence between the Old World and the New.

Workmen are engaged at present laying the wires of the telegraph through this district, as the direct route from Valentia. It will thus acquire an importance that will lead to the adoption of various agencies for its improvement.

CHINA—LETTERS FROM REV. W. C. BURNS.

The following letter has been received from the Rev. W. C. Burns, dated—

Cheoh Bay, Feb. 7th, 1859.

DEAR SIR,—I this evening received your letter of Dec. 9th, and, in haste to avail myself of an opportunity for Amoy, I pen a few lines in reply. I am rejoiced to hear that there is the prospect of additional labourers coming forward for this great field; and am happy to conclude from your letter that there is among you some increase of interest regarding the progress of the Lord's work among this people. I am afraid, however, that too much hope has been excited by the accounts published in the December number of the *Messenger* regarding *Tat-lau-Poo*. In the meantime there is no one to follow up the favourable beginning that seemed, at the time referred to, to have been made. I myself have been removed to this quarter, and I am grieved to say that the native assistant, on whom I chiefly relied for aid, acted an inconsistent part, and has ceased to be employed as a missionary agent. The quotation which you have printed from a private letter sent from Hongkong to Amoy, and incautiously transmitted to friends at home, gives, in several respects, too highly-coloured a view of our reception at *Tat-lau-Poo*. The writer had been much interested in all he heard and saw, and has written somewhat incautiously. If "covered with gilt" be substituted for "covered with gold," "silver-pointed" be put for "silver chopsticks," &c., &c., then the reader will know something of the matter as it stood. But I need not say more in the way of correction, as you have happily printed my own account in juxtaposition to the one I am commenting on.

To-day I came from Pechua, where, yesterday, I presided at the dispensation of the Lord's Supper, during the absence of Mr. Douglas, along with Mr. Lea (of the London Society), at the city of Chang-chin. Besides the Pechua members, we had about twenty others present from Bay-Pay and this place (*Cheoh Bay*), and I trust the season was one of spiritual refreshing to many. To-morrow, if the Lord will, Mr. Douglas goes from this place to Pechua, and I hope to proceed on to the city from which he has just returned. Mr. Lea returns by the "Good News boat" to Amoy.

In haste, ever yours,

W. C. BURNS.

The following important passages are extracted from another letter received from Mr. Burns.

Amoy, Feb. 22, 1859.

Rebellion is approaching within a few days' journey of Chang Chin, and the people and authorities there are in great anxiety. A singular circumstance led to my leaving that city for a time. A week ago, we were living near the district magistrate's office. He had gone out about midnight, on Sabbath the 13th, to inspect the streets; and just as he was passing our lodging, one of the assistants, when the

other had gone to rest, suddenly, in the fullness of his heart, began aloud to sing a christian hymn. The usual sound attracted the mandarin; he listened, and hearing that a foreigner was there, he next day sent to ask us to leave the city. The order was explained to mean that we should, when we came again, not venture so close to the mandarin's office. An hour before this intimation came, the assistants had been away, looking at another lodging much more suitable; and as we could not continue where we were, in bad weather, it is, perhaps, not to be regretted that we had no choice left us but to remove. Since we left, accounts have arrived of the capture by rebels of the city of Lung-yen, the next department to Chang Chin towards the west; and amid the alarm which this report produces we must be careful not rashly to return to that city for a time. I am afraid, from the tenor of one letter to Mr. Douglas, just received, in reply to one from him, and from the way in which he felt when he wrote the letter which obliged me to come up from Swntow, that he must have given too gloomy an account of the state of things at Pechua. There are two persons there who have fallen away from their Christian profession; but neither of them had, from the beginning, as far as I can learn, any marked evidence of a "work of grace. The only really melancholy one that I know of, is one who was chapel keeper, and afterwards a preacher, but who, there is reason to fear, has again fallen under the power of opium-smoking. It was so difficult, however, to find evidence that even at last communion, in the beginning of this month, he could not be debarred from taking his place at the table. I wonder more than ever I did, at the reality and preciousness of the work of the Divine Spirit at Pechua and the neighbouring stations. May the time be near when new and like glorious manifestations of the Lord's saving power shall be witnessed in this and in all lands. I feel as if there was a want of spiritual and agonizing prayer in our behalf, and for the conversion of this people. Is it so? Let the secret closets and the hearts of God's people bear witness. Perhaps the fault lies with myself. Ever yours,

Wm. C. Burns.

CHINESE MISSIONS OF AMERICAN PRESBYTERIAN CHURCH.

The Rev. Dr. McCartee Missionary of the American Presbyterian Church communicates to the *Home and Foreign Record*, various interesting items of information. Part of the communication we subjoin.

Among the scholars educated in our boarding-schools, supported by the benevolence of the servants of Jesus Christ in the United States, some few have, as we trust, been converted from their heathenism, and become children of God; but the most of them are still unconverted when they leave us, and it is to be feared that in many instances the good seed sown in their minds while at school, becomes choked by the cares and temptations which surround them when they return to their heathen relatives. Yet, "though seed be buried long in dust," it may yet be made, by the blessing of the Holy Spirit, to spring up and bring forth much fruit, even after those who gave the instruction, and those who contributed their money, and their prayers, to these objects, have entered into their rest. The accompanying translation of a letter from Ah-lan, a former pupil in the female boarding-school, may serve to strengthen our faith and hope, and so I send it. I will first premise, that Ah-lan was formerly supported at the school by the benevolence of William Rankin,

Esq., of Newark. She was not considered a very promising scholar, and when she was taken away from school to be married, a year or so since, her teachers probably had not very strong ground to hope that she would not soon forget all that she had learned. Her note, however, is correctly and fairly written, although being very poor, she probably has little time to give to reading or writing.

LETTERS FROM A FORMER PUPIL.

She says, "My most respected Mah Sin-sang — when I heard that you had arrived again at Ningpo, I was delighted exceedingly. When you had charge of the girls boarding-school, you treated me with exceeding kindness. You were just like a father to me. I have not forgotten you in the least, nor have I forgotten Mah-S-meo. Every day I want to come and see you, but, indeed, I have not time. When I was at the school you constantly talked to me about the religion of Jesus. My most honoured Mah Sin-sang, be pleased to receive these few words of mine. Written by Ah-lan." This note was wholly spontaneous and unexpected, and although we have not yet reason to hope that Ah-lan is yet a Christian, it affords us some comfort and encouragement to believe that the good seed sown in her heart still remains there, and I trust prayers will go up for her ultimate conversion.

In reference to the late openings in Japan I wrote to Dr. Williams, of the United States legation, asking for information as to the prospects of the usefulness of missionaries to the Japanese. His answer intimated, that although missionaries would be allowed to preach to their own countrymen, and although men acquainted with science would be welcomed by the Japanese authorities, yet we have no reason to believe that any direct attempts to convert the natives to Christianity would be regarded with favour, if indeed tolerated. These are the conclusions I drew from Dr. Williams's reply, and under such circumstances I should, for one, be very unwilling to go to Japan.

The following paper from Mr. Mr. Culbertson's pen, on the prospects of the gospel in China, can scarcely fail to be read with great interest.

In China, the wonderful operations of Him who worketh all things after the counsel of his own will, have been such as must fill every Christian heart with adoring wonder. When Robert Morrison first revolved in his mind the idea of carrying the gospel to China, he had to look at the project as surrounded with innumerable difficulties and dangers. It was even a question whether he would be allowed to set foot within the limits of the empire, if he should succeed in reaching its shores. By the aid, however, of those very merchants who had refused him a passage to China in their ships, he was enabled to secure a residence in the country, and to prosecute those literary labours, which have proved so useful to his successors.

MORRISON'S LABOURS.

Morrison, during the course of his long career, witnessed a steady expansion of the foreign trade of China. By means of the Chinese taste for opium, and the European taste for tea, this trade gradually increased to the extent necessary to the development of those events by which God, in his wisdom, designed to accomplish his purposes of mercy to this land.

THE FIRST OPENING OF CHINA TO THE GOSPEL.

Suddenly a heathen prince and his ministers are seen making a bold and vigorous attempt to deliver their people from the curse of a poisonous drug carried to their doors by a Christian people. The attempt involves them in a war with a powerful nation. The result is the partial opening of those brazen gates by

which China had so long shut herself up from the rest of the world.

THE GREAT INSURRECTION—ITS CHARACTER.

Close upon this consummation, we see this great nation itself convulsed by internal commotions. These commotions, strange to say, assume a religious aspect. A young man, seeking for literary honours, receives, in the providence of God, a Christian tract, by which some of the leading ideas of Christianity are brought before his mind. Then, years afterwards, after having forgotten the teachings of the tract, in the vagaries of a diseased imagination, caused by severe sickness, he fancies himself caught up to heaven, and commanded to destroy the idol gods worshipped by his countrymen. Obedient to the supposed heavenly vision, he forthwith enters upon his new vocation. He denounces all idolatry; proclaims the unity of God; and publishes the fundamental doctrines of Christianity; coupled with some fanatical notions of his own. Wonderful is the result. In a short time he has a multitude of followers. They are brought into collision with the authorities; organize an army; erect the standard of rebellion; proclaim their leader Emperor of China; and after many successes and reverses, take possession of the ancient capital of the empire. There they still remain, keeping up the conflict with the imperial armies, but making little progress towards the attainment of their object. They wield a power, however, which will be felt in the adjustment of the complications in which the country has been involved. He who holds all hearts in his hand, will make use of them for the accomplishment of his own purposes.

While this movement is still in progress, a trifling event precipitates another war, and we next see the four most powerful nations of the world united in demanding, at the cannon's mouth, that the doors which have so long been closed against them shall be opened. So great is the advance made by the missionary cause since the former treaties were made, that now, in the new treaties, Christianity is deemed worthy of specific mention, and its professors and teachers, native and foreign, are guaranteed the free exercise of their religion. This fact is significant, as showing the influence which the Church of Christ, as a missionary organization, is beginning to exert in shaping the policy of nations.

What may be expected from the recent treaties.

And now the question arises, "What will be the result? What advantages have really been secured by the recent treaties of Tientsin?" It is to be observed that whatever privilege is secured by one is secured all the others. In order therefore, to understand what has been gained, it is necessary to compare together the provisions of all the treaties. Such a comparison leaves it beyond all doubt that the four following points have been granted:—

1. The right of travelling at pleasure throughout the whole empire without obstruction, on the sole condition of respecting the laws, and exhibiting a passport from a consul when called for by the proper Chinese authorities.
2. The right of residence at several seaports, in addition to those opened by the former treaties; and also at some of the most important interior cities, situated on the Yang-tze river.
3. The right of renting land, and building houses, without the previous consent of, or consultation with the local authorities, as required by the former treaties.
4. The protection of all teachers and professors, native and foreign, of the Christian

religion, in the free exercise of the rites of religious worship, and in their lawful endeavours to propagate their religion.

THE RELIGION OF THE CHINESE.

1. The Religion of Confucius. The objects worshipped are numberless.—Among them are the earth, the sun, the moon, the stars, the clouds, the rain, the wind, the ocean, rivers, certain mountains, the gods of the soil, the gods of war, deceased ancestors, &c. They exalt their rules to be demi-gods, and esteem them to be mediators between supreme deities and the people. To them they render divine worship.

This is the State religion. It is embraced by those in official stations, by the education and more polished classes, and by some of inferior positions. The Emperor is the patriarch, and each magistrate solemnizes its rites within his own jurisdiction. The sacrifices offered by the Emperor or his proxies are very costly, consisting of many hundreds of domestic animals of diverse kinds. The lower orders generally offer prepared food, or burn paper and matches, with gunpowder and crackers. How absurd! In the aggregate these offerings are very expensive. The cost of the gold and silver paper burnt in China in a year exceeds a hundred times all the money collected in the Christian world annually for Bible, Tract and Missionary Societies. Such is the estimate made by Rev. C. Gutzlaff, D. D., who, from twenty-four years' observation, was well qualified to form an opinion. What a rebuke to Christian Churches which are doing so little to furnish the heathen with the gospel.

2. The second form of the religion of the Chinese in Taoism, literally, "The Light of Reason." Those who embrace it profess an utter contempt for riches, worldly honors, the comforts of life, and to subject every passion which interferes with personal tranquillity and self-enjoyment. They adhere to the most visionary and soul degrading tenets, and their religion is but a system of cheating and jugglery. They worship an innumerable host of deities.

3. The third form of religion is Buddhism, or the religion of Fo. It is professed by the greater part of the inhabitants of the empire. Buddha is a general name for divinity, and not for any particular god or idol.—The followers of this system assert that there have been successively four Buddhas in the world, and that there is one more to come. The one worshipped at present is called Gauhama. They say that after living in four millions of worlds, and undergoing numberless changes in each, he was at length born into this world, at a date answering the year 626 before the birth of our Saviour. They say that he was of marvellous dimensions, and performed many wonderful feats. At the age of 35 years he became divine, or a god. In this capacity he lived 45 years, and gave many laws and rites. Then he attained to annihilation, that is, utter extinction of existence. His doctrines and precepts form the religious code of many scores of millions in different countries in Eastern Asia. They are strange, foolish and demoralizing. They give no idea of a self-existent being, or an overruling Providence. They are Atheistic; for, from the annihilation of the one Buddha until the development of the next, there is literally no god. They have no living person to love supremely, or to fear. Yet they, in use of images in complicated ceremonies in expensive pagodas (temples,) worship the last Buddha who is extinct.—The height of glory set before them is, that after a variety of changes in other words they shall become annihilated—go into nothingness.

All these three systems of Pagan religion

which prevail in China, are devoid of all that is ennobling and purifying. They have no power to save the soul, and give no reliable assurance of the forgiveness of their sins, and future happiness.

On their behalf all persons in the Christian Church, old and young, should feel a deep interest. Something has been and is doing, for their evangelization. Of the work of missions in China we may speak in the next number.—*Youth's Evangelist.*

BURMAH.

The following communication, copied from the *News of the Churches*, gives a cheering prospect of the progress of the Gospel among the Karens:

The following is a portion of Mr. Wylie's letter:

"In the case of the Karens, I am thankful to be able to speak continued progress. Dr. Mason, in December, travelled from Tounghoo to the chief village of the Red Karens, a distance of about nine days' journey over a most wild and beautiful country—a distance, probably, of 200 miles. These people were visited three years ago by Mr. O'Reilly, the Deputy-Commissioner, who estimated their numbers at 240,000. I enclose you Dr. Mason's graphic account of them. He was well received by the aged ruler; and he now hopes to carry on the work vigorously by the native teachers and evangelists. Some attempts had previously been made by the Karen preachers. He lately sent me the following brief utterance of his heart, written as he neared the close of this most interesting journey, and was on the borders of his Tounghoo district:—

"I am passing a day or two in a village some 4000 or 5000 feet above the plains, where looking out around me, I see six or eight other Christian villages in the glens and dells, or on the crags and knolls of the same Alpine region within half a day's walk of each other. No white man was ever here before; it has never been visited by Quaker and yet there is a Christian population in this village alone, of more than a hundred families, a school of seventy pupils, a large chapel with posts and framework of teak, in the midst of an acre of land, neatly enclosed with a bamboo fence. The teacher has a large house in the compound, and is well supported, although the people are wretchedly poor, and many die from diseases induced by an insufficiency of raiment in the cold weather. To produce these results, the work of two years only, the Mission Board has not expended a rupee, and their missionaries have done no more than they did in planting the lofty pines that crest the mountains, or in painting the gorgeous rhododendrons that blossom in every nook and covert. The work is God's, God's work in Karenedom; for this is a part of my old friend Kephogyee's kingdom, the Saubwor of the Red Karens, and over which he ruled with a rod of iron for nearly half a century. The elders have been telling me, that here their ancestors reigned in independence, but when they were children, Kephoo sent a little army against their community, which was irresistible. Many were slain, many carried into captivity, and four or five thousand rupees in property were among the booty of the captive. After that period, till the English occupied Tounghoo, they were subjected to a regular annual tax of certain articles, and in addition to this parcels of Red Karens would come on them by stealth, and kill or carry away captive persons at work in fields, or journeying in the neighborhood.

One man counted more than twenty names of parties that had been thus killed in detail, within his remembrance; and another enumer-

ated sixty persons that he knew to have been carried into slavery, of whom some twenty had been redeemed for enormous ransoms. The chief says he paid to the value of 5000 rupees for his mother and brother. Subsequently a band of Bghais, from a village in sight, that has just promised to build a zayat, and worship God, carried away his wife and children. Having had many negotiations with Kephoo, and learned his dialect, the chief went to the Saubwor in his distress, and the old man made short work of it, by sending a strong party to the Bghai village, who brought away the wife and children in safety, and restored them to the husband and father. Such was life here a few years ago, and such are the stories the missionary hears around their hearths.

"On the other side of a dry ridge, south of us, is another mountain basin, whence descends another tributary of the Salween, in which we have three or four Christian villages; and south of this again are the sources of the Yuneselon, where the assistants are just commencing work. Two stations are about to be occupied within a few days' walk of a point that Mr. Vinton and myself reached from Maulmain. During the twenty years that have since elapsed, no one has followed our steps, but when our brethren from Maulmain meet us on the Yuneselon, there will be an unbroken chain of Christian villages from the Malay country on the south, to the vicinity of the Shan states on the north.

"When I look at the mighty work in progress around me, the prospect renews my youth, and I feel younger than when first I entered the mission. North, east, and south, Christian villages are budding into existence around a centre in which they are blossoming and bearing fruit by the hundred; and all have sprung up out of darkness deep as chaos within five short years, as by the waving of a magician's wand. The poetry of the conference and prayer room is here changed to literal prose.

"See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above.
While sinners now confessing,
The gospel call obey,
And seek the Saviour's blessing,
A nation in a day."

I do not think you will blame me for reiterating accounts of the Karen mission, while the tidings to be published are like this. It seems to me, that to whatever section of the Church we may belong, the wonderful works of God among these remarkable people call loudly for thanksgiving; and that it is our duty to make them known to all whom our words can reach. May the day speedily come when many other missions will be as largely blessed, and when all the Lord's people shall unitedly rejoice in a common prosperity! Perhaps one means of hastening that time will be a thankful recognition of the mercies already granted to His people, and a generous sympathy with the joy of those to whom special favour is now granted. Too long has the church of Christ been rent and torn by divisions—Ephraim envying Judah, and Judah vexing Ephraim—but now, if we will join with one heart, in responding to the calls of the gracious Spirit, for an acknowledgment of His effectual working, wherever and by whomsoever He may be pleased to work, we may be preparing new mercies for ourselves.

STATISTICS OF POPULATION AND RELIGION.—The directors of the statistical bureau of Berlin furnishes the following curious statement:—The population of the whole earth is estimated to be 1,288,000,000, viz. Europe, 172,000,000; Asia, 755,000,000; Africa 200,000,000; America

59,000,000; and Australia, 2,000,000. The population of Europe is thus sub-divided, Russia contains 62,000,000; the Austrian States, 36,398,620; France, 36,030,364; Great Britain and Ireland, 27,488,853; Prussia, 17,089,407; Turkey, 18,740,000; Spain, 15,518,000; the Two Sicilies, 8,616,922; Sweden and Norway, 5,072,720; Sardinia, 4,976,034; Belgium, 4,607,066; Bavaria, 5,547,339; the Netherlands, 3,487,617; Portugal, 3,471,199; the Papal States, 3,100,000; Switzerland, 2,494,500; Denmark, 2,468,648; in Asia the Chinese Empire contains 400,000,000; the East Indies, 171,000,000; the Indian Archipelago, 80,000,000; Japan, 35,000,000; Hindostan and Asiatic Turkey, each 15,000,000. In America the United States are computed to contain 23,191,876; Brazil, 7,677,800; Mexico, 7,661,520. In the several nations of the earth there are 375,000,000 of Christians (of whom 170,000,000 are papists, 89,000,000 Protestants and 76,000,000 followers of the Greek Church.) The number of Jews amount to 5,000,000; of these 2,890,750 are in Europe, viz.: 1,250,000 in European Russia, 853,304 in Austria, 224,248 in Prussia 192,176 in other parts of Germany, 62,470 in the Netherlands, 33,953 in Italy 73,995 in France 86,000 in Great Britain, and 70,000 in Turkey. The followers of the various Asiatic religions are estimated at 60,000,000; Mahomedans at 160,000,000, and "heathens" (the Gentiles proper) at 20,000,000.

MISSIONARY STATISTICS.

NUMBER OF LABOURERS.

It has been already stated, that the number of ordained labourers from Christian lands, now engaged in the foreign missionary enterprise of the Protestant Christian church, cannot be perfectly ascertained. Exclusive of those labouring among Jews and Roman Catholics, and in some of the nominally Protestant countries of Europe, and classing all the "brethren" of the Moravian missions with the ordained, (no distinction being made in their reports,) the number is not far from 1,500. With these are associated, probably, about 2,000 male and female helpers, also from Christian lands; and of native labourers, from among the people where the missions are situated, more than 100 ordained ministers, and some thousands of unordained preachers, catechists, teachers, &c.

Looking at different portions of the world, that we may see how these labourers are distributed, we find of ordained missionaries connected with different missions, though not at any time all on the ground, (still including all the Moravian "brethren," in Western Africa, about 111; Southern Africa, 163; Northern and Eastern Africa, 8. In Western Asia European Turkey and Greece, 78. In Southern Asia, India, Burmah, Ceylon and Siam, 478. In Borneo and the Indian Archipelago, 36. In China, 85, and Thibet, 3. Among the islands of the Pacific Ocean, 139. Among the North American Indians, and in Labrador and Greenland, 171. In the West India Islands and on adjacent coasts of America, 229.

We have thus passed, from West to East, around the world, and it is apparent that something is being done. The church is not now all sleeping, as to so large an extent and for so many centuries she did sleep, over the condition of the pagan world, doing nothing to enlighten and to save. Indeed the thought may have occurred to some, in connection with these statistics, that the number of labourers is now large, and that there can hardly be occasion for sending more, at least to many of the fields. But let it be considered, that the unevangelized portions of the human family, including those, who, though nominally Christian, stand hardly less in need of the pure gospel than the heathen, must number more than 900,000,

000. To give one preacher to every ten thousand and soul, we need, not fifteen hundred, but ninety thousand missionaries. What supply is this—two hundred and eighty missionaries for all the continent of Africa; four hundred and eighty for the two hundred millions of men in India, Burmah and Siam, and about eighty for the four hundred millions of China! Six preachers of the gospel for the whole population of the United States, would supply us as well as China is now supplied!

Enough missionaries from Christian lands to supply the world with preachers, cannot be sent. Missions must commence the work, and raise up churches and preachers on the ground, to go forward with it. Still, obviously, as yet, our missionary work is but commenced. Yet when we reflect that it has grown to its present magnitude almost wholly within sixty years—that of all the fields at which we have glanced, sixty years ago but very few were occupied—we are constrained to say: "This is the Lord's doing; it is marvellous in our eyes." Little as is now being done—dark as is the present aspect of the world—does not the change which has occurred look as if indeed the time had come—the set time—for the more rapid progress of the work of Christ; for hastening, in his time, that work by which, in latter days, pouring out the Spirit upon all flesh, God will show to the whole world "the exceeding riches of his grace."—*Journal of Missions.*

ENGLISH PROTECTION OF AMERICAN MISSIONARIES.

The London Record publishes an extract from a letter from Dr. Perkins, of the Nestorian mission, in which he says: "The good providence of God which has placed so much of the Eastern world under British control and influence, is a subject on which, I confess, I am always inclined to feel deeply, and speak strongly; but the relations of our mission to representatives of England in Persia must be my apology. The Nestorian mission, whatever good it may have accomplished, or may now promise, is a child—yes, an adopted and kindly cared-for child—of the British embassy in that country. Our own Government has never had a representative of any kind in that distant, Mohammedan kingdom. * * * In the absence of any civil protection of our own, we have enjoyed it from the English Embassy, when at the Persian capital, to the fullest extent it could have furnished such protection to its own countrymen. And far beyond mere protection, the representatives of that noble Government have seemed to take pleasure in adding our object and labors in every way in their power. For illustration, the letters and periodicals which we have received have been carried from Constantinople or Trebizond to Persia, by the monthly English post, without the charge of a single farthing. This is a serious item. Not only have we thus enjoyed a safe mode of letter conveyance, which could in no other way have been secured, but, during this long period, hundreds of dollars, in the expensiveness of supporting a mail to that far interior realm, have thus been saved to our missionary board. And what the British Government, through its generous representatives, has done for our dependent missionaries in Persia, it has shown itself ready to do for them in all parts of the world."—*Journal of Missions.*

CAFFRARIA.

The following intelligence, from the Rev. Mr Laing, Burnshill, is most interesting. A few days before he wrote he had received six persons by baptism in the Church. At all the stations, he tells us, the gospel is making

progress, and it is interesting to mark, by the details given below, the habits and comforts of civilised life entering in the wake of the gospel. Neat habitations are rising, the country is getting fenced and cultivated, and many of the Fingoe converts, betaking themselves to farming, are now possessed of considerable substance. Of one of the six persons recently baptized, Mr. Laing gives the following particulars:—

PAMOSE.

In reference to Pamose, she is the daughter of the chief at our out-station, called Falconer; but the good work in that family does not stop with her, for a sister has followed her example, and is now a candidate, and a brother, the eldest son of the chief, has put away the red clay, the badge of heathenism, and is a pupil in the school. This is the more wonderful, as very few of the chiefs have embraced Christianity.

LIBERALITY.

From year to year we are teaching our people to honour the Lord with their substance, and to exert themselves to the utmost of their ability in forwarding His cause in their own land. In the year which has lately closed, we have collected at Burnshill, and at two of the out-stations, £31, 17s. 9d. It was at one time feared that there would be a failure in the harvest this year, as the usual spring rains fell to a very limited extent, and there was a long period of drought; but the Lord, in His great mercy, was pleased to send rain in time to save most of the early crops, and to enable the people to till the ground, and sow maize, and such seed as may be expected to grow and ripen before winter. Those who look to their crops to enable them to give something to the cause of Christ, it is hoped, will not look in vain.

INCREASING CULTIVATION.

You will perhaps recollect that I formerly mentioned that the country around the station was but partially inhabited. The desideratum has been and is now being gradually supplied. No part of the country is better adapted for the sustenance of man and beast than this quarter, and hence there was a certainty that it would not be long left without inhabitants. Many of the Fingoes, from other districts, are purchasing small farms of twenty or forty acres. Some of these come from the Lovedale district, and among these are three efficient office-bearers, whom I know well, and from whom I expect great assistance in the Lord's work. The immigration will, therefore, bring something along with it, which will help to supply its spiritual wants.

CATECHUMENS.

To-day I admitted two of the most intelligent persons to the class of catechumens, which it has been my pleasure to admit for a long time. One of them is another daughter of the chief, Zibi, in whose family a good work is going on. At Falconer, where this chief resides, many of the people are awakened to a lively interest in the services of the house of God. An equal, if not greater interest, in the Word of God, is felt at a neighbouring chief's residence, from which quarter several people have been received as candidates for baptism. In some places the Word does not seem to have produced any apparent impression, though on Sabbaths the number of hearers have increased at all the out-stations connected with Burnshill.

SCHOOLS.

In this district we have four schools in operation, and we wish to establish two more. The school at the station is in a prosperous condition, and was noticed by the brethren of the Presbytery when they examined it a month

ago. A number of native evangelists give their services on the Sabbaths gratis, and they are increasing in zeal and efficiency from year to year.

Yet, what agency can be more important than our own mission, were it enlarged and sustained by the liberality of our Church in a degree commensurate with its vast importance?

By the Bible training of the young in its daily, and Sabbath, and industrial schools—by the faithful preaching of the gospel in its mission stations, and by the visitation of your devoted missionary from house to house—is not this mission laying lines that in God's own time shall bring, as with electric power, the truth home to the hearts of the people? Amid the darkness and discouragements that surround it, let us rely with assured confidence on the promise of Him who hath said, that "His word shall not return to him void."

Miscellaneous Articles.

THE WORD OF THE LORD.

TRANSLATED BY CATHERINE WINWORTH.

Thy Word, O Lord, like gentle dews,
Falls soft on hearts that pine.
Lord, to thy garden ne'er refuse
This heavenly balm of thine.
Watered from thee,
Let every tree

Bud forth and blossom to thy praise,
And bear much fruit in after days.

Thy Word is like a flaming sword,
A wedge that cleaveth stone;
Keen as a fire so burns thy Word,
And pierceth flesh and bone.

Let it go forth,
O'er all the earth,
To purify all hearts within,
And shatter all the might of sin.

Thy Word, a wondrous morning star,
On pilgrims' hearts doth rise;
Leads to their Lord, who dwells afar,
And makes the simple wise.
Let not its light
E'er sink in night,

But still on every spirit shine,
That none may miss thy light divine.

THE LORD'S PRAYER ILLUSTRATED.

BY PIERRE BERNARD.

Our Father—
By right of creation,
By bountiful provision,
By gracious adoption;

Who art in Heaven—
The throne of thy glory,
The portion of thy children,
The temple of thy angels.

Hallowed be thy Name—
By the thoughts of our hearts,
By the words of our lips,
By the works of our hands.

Thy kingdom come—
Of Providence to defend us,
Of grace to refine us,
Of glory to crown us;

Thy will be done on earth as it is in heaven—
Toward us without resistance,
By us without compulsion,
Universally without exception,
Eternally without declension.

Give us this day our daily bread—
Of necessity for our bodies,
Of eternal life for our souls.

And forgive us our trespasses—
Against the commands of thy law,
Against the grace of thy Gospel;

As we forgive them that trespass against us—
By defaming our characters,
By embezzling our property,
By abusing our persons;

And lead us not into temptation, but deliver us from evil—
Of overwhelming afflictions,
Of worldly enticements,
Of Satan's devices,
Of error's seductions,
Of sinful affections;

For thine is the kingdom, the power, and the glory forever—
Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all.

Amen.

As it is in thy purposes,
So it is in thy promises,
So be it in our prayers,
So it shall be to thy praise.

ENGLISH BIBLE TRANSLATIONS.

The following list of the different versions of the English Scriptures is extracted from the *Encyclopaedia of Religious Knowledge*.

WICKLIFF'S BIBLE.—This was the first translation made into the language. It was translated by John Wickliffe, about the year 1330, but never printed, though there are manuscript copies of it in several of the public libraries.

TYNDALE'S BIBLE.—The translation by William Tyndale, assisted by Miles Coverdale, was the first printed Bible in the English language. The New Testament was published in 1526. It was revised and republished in 1530. In 1532 Tyndale and his associates finished the whole Bible, except the Apocrypha, and printed it abroad.

MATTHEW'S BIBLE.—While Tyndale was preparing a second edition of his Bible he was taken up and burned for heresy at Flanders. On his death, Coverdale and John Rogers revised it, and added a translation to the Apocrypha. It was dedicated to Henry VIII. in 1537, and was printed at Hamburg under the borrowed name of Thomas Matthew, whence it was called Matthew's Bible.

CRANMER'S BIBLE.—This was the first Bible printed by authority in England, and publicly set up in the churches. It was Tyndale's version, revised by Coverdale, and examined by Cranmer, who added a preface to it, whence it was called Cranmer's Bible. It was printed by Grafton, one of the largest volumes, published in 1540. After being adopted, suppressed, and restored under successive reigns, a new edition was brought out in 1562.

THE GENEVA BIBLE.—Some English exiles at Geneva, in Queen Mary's reign, viz: Coverdale, Goodman, Gilbe, Sampson, Cole, Witting, and Knox, made a new translation; which was printed there in 1560. Hence it was called the Geneva Bible. It was much valued by the Puritan party. In this version the first distinction of verses was made. It went through some twenty editions.

THE BISHOPS' BIBLE.—Archbishop Parker engaged Bishops and other learned men to bring out a new translation. They did so in 1568, in large folio. It made what was after-

wards called the great English Bible, and commonly called the Bishops' Bible. In 1569 it was published in octavo, in small but fine black letter. In it the chapters were divided into verses, but without any breaks for them.

MATTHEW PARKER'S BIBLE.—The Bishops' Bible underwent some corrections, and was printed in large folio, 1572, and called Matthew Parker's Bible. This version was used in the churches for forty years.

THE DOUAY BIBLE.—The New Testament was brought out by the Roman Catholics in 1684, and called the Rhemish New Testament. It was condemned by the Queen of England, and copies were seized by her authority and destroyed. In 1609 and 1610 the Old Testament was added, and the whole published at Douay, hence called the Douay Bible.

KING JAMES' BIBLE.—The version now in use was brought out by King James' authority in 1611. Fifty-four learned men were employed to accomplish the work of revising. From death, or other causes, seven of them failed to enter upon it. The remaining forty-seven were ranged under six divisions, and had different portions of the Bible assigned to these divisions. They entered upon their task in 1607. After some three or four years of diligent labour the whole was completed. This version was generally adopted, and other versions fell into disuse. It has continued in use for nearly two hundred years.

A RIGHT ESTIMATE OF THE PROFLIGATE.

Some are the Slaves of lust. To what base society does it condemn them? To what art of meanest treachery and blackest villany do their tyrant passions drive them? Think of a man drowning his conscience, and by that deed effacing from his soul the most distinct remaining traces of the image of God! Of all sinners these are most like their master the Devil, when he changed himself into a serpent with its lying tongue and smooth glittering skin, to win a woman's trust. They creep upon the bosom which they intend to sting, and put forth their powers to fascinate some happy singing bird, who goes fluttering, but spell-bound, cannot help going into their open devouring jaws. Better be a Slave and die heart-broken than be a heart-breaker. The thief—the mean, sneaking, pilfering thief—that steals my money, is a man of honor, compared with him who steals a woman's virtue and robs a household of its peace.—*Guthrie*

FAITH, HOPE, AND LOVE.

"What are the specific functions of each of these preparatory graces? How does each minister to the common work of discipline for the world of 'the saints in light?'"

Faith is the realizing power. Its office in this work of preparation is to make us see the unseen, to be the visual sense of the Spirit. Beholding God even now around us, it prepares for heaven by already habituating to the presence of heaven's eternal master. Even this existing world is a scene of deep awe to the spirit of faith; it is pervaded by the providence of God, it is haunted by His angels. The spiritual system that encompasses us as Christians is still more wondrous, and this is the constant sphere of faith. And beyond them both, stretches out into infinity that everlasting world, which faith accepts with equal certainty; which receiving, with trembling joy, the message of divine mercy, she recognizes for her own; and which confiding in the excellence of a glory she cannot adequately conceive, she delivers over to the bright visions of christian hope.

Hope is the consoling and fortifying power.

She prepares for heaven, by maintaining the constant desire and expectation of its promised enjoyments. As faith dwells on the testimony of the glory to come, hope reposes on the glory itself. In hours of sorrow and trial the magnificent vision still brightens through all their clouds, until, as it were, wrought unto the substance of the soul, it becomes a part of its better nature, and, colouring it with its anticipated heaven, fits it by the very earnestness of desire for the glory it desires.

But love is the uniting power, the consummation and perfection of all. In its highest degrees this is not so much a preparation for heaven, as heaven already begun; for we know of *nothing more perfect in heaven, than the fulness of loving union with God.* And hence (as you will all remember,) St. Paul declaring that it "never faileth," distinguishes this grace as one which, though born on earth, lives prolonged into eternity. But even in its lower degrees,—for its degrees are infinite,—we can easily understand how that love of God which makes his commandments "not grievous" here, must prepare for a state when their fulfilment shall be intense delight hereafter; how the habit of dwelling on His perfections now must fitly increase the faculty and the enjoyment of beholding and adoring them hereafter; how the spirit awaking in the likeness of God, whatever new and wondrous prerogatives it may then acquire, shall nevertheless recognize an identity not only of itself, but of its affections, surviving death, and shall glory to resume, in the immediate light of the divine countenance, those contemplations of His infinite righteousness, wisdom, and truth, which death suspended for a while, but which are equally fitted to be the happiness of both worlds. And thus on earth the love of God fits the spirit for its own development and perfection in heaven. And thus doth the Father implanting in us initiatory graces, faith, hope, and love, qualify his children for the blessedness that awaits them; not more anxiously preparing His Paradise for them, than preparing them for Paradise.—*Archer Butler.*

CHILDREN NOT TO BE DETAINED FROM THE SANCTUARY.

There was a time-honoured custom for whose restoration we now plead. *Whole families appeared in the sanctuary together.* A good number of intervening miles formed no barrier whatever. Their only effect was to set the church-bound family in motion a little sooner in the morning. Neither did the number of persons involved produce any habitual change in this regulation. If necessity required the more robust to travel on foot, then those "walked to the house of God in company." Or if the same ample vehicle was required to contain them which carried their produce to the market, then it was pressed into this more sacred and honourable service. Every heart in that family beat high for church, and nothing short of absolute necessity might detain any one at home. Householders trusted their homes, in those days, to the guardianship of angels, who, encamping round their dwellings, well sustained their trust; and parents could then say, as they entered the house of the Lord, as Cornelius said—"Now, therefore, we are all here present before God, to hear all things that are commanded thee of God." Acts x. 33.

Then when "the sound of a going in the tops of the mulberry trees" occurred, the children and all were at hand to witness the power of the right hand of the Most High. Or when the "angel came down and troubled the water," the children and all were there to step into the pool and be healed of whatsoever disease they had. It is a sad case when the face of any member of a church going family has grown

strange to the pastor, even the countenance of one of the "kids."

Christian parents, if you would find where the good Shepherd has gone with his flock, that you may refresh yourselves and your children with his grace, let me tell you he has "gone down into his garden to the beds of spices to feed in the gardens, and to gather lilies; there you may find him. Be sure then to go there as habitually as possible yourselves, and also be sure that you have with you, as nearly as possible, your whole family beside the shepherd's tent.

Let us now accompany that interesting group home from the sanctuary upon the Sabbath evening. A little season of bodily refreshment, &c., is now supposed to have passed, and a new scene, most befitting our theme, transpires. The father or mother presides on the interesting occasion. The text and the sermon for the day then pass under review, and thus all are trained to "take heed how they hear," and to remember and analyze. Then the catechism is produced—that *multum in parvo* of theology, so hated and traduced by the ignorant and the sceptical, and by its aid that most promising theological class, in the pleasing manner of question and answer, thread their way through the whole history of redemption. True, this is an old-fashioned way of spending the Sabbath evening, and we fear has fallen very much into disuse in very many families, fond to be called Presbyterian. But should the innovations of time entirely discontinue it, still catechizing after this manner can claim as its trophies multitudes of the most intelligent Christians, and of the best theologians, "of whom the world was not worthy." If no greater good was attained, this is an ample recompense—the hour thus spent was redeemed from Sabbath desecration. But in addition to this, they have enjoyed an hour of vigorous mental exercise—both the memory and the judgment have been invigorated, and the minds, even of very young children, have been stored with evangelical principles and correct phraseology, which, in after years, will give consistency and precision to the whole Christian life.

For this excellent custom we plead more than patristic recommendation. As to the precise form of teaching religious truth, we only plead the wisdom and counsel of good and great men, but for the fact of imparting, even to young children, these truths we have a "thus said the Lord"—"He commanded our fathers that they should make them know them, even to the children which should be born, who should arise and tell them to their children, that they might set their hope in God, and not forget the works of the Lord, but keep his commandments."—*Rev. J. R. Hughes*

"I APPEAR TO BE USELESS."

BY REV. JAMES SMITH, CHELTENHAM.

Many good people live to very little purpose. They do very little good; and when they die, very few miss them. They are aware of this; but they are not properly affected with it, or influenced by it; for if they were, they would soon commence a new course. It was but the other day that a believer, in conversation, said, "Well, I appear to be useless." And there was too much truth in this. He had light, but he did not let it shine. He had salt, but he did not try to season others with it. He was living to much to himself, looking pretty much on his own things, and not on the things of others.

I will suppose that, for a few moments, I am speaking to such an one. I hear him confess, "I AM USELESS." Then, I say, it is your own fault, for you need not be useless. No matter what station you fill, in what place you dwell,

or how small your talents may be, you need not be useless. There is work that you can do. There are souls that you may benefit. There is good seed, and you may sow it. There is good news, and you may spread it. Yes, you may tell to sinners round what a dear Saviour you have found. You may speak of Jesus, and for Jesus, and speak with effect too. When a laboring man is out of employment, he goes from place to place, and inquires in every direction for a situation, nor does he rest until he obtains one; and why? Because he really wishes to be employed. And if he cannot get what he wishes, he will, for a time at least, take what he can get. Just so, if you really wish to be employed for Jesus—if you wish to be useful—if you desire to do good in your day and generation, you will look for opportunities, and look out in every direction, and if the kind of service you wish does not offer, you will take what does. Yes; yes, you may be useful if you wish. You may do good, and perhaps great good. You may comfort the feeble-minded, you may strengthen the weak, you may make the widow's heart sing for joy, you may save souls from death.

Do you wish to be useful? Then make up your mind that you can be. Having done so, go to the Lord as to a Father, and pray right heartily for three things. For confidence, not in yourself, or in your abilities, but confidence in God's word of promise; in God himself, who works with his people, and through his people, and in your call to work for God. Then pray for power, the power of the Holy Ghost. It is by this we conquer, by this we are made truly useful. I can do nothing effectually of myself, but I can do any thing, I can do every thing, through the power of the Holy Spirit. And then ask for courage; you need this to look your foes in the face, to meet the difficulties that you will meet with in your way, and to persevere in your attempts until you have accomplished your work. Confidence will prepare you to commence your work, power will enable you to do your work, and courage will fit you to persevere with your work until it is finished. From God you may receive these three grand requisites to usefulness; and, therefore, if you wish to be useful, seek them at once—seek them in faith—seek them with importunity—and so seeking you will receive them.

Having applied to the Lord to prepare you to do his will, begin the work at once; don't wait until you feel confident, strong and courageous, but begin to do something, for God meets us in our work, and answers our prayers while we are at work; yea, sometimes by means of our work. Speak to some one on purpose with the design of producing an impression in order to convince of sin, or show the need of salvation. If repulsed, do not be discouraged, but try again; try some one else, for it may be permitted to prove your heartiness and purpose of soul in the work. Look around among your relatives, friends, and acquaintances, and select one or more to visit, with the express design of being instructed in their salvation. Here, also, be not disappointed if unexpected difficulties should arise, and impediments be thrown in your way, for Satan will oppose, and do all he can to dishearten and drive you from your work. If you feel that you cannot speak personally to any one, or undertake a visit on purpose to serve, then write to some one or more, and follow your letter with prayer, and persevere in sending to one and another, until God gives you fruit. O, how useful we may be if our hearts were but set upon it. O, how much good we may do, if we felt that it was the great end of our existence!

When you attempt to do good, expect that success will crown your efforts. Our successes much more in proportion to our expectations

than we are in the habit of thinking. If we work because God commands us, then God will be with us, and if God be with us, we shall, sooner or later, be successful. *Persevere*; do not be disheartened or yield to discouragement. The seed that is buried deep and hidden long, often produces the most vigorous and fruitful plant. Be not weary in well-doing, for in due season ye shall reap if ye faint not. Be patient, and wait like the husbandman, for the rain, sun, wind, and proper season for reaping. The fruit of patient, persevering working for God, may appear, and often does appear, after the laborer has gone to his rest. The Apostle reminded the Corinthians that they knew that their labour was not in vain in the Lord. Does not this say, expect success—persevere in your work—and patiently wait the Lord's time, who will ultimately give you to reap in joy.

To conclude; leave off complaining; say no more, "I am useless," but make up your mind that you may be useful, that you will be useful; seek grace from the Lord to qualify you to be useful, and his blessing to render you useful; then go to work, in order to be useful; and, finally, expect to be useful, persevere, persuaded that you can not labor in vain, and patiently wait on the Lord, until he crowns your poor efforts with success.

If an unconverted sinner reads these lines, faithfulness requires me to say to him, that not only is he useless, but he is positively injurious. Every day, every hour, he is doing mischief, rendering a wrong impression, and encouraging his fellow-sinners in their unbelief and rebellion against God. O, my fellow-sinners, let me beseech you to come to Jesus, who lovingly calls you, is waiting for you, and will willingly save you! You have been a curse, but you may be a blessing. You are God's enemy but you may be his friend; for, after all you have done against him, he still beseeches you to be reconciled unto him, and pledges his word, that in the judgment he will not place your trespasses to your account. Believe, then. O, believe in Jesus, and God and your soul will be friends forever!

Proceedings of Presbyteries, &c.

PRESBYTERY OF LONDON.

A special meeting of this Presbytery, was held at Wallacetown, on the 27th April, for the ordination and induction of Mr. Archibald McDiarmid, Probationer. The Rev. Alexander Young, preached and presided, the Rev. John McMillan, gave an exposition of the principles of Presbyterian Church Government. The Rev. John Scott addressed the Minister, and the Rev. Wm. Doak addressed the people. The attendance was large, and at the close of the services the Pastor received a cordial welcome from the congregation present. On the following day the Presbytery met at Clinton, to ordain and induct Mr. A. D. McDonald, Probationer. The Rev. David Beattie, preached, the Rev. Thos. McPherson, stated and explained the nature and principles of Presbyterian Church Polity, the Rev. Wm. Graham, put the usual questions and offered up the ordination prayer, the Rev. James Findlay addressed the minister, and the Rev. John Ross, addressed the people. At the close of the services, Mr. McDonald, was cordially welcomed by the congregation present.

The Presbytery met again at London, on the third and fourth days of May, the Rev. Duncan McDiarmid, Moderator. Messrs. Duncan McRuar, and John Gillespie, being present were invited to sit and deliberate with the Court.

The report of the Committee appointed to induct the Rev. James W. Chestnut into the pastoral charge of Mandawmin and En-iss-

killen, was called for, but the Committee had failed to send in a report.

The Rev. James H. McNaughton applied for a Presbyterial certificate, which the Presbytery agreed to grant. The Rev. William Doak's resignation of the pastoral charge of the congregation at Port Stanley, was accepted. The call from Mount Forrest to the Rev. John McMillan of Fingal, was taken up. Messrs. McKuar and Gillespie appeared to prosecute the call, and Messrs. Steelo and Turner, to oppose his translation. After hearing all the parties, the Presbytery agreed that Mr. McMillan should be retained in his present charge.

The Rev. Duncan McMillan of Aldborough, received leave of absence for four months, to recruit his health, and his pulpit should be supplied by the Presbytery, so far as practicable, during his absence.

Mr. Rennie, as previously instructed, submitted an overture for transmission to the Synod for a division of the Presbytery. After some discussion, a committee was appointed to consider this overture, and to report at a future meeting. The Presbytery approved of the overture on licensing Students, and also of the overture on the calling and ordination of Probationers.

Messrs. G. Bremner, Alexander McKay, Wm. Matheson and Alexander Fraser, having presented their certificates were examined, and the Presbytery agreed to apply to the Synod for leave to take them on trial for license. Mr. James Greenfield having forwarded his certificates, but not being present at this meeting, the Presbytery agreed to meet on the 18th May, for his examination. The Rev. David Beattie gave in a Report from Mornington, Elma Boundary, and Wallace, and Messrs. McMullen, and A. D. McDonald, were appointed to preach at these stations on Sabbath, and to meet on the following Monday at one of the stations and organise a congregation there, and to report at the meeting of Presbytery in July.

Messrs. John Ross and A. D. McDonald, ministers, and Mr. R. Carnochan, Elder, were appointed to elect and ordain Elders at Manchester.

Messrs. Scott and Clark were appointed assessors, in a special case, to the kirk session of Mitchell.

Messrs. Ross, Carnochan and G. Walker, were appointed Assessors with Mr. McDonald to form a Kirk Session at Clinton.

The Sacrament of the Lord's Supper was appointed to be dispensed by the following ministers viz. Mr. Walker at Woodstock, Knox's Church; Mr. Fraser assisted by Mr. Greenfield and Mr. Young on week days, at Yarmouth; Mr. Young assisted by Mr. Fraser on week-days at Frampton. Mr. Young's pulpit to be supplied by Mr. Matheson; Messrs. Ross and McDonald, at St. Helens, Wawanosh, Mr. Stewart to supply Mr. McDonald's pulpit; Messrs. John McMillan and A. McDiarmid at Chalmers's Church, Dunwich, Mr. Matheson to supply Mr. McMillan's pulpit. At Frampton on the last sabbath of May, at Yarmouth on the second Sabbath of June, and at Woodstock, St. Helens and Dunwich before the meeting in July.

Mr. Rennie was appointed to supply Knox's Church Woodstock, until the meeting of the Synod, preaching morning and evening at Woodstock and at Beachville in the afternoon. Mr. Doak was appointed to Downie for three Sabbaths in May.

Mr. McMechan, to give four Sabbaths to Wardsville, one to Port Stanley, and the rest of the time to Westminster and Frampton until the next meeting, Mr. Bremner was appointed to Paisley, Dunblane and Port Elgin. Mr. Fraser to Tara and Arran, Mr. A. McKay to Culross and Carrick.

Mr. Matheson to Chulmer's Church, Dunwich, and Mr. Greenfield to Belmont and Yarmouth until next meeting of Presbytery, and Mr. Findlay to give one Sabbath a month to Elma. The Presbytery adjourned to meet at London, on the first Tuesday of July, at Ten o'clock A. M.

W. DOAK, Pres. Clerk.

PRESBYTERY OF TORONTO.

Knox's Church Oro, 10th May 1859.

The Presbytery met this day according to appointment to ordain Mr. James Stewart over the Gaelic Congregation in Oro, and was duly constituted. Sederunt Rev. J. Gray, Moderator, and Rev. T. Wightman Ministers, and Daniel McCallum and Colin McKilulay, representative Elders.

Mr. Wightman was appointed Clerk pro tem. The Moderator read a letter from Mr. McEavis intimating his inability to attend, on account of the state of his health.

It was agreed that since no Gaelic speaking minister was present, Mr. McKilulay member of Presbytery, and Mr. L. McMillan Student, conduct the greater part of the devotional exercises in the Gaelic language; also, that the address to the people be interpreted.

The Edict of Mr. Stewart's ordination having been returned, and no objections offered, the Presbytery proceeded to the special business of the day. After devotional exercises, Mr. Wightman preached on Isa 64. 1. "Oh that, thou would'st send the heavens' &c.

After briefly narrating the steps taken in this case, the formula was read, and Mr. Stewart signified his willingness to sign it whenever judicially called on to do so. The prescribed questions were then put, to which satisfactory answers were given.

Mr. James Stewart was then, by solemn prayer and imposition of hands, ordained, and inducted as Pastor over the Gaelic Congregation in Oro; and received the right hand of fellowship from the brethren of the Presbytery (present), and his name was ordered to be added to the Presbytery Roll.

Thereafter Mr. Gray addressed the minister and Mr. Wightman the people on their respective duties. The address to the Congregation was interpreted by Mr. McMillan, student. At the close of the services Mr. Stewart was welcomed in the usual manner by his Congregation.

After the Congregation was dismissed, the Presbytery proceeded to examine Mr. Craw, student of Divinity, (acting as a Catechist within the bounds), with a view to his being taken on trial for license. Mr. Craw having produced certificates, showing that he had finished the usual course of study at Knox College, was examined in Latin, Greek, Hebrew, Philosophy, Biblical Literature, Theology, Church History and personal religion.

The Presbytery being satisfied with the examination agreed to ask leave of the Synod next month to take Mr. Craw on trial for license, and the Clerk was instructed to write the usual circular letters forthwith.

J. WIGHTMAN, Pres. Clerk. P. T.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met at Montreal, on the 10th May, the Rev. H. Campbell, Moderator. The following were the chief items of business:—

A commission was read from the Colonial Committee of the Free Church of Scotland, appointing the Rev. B. J. Greig, as a deputy to this Presbytery, and to officiate in Cote Street Church for four months. Mr. Greig being present, was welcomed by the brethren, and, according to the law of the Church, was re-

ceived as a member of the Presbytery, and his name added to the Roll.

Mr. McKay having accepted the call to Richmond, C. E., his ordination trials were heard, and having read the usual discourses, and been examined on the usual topics, with approbation, his ordination was appointed to take place at Richmond, on Thursday, the 20th May, at 2 o'clock, P.M., Mr. Kemp to preach and preside, Mr. Clark to address Minister and people in English, and Mr. Milloy in Gaelic. The following Missionary appointments were made till next meeting of Presbytery, Rev. Mr. McLean to Martintown, &c., Rev. J. Straus to Winchester, &c., Mr. McKinnon to Laguerre, and Mr. Matheson, to Osnabruk, &c., Mr. Graham to Valleyfield, Mr. Coulthard to Farnham Centre; Rev. Mr. Shaw to Kennebec, and Mr. Morrison to Harrington.

Papers were read from the Clerk of the Presbytery of Hamilton, transferring to this Presbytery the application of the Rev. Mr. Straus for admission into the Presbyterian Church of Canada. The Presbytery having considered the documents in this case, expressed satisfaction with the same, and appointed a special meeting of Presbytery to be held at Cornwall, on the 17th inst., to examine Mr. Straus on the matters required by the law of the Church. This meeting having been held, examined Mr. Straus, and were highly satisfied with his views and attainments. It was therefore resolved to apply to the ensuing meeting of Synod to admit him as a probationer of the Church, and that circular letters be issued.

Mr. McKerracher, a student of the Free Church of Scotland having applied to be taken on trial for License, a Committee was appointed to examine and report. The Committee reported that Mr. McK. had been six years in the literary classes of Edinburgh University, and three years in the Free Church College, that his knowledge and attainments were excellent, but that he had not read the College Lecture and Sermon.

The Presbytery agreed to hear these discourses, which being read were highly approved of. On considering that Mr. McKerracher had been nine years a student in the Edinburgh Colleges, and had been labouring for two years with much acceptance in the Missionary field in Canada, the Presbytery unanimously agreed to apply to the Synod for leave to take him on trials for License, and instructed the Clerk to issue the usual circular letters.

The Committee appointed to report on the French Canadian Mission gave in a written report of the position and character of that Mission, and the Church's relationship to it. After discussion it was unanimously agreed, that the report lie on the table in the meantime, and that considering the importance of the subject, a copy of the same be transmitted to the Rev. Mr. Wolf, as representing the recently formed French Evangelical Church of Canada, requesting from him any statements in reply that he might have to offer. That further, the Committee be continued and instructed to submit a further report, with Mr. Wolf's replies, to a meeting of the Presbytery to be held at Toronto during the meeting of Synod.

The overture on the Baptism of Converts from the Church of Rome was read and considered. The Presbytery unanimously resolved, that while they agree with the spirit and object of said overture, they yet deem that the Church is not prepared to adopt the terms in which it is couched; and would recommend that, in the meantime, instead of a fixed law on the subject, sessions should be permitted to determine any cases that may arrive, according to their own judgment, having at the same time, a special regard for the convictions of the converts.

The overture on the licensing of Students was unanimously agreed to, also that on the calling and ordination of probationers.

The Presbytery adjourned to meet at Quebec, on the first Tuesday of August, at 6 o'clock P. M. The Presbytery Sermon was preached in St. Gabriel St. Church, by the Rev. Mr. Greig. The next sermon to be preached at Quebec by the Rev. Mr. McArthur.

Corner for the Young.

GOOD FOR NOTHING.

A GENTLEMAN, while addressing some children, took out his watch, and asked what was it for.

"To keep time," the children answered. "Well, supposit won't keep time, and can't be made to keep time, what is it good for?"

It is good for nothing," they replied. He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer. "But supposing the lead is out, and it won't mark, what is it good for?"

"It's good for nothing." He then took out a pocket-knife, and asked what was its use.

"To whittle with," said some. "To cut," said others.

"Suppose it has no blade, then what is good for?"

"Good for nothing." "Then a watch, or pencil, or knife, is good for nothing, unless each can do the thing for which it was made?"

"No sir," the children all answered. "Well, children, what is a boy or girl made for?"

The children hesitated. "What is the answer to the first question in the Catechism—"What is chief end of man?" asked the gentleman.

"To glorify God, and enjoy Him for ever." "Now, then if a boy or girl does not do what she or he is made for, and glorify God, what is he or she good for?"

And the children all answered, without seeming to think how it would sound,

"Good for nothing." Well if children are made to glorify God, and they don't do it, they are not good for anything. That is, it is so much more important that they glorify God, and become prepared to enjoy Him for ever, than anything else, that if they fail to do this, it is as though they failed in everything. Without love to God, all other things are as nothing.

Dear boy, or girl, are you answering the end for which you were made? If not, what are you good for? Think of the children's answer—"Good for nothing!"

—*Christian Treasury.*

THE LITTLE MISSIONARY.

A PASTOR related the conversion of a little girl. She had been sick nigh unto death. I visited her, said he, and it seemed that she could not possibly recover. Her parents were earnest Christians, and this child lay on the borders of the grave without any Hope. It was agreed between us to pray for this little girl, and it was also resolved upon that we would confine our desires and petitions to these two points: that God would glorify the exceeding riches of His grace in her conversion, and if life was spared, would raise her up to serve Him on missionary ground. She was spared, said the speaker, and she was converted. In her greatest and most extreme sickness I had to go into the country, and when I returned I sought out my young friend.

I found her, three days ago, recovered. I conversed with her, and received most delightful satisfaction to my own mind that she is indeed a child of God. In our conversation, which was entirely free and unrestrained, she said of her own accord, "I have given all the money I have to the cause of foreign missions,—one dollar and seventy cents,—and I intend to be a missionary." And now, said the speaker, I know I shall be understood when I say, that in all our prayers we must desire first and most of all that the Lord Jesus shall be honoured and glorified in the conversion of our friends and those for whom we pray.—*Christian Messenger.*

ANSWERS TO QUESTIONS OF LAST MONTH.

1. II Kings, 12, 15, and 22, 7.
2. Genesis 16, 7—14.
3. Moses and Isaiah, Deut. 18, 15—18. Isaiah 35, 5, 6. Luke 7, 16—23. Matthew 4, 23. Mark, 6, 15. John, 4, 19, &c.
4. Head of the Church—Col. 1, 18; Heir of all things—Hebrews, 1, 2; Holy Child Jesus—Acts, 4, 30; Holy One—Psalm, 16, 10; with Acts, 2, 37—31; Holy One of God—Mark 1, 24. Holy one of Israel—Isaiah, 41, 14. Horn of Salvation—Luke 1, 69. I am—Exodus, 3, 14. Jehovah—Isaiah, 40, 3; Judge of Israel—Micah, 5, 1; Jesus—Matthew, 1, 21. Just One—Acts, 7, 52.
5. Jeremiah, 10, 10; Cor. 8, 4.

QUESTIONS FOR NEXT MONTH.

1. Give the cause of a fault, which two good men committed at different times in the same country, and were reproved by two heathen princes?
2. Who foretold the anointing of Jesus, to his particular Offices, and how was the Prophecy fulfilled?
3. Name 16 titles of Christ that begin with K, L?
4. Prove from Scripture that there are three persons in the Godhead, and that they are equal in power and Glory.

RECEIPTS FOR RECORD UP TO 20TH OF MAY.

For VOL. XV.—W Begg, J Wilson, J Pegler, Thos Ross, Thos Kay, Andrew Beatie, H Stevenson, H Gibson, W Walker, Alex Bruce, J Ross, Al Fraser, Alex Kerr, Capt Fraser, J Thomson, Thos McIntosh, J Barclay, Flora McNeil, Euphenna McLean, Rev J Skinner, Duff Cameron, Mr Haldane, Mr Lister, Dun. McTaggart, J G McIntosh, Alex McIntosh, Gilbert McIntosh, London; A Sutherland, J Sutherland, Carradoc; Al McKay, Embro; Jas Ross, Williams; L Melville, G Hamilton, Bandon; P McInnes, Kincardine; N McInnes, Bruce; T Graig, J Oliver, D Cameron, Leeds; J McEwin, Mount Joy P. O., C. E.; Rev T Henry, La Chute; J Smith, Oneida; J Murray, Glen Williams, Rev R Jamieson, Duunville, & 4; Jos Whealey, W Broadley, Shakespeare P O; Mrs Watt, Egremont; Thomas Gouinlock, Saugeen; J Currie, John Barclay, Oilsprings; John Robertson, Sarnia; Mrs Sinclair, Cobourg; R Patton, Paris; A Nelson T Young, Scarborough; D Fraser, J Scott, W R Ross, J Ross, W Turfiff, R Campbell, D Sutherland, Dr. McMurray, A Rattray, Mr Innes, J Ritchie, Mr Chesnut, Rev A Wickson, Toronto; J Osborne, Esq., W P McLaren, Esq., A Brown, Esq., W McMillan, Esq., Alex Murray, W Omond, Geo Morrison, W Turabull, R Nisbet, jr., Miss Livingston, Jas Thompson, Jas Alexander, Mrs Coline, John Neilson, John McIntyre, Hamilton; J Kennedy,

Osgoode, \$1; J Cummings, Oakwood; A McCormick, Mapleton; A Irving, Pembroke; W Murray, London; R Easton, Naparee; A Grant, London; C Broadfoot, Arran; W Whit-tet, A Shaw, Moore; Mr Bain, Whitby; Jos McCauley, Mr Orr, S Marshall, Toronto; W Henry, Gormley's Corner; J Greenfield, student, J McLaughlin, Eldon; C McCuaig, Woodville.

For VOL. XIV, and previous Vols.—Mrs. Stewart, H McColl, Esqueving; Mrs Watt, Egremont; R Patton, Paris; W R Ross, Mr Chesnut, Toronto; R Easton, Naparee; J Laing, Mr Martin, Tilbury; W Mutch, Oshawa; D Campbell, London; J Cranstone, Indiana; J Greenfield, student, C McCuaig, Woodville.

MONEY'S RECEIVED UP TO 21st MAY.

| KNOX COLLEGE. | |
|---|------------|
| Orillia..... | \$16 00 |
| Oro, (English)..... | 7 25 |
| Bristol..... | 21 00 |
| South Cavan..... | 16 00 |
| Inverness..... | 23 00 |
| Leeds..... | 16 00 |
| Bowmanville, Rear..... | 20 00 |
| Caledonia..... | \$19 00 |
| Allan Settlement..... | 10 00 |
| Onida..... | 7 02—36 00 |
| Melrose & Roslin..... | 30 84 |
| North Easthope..... | 40 00 |
| Bosanquet..... | 13 00 |
| Gananoque..... | 12 00 |
| Kilbride, collected by— | |
| Miss Young..... | \$6 00 |
| Miss Duffes..... | 4 17 |
| Master Bowie..... | 3 81 |
| Miss Linn..... | 3 25 |
| Mr. J. McLaren..... | 2 30 |
| Miss Gunn..... | 2 12 |
| Master J. Agnew..... | 1 58 |
| Miss Molineaux..... | 1 00 |
| Master T. McMurray..... | 0 62—24 93 |
| Grand Friere..... | 4 50 |
| Indian Lands..... | 6 00 |
| Ridgetown..... | 14 00 |
| Simcoe..... | \$8 00 |
| Port Dover..... | 5 00—13 00 |
| Brockville..... | 31 25 |
| Lancaster..... | 8 00 |
| Dalhousie Mills..... | 10 00 |
| Mrs. Essou, Melrose, donation..... | 2 00 |
| Wakefield..... | 7 00 |
| Pembroke..... | 3 00 |
| York Mills..... | 18 00 |
| Nairn Church..... | 7 00 |
| Brantford..... | 30 00 |
| Beckwith..... | 36 00 |
| Ashton..... | 14 35 |
| Tilbury..... | 25 32 |
| Oakville, &c..... | 30 50 |
| Brock & Reach, additional..... | 6 00 |
| St. Catharines..... | 40 00 |
| St. Mary's Sabbath School..... | 8 10 |
| Knox's Church, Hamilton, additional, being subscription of A Kerr, Esq..... | 19 48 |
| Sarnia..... | 53 75 |
| Waterdown & Wel. Square..... | 23 00 |
| Mitchell..... | 5 00 |
| Acton, additional..... | 1 00 |
| Knox Church, Toronto..... | 800 00 |
| FOREIGN MISSIONS. | |
| Leeds..... | \$5 00 |
| Allan Settlement..... | \$7 00 |
| Onida..... | 3 25—10 25 |
| Melrose & Roslin..... | 9 22 |
| Buxton..... | 2 50 |
| Dunnville, including 50 cents from Sabbath School..... | 8 00 |
| Norwood, additional..... | 0 50 |
| Quebec..... | 40 00 |
| Ottawa..... | 32 00 |
| Inverness..... | 7 00 |

| Brantford..... | 7 75 |
|--|------------|
| Fergus..... | 18 00 |
| DUXTON MISSION AND SYNOD FUND. | |
| South Cavan..... | 8 00 |
| Melrose & Roslin..... | 11 12 |
| Gananoque..... | 7 12 |
| Cote Street Church, Montreal..... | 100 00 |
| Beachville..... | 2 25 |
| FRENCH CANADIAN MISSIONARY SOCIETY. | |
| Leeds..... | 10 00 |
| S. Cavan..... | 14 00 |
| Gananoque..... | 5 00 |
| Brantford..... | 4 00 |
| MINISTERS', WIDOWS' & ORPHANS' FUND. | |
| Westwood, addl..... | 1 00 |
| Fergus..... | 17 50 |
| Jarvis..... | 1 00 |
| St. Louis de Gonzague..... | 3 00 |
| Lachute..... | 8 00 |
| Millbank..... | 4 00 |
| Bowmanville, Front..... | 10 36 |
| “ Rear..... | 4 20 |
| Leeds..... | 5 00 |
| Harrington..... | 3 00 |
| Caledonia..... | 8 00 |
| Melrose and Roslin..... | 4 62 |
| N. Easthope..... | 5 00 |
| Buxton..... | 4 32 |
| Bosanquet..... | 4 00 |
| Saltfleet and Binbrook..... | 4 27 |
| Boston Church..... | 5 00 |
| Kilbride..... | 2 00 |
| Cote St. Church, Montreal..... | 100 00 |
| Lancaster..... | \$1 10 |
| Dalhousie Mills..... | 2 15—3 25 |
| Brockville..... | 23 00 |
| Simcoe..... | 3 25 |
| Port Dover..... | 4 00—7 25 |
| Williams..... | 8 00 |
| Chalmers' Church, Kingston..... | 14 45 |
| Ingersoll..... | 3 55 |
| Aldboro..... | 11 00 |
| Ridgetown..... | 4 00 |
| Ottawa..... | 20 00 |
| Inverness..... | 6 00 |
| Brantford..... | 12 00 |
| Dalhousie..... | 4 50 |
| Knox's Church, Hamilton..... | 60 00 |
| Wakefield..... | 4 00 |
| Brock..... | 5 00 |
| Union and Norval..... | 11 87 |
| Prescott..... | 14 00 |
| Scarboro Knox's Church..... | 10 50 |
| St. Catharines..... | 17 00 |
| Port Dalhousie..... | 4 75 |
| Tilbury..... | 2 62 |
| Beckwith..... | 5 00 |
| Ashton..... | 5 10—10 00 |
| Carradoc..... | 1 00 |
| Lobo..... | 3 75 |
| Oro (English)..... | 2 00 |
| With rates from Rev. Dr. Irvine, Rev. Mr. Grant..... | |
| COLLEGE BUILDING FUND. | |
| Ridgetown..... | 6 00 |
| Indian Lands, including \$1 00. from Master Gordon..... | 20 00 |
| MISSION TO AMERICAN INDIANS. | |
| A Friend..... | 5 00 |
| JEWISH MISSIONS | |
| Perth Sabbath School..... | 4 00 |
| Ekfrid..... | 1 00 |
| MUSEUM OF KNOX COLLEGE. | |
| Specimen of Menobranchus Lateralis, presented by Hugh Miller, Esq., Toronto..... | |

CORRECTION.—The sum of \$23,70, stated in last month's Record as having been received from Georgetown, being proceeds of Soiree, should have been credited to Union Church.

NEW BOOKS JUST RECEIVED.

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

| | |
|--|--------|
| Spurgeon's Fifth Series of Sermons..... | \$1.10 |
| Hugh Millers, Popular Geology..... | 1.38 |
| Mansel's Limits of Religious Thought.. | 1.10 |
| Life of John Milton Vol. 1..... | 3.00 |
| Sir W. Hamilton's Lectures on Metaphysics | 3.25 |
| Ryle's Exposition of Luke..... | 1.10 |
| Jacobus do Acts..... | 0.80 |
| Our Ch. Classic's by Dr. Hamilton 4 vol. | 4.50 |
| Dr. Hodge on 2nd Corinthians..... | 1.10 |
| Bishop Taylor's life of Christ 2 vol..... | 2.20 |
| Life of Captain Bates..... | 0.80 |
| The Best Things by Dr. Newton..... | 0.80 |
| Mrs. Gatty's Book, Notes in the Sunbeam &c. 7. vol..... | |
| Uncle Jack the Fault Killer..... | 0.33 |
| Dr. Brown's Notes on the Gospels..... | 0.45 |
| The Accepted Time by Christian..... | 0.70 |
| Walsh's Martyred Missionaries of India.. | 1.63 |
| Baillie's Life of Augustine..... | 50 |
| Precepts in practice..... | 50 |
| Now, by Author of "Come to Jesus" &c., | 25 |
| Dr. Guthrie's Saints' Inheritance..... | \$1 00 |
| Prime's Power of Prayer..... | 1 00 |
| Newcomb, Harvest and Reaper..... | 0 63 |
| Dr. Moore's Last days of Jesus..... | 0 63 |
| The Ministry of Life by the Author of Ministering Children..... | 1 00 |
| The Earnest Christian, Mrs. Jukes..... | 0.75 |
| Leighton's Complete Works 1 vol..... | 2.00 |
| Dr. Alexander on Mark's Gospel..... | 1.25 |
| London Lectures for Young Men, 1858. | 1.00 |
| The Free Church Essay..... | 1.75 |
| Hitchcock's Religious Truth..... | 0.60 |
| Memorials of the late Dr. Love..... | 3.50 |
| General Havelock's life, with Portrait... | 0.75 |
| New York Pulpit, 1858. Dr. Alexander, &c | 1.00 |
| Olshausen's Commentaries, vol. 6th..... | 2.00 |
| Dr. Fairbairn's Ezekiel..... | 3.00 |
| Dr. Fairbairn on Prophecy..... | 3.00 |
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New Books! New Books!!

| | |
|---|--------|
| The Atonement in its Relations to Law and Moral Government by Albert Barnes.... | \$1.10 |
| Arago's Biographies of distinguished Men, 1st and 2nd series, 1\$ 10 each. | 2.20 |
| Lewis' Physiolog of Common Life part 1 | 0.15 |
| Goethe's Ballads, by Aytoun and Martin..... | 1.50 |
| D'Israeli's (the Elder) Curiosities of Literature, 3 vols..... | 3.30 |
| “ Amenities of Literature, 2 vols..... | 2.20 |
| “ Character of Men of Genius, &c., 1 vol..... | 1.10 |
| “ Calamities of Authors, 1 vol..... | 1.10 |
| Bryant's Letters from Spain..... | 1.38 |
| Rev. Wm. Ellis' visit to Madagascar... | 2.75 |
| Life and Times of John Milton, by Pro. Masson, vol. 1..... | 2.75 |
| Ministry of Life, by the author of Ministering Children..... | 1.10 |
| Life of Socrates by Grote..... | 0.63 |

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