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D. Kennedy

THE

ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

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

VOL. XII.

TORONTO, OCTOBER, 1856.

No. 12.

CONTENTS.

| | |
|---|-----|
| Poetry—Notices—Presbytery of Cobourg .. | 185 |
| Presby of Kingston, Brockville and Ottawa | 186 |
| Bazaar and Soiree at Grafton | 186 |
| Importance of Lecturing..... | 186 |
| The Canadian Foreign Mission | 187 |
| Puslinch..... | 187 |
| Henriana— <i>The Record</i> | 188 |
| Collection for Buxton Mission and Synod Fund..... | 188 |
| Pastoral Visitation—"Preach the Word" .. | 189 |
| State of Religion—"Gold and the Gospel" .. | 191 |
| Items of Religious Intelligence | 191 |
| Notices of Recent Publications | 192 |
| Synod of Free Church, Nova Scotia..... | 193 |
| A Missionary's Labours among the Sardinians | 195 |
| Dissensions among Congregationalists..... | 196 |
| Workings of American Slavery | 197 |
| Progress of Temperance..... | 198 |
| Dancing and Card Playing..... | 198 |
| Genuine Revivals..... | 198 |
| Receipts and Advertisements..... | 199 |

THAT LAND.

(From the German of Uhland.)

There is a land where beauty will not fade,
 Nor sorrow dim the eye;
 Where true hearts will not sink nor be dismay'd,
 And love will never die.
 Tell me—I tain would go,
 For I am burdened with a heavy woo;
 The Beautiful have left me all alone;
 The True,—the Tender,—from my path have gone,
 And I am weak and fainting with despair;
 Where is it? tell me, where?
 Friend thou must trust in Him who trod before
 The desolate paths of life;
 Must bear in meekness, as he meekly bore,
 Sorrow, and toil, and strife.
 Think how the Son of God
 These thorny paths has trod;
 Yet tarried out for thee th' appointed woe;
 Think of his loneliness in places dim,
 When no man comforted or cared for him,
 Think how he prayed, unaided and alone,
 In that dead agony, "Thy will be done!"
 Friend do not thou despair,
 Christ, in his heaven of heavens, will hear thy prayer.

PRESBYTERY OF LONDON.

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

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Kingston, on Tuesday, 9th Dec., at 10 o'clock, a. m.

WILLIAM GREGG, *Presb. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held in Montreal, on the 22nd October.

D. FRASER, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The next meeting of this Presbytery will be held in Ottawa, on the first Tuesday of December. Session Records are ordered to be given in from all organized congregations.

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

KNOX'S COLLEGE—OPENING OF SESSION.

The session of 1856-7 will open on the 1st of October. The opening Lecture will be delivered in the College Hall on that day, at the hour of eleven o'clock, a. m.

HOME MISSION COMMITTEE.

The Home Mission Committee will meet for the distribution of missionaries, in the vestry of Knox's Church, on Wednesday, 1st October, at 7 o'clock, p. m.

Presbytery Clerks are requested to send, one week previously, a list of all the missionaries at present within their bounds, and also a statement of the number required for the winter half year. It is desirable that each Presbytery should be represented.

W. REID, *Convener.*

COLLEGE COMMITTEE.

A meeting of the College Committee will be held in the College, on Wednesday, 1st October, at 10 o'clock, a. m.

M. WILLIS, *Convener.*

COLLEGE BUILDING COMMITTEE.

A meeting of the Building Committee, will be held in the College, on Wednesday, 1st October, immediately after the Closing Exercises.

W. REID, *Convener.*

PRESBYTERY OF HAMILTON.

To the Congregations and Mission Stations within the Bounds of the Presbytery of Hamilton.

The above Congregations and Stations are hereby apprized that the Treasurer of the Presbytery's Home Mission Scheme, is not in Funds to meet all the Accounts of the Missionaries falling due at the opening of the College, and are requested to forward, at their earliest convenience, such sums as may be in hand.

It is to be regretted that some of the Stations under the care of this Presbytery, have been somewhat negligent in discharging their duty to the Home Mission Fund, so much so, indeed, as to render it necessary to call the special attention of the Presbytery to the subject.

R. IRVINE, *Convener.*

PRESBYTERY OF COBOURG.

This Presbytery met at Peterboro', on Tuesday, the 26th of August.

The Presbytery entered upon the consideration of the Rev. Robert Boag's resignation of the Congregation of Cartwright and Manvers.—There was laid before the Presbytery, resolutions of the Session and congregation, to the effect that they were sorry that Mr. Boag had resigned, but stating that they did not mean to throw any obstacles in the way of his resignation being accepted. After mature deliberation it was resolved to accept of Mr. Boag's resignation, and to declare the pastoral tie between him and the Congregation of Cartwright dissolved from this date. The Presbytery have to record their regret in parting with Mr. Boag, and their sense of the fidelity with which he has laboured in the cultivation of the portion of the vineyard which was committed to his care.

The Presbytery inquired what had been done in the raising of funds for the College Buildings. From statements made, it appeared that the matter had been brought before all the Congregations, and that funds were being raised.

The session records of Baltimore, Bowmanville, and Springville were received, and committees appointed to examine them. Those of Grafton and Otonabee were promised to be handed to the committees named to inspect them.

Mr. Chesnut was appointed to supply Cartwright; Mr. Tait to preach on alternate Sabbaths in Percy and Seymour Bridge, and in the Plains and Alnwick, till the meeting of the Home Mission Committee.

Mr. Roger and Mr. John Smith were appointed to attend the meeting of the Home Mission Committee, and to request three missionaries for this Presbytery.

It was resolved that there should be four stated meetings of Presbytery during the year, and that they should be held on the 1st Tuesday in January, and last Tuesdays in February, May, and September.

The duty of ministers and elders attending regularly the meetings of Presbytery was considered. It was agreed that, if any one left before the business was concluded, or if absent altogether, that an apology be required at next meeting, and that it be entered on the records whether the apology was satisfactory. If a member is absent from two successive meetings without any known cause of his absence, that a Committee be appointed to deal with him.

Mr. McKenzie stated that he had received a letter from Mr. Inglis, Hamilton, agent the Board of Publication, and requested the attention of the Presbytery to its contents. It was agreed that members of Presbytery send to Mr. McKenzie, as soon as possible, the names of persons willing to sell, in their respective localities, the publications of the Board. It was also agreed to make enquiry for a proper person to act as Correspondent for the Presbytery.

J. BOWIE, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met in Kingston on the 3d and 4th September.

Mr. Thomas Fenwick, student, was examined on the subjects of last session, and the Presbytery granted him a certificate, recommending him to Knox's College.

A call from the congregations of Storrington and Ballmahinch, which was unanimously given to Rev. James W. Chesnut, was sustained, and presented to Mr. C., who was present. He asked time for consideration, which was granted till next meeting.

Mr. Wilson read a letter from the Convener of the Board of Publication, which gave rise to a conversation, in which the brethren expressed their deep interest in this important scheme.

Mr. William Forrest, student, delivered his various trial pieces, and was examined on the usual subjects. The discourses and examination were very highly satisfactory. Mr. Forrest was then licensed as a preacher of the gospel.

The next meeting was appointed to be held in Kingston, on Tuesday, the 9th Dec., at ten o'clock, a. m.

Missionary meetings were appointed to be held in Brock St. Kingston, on Monday, the 8th December, and in Chalmers' Church, on Tuesday, 9th.

The Presbytery agreed to consider the various overtures sent down from Synod, at next meeting.

WILLIAM GREGG, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE AND OTTAWA.

This Presbytery met in Perth, on the 2nd of September, and was respectably attended, there being present twelve Ministers and six Elders.

Committees were appointed for the examination of students. There are six students within the bounds—one of whom is an entrant. The Committees reported favourably.

The supplies made at last meeting were reported as having been fully carried out. All the Congregations had taken up the Synodical Collection for the F. C. M. Society.

Reports were received from some of the missionaries and catechists within the bounds.

Session Records were called for, and not being forthcoming, *injunctions* were laid on Sessions to bring them forward at next ordinary meeting.

Mr. McDowell demitted his charge of South Gower, Oxford, and Mountain, for reasons given in, and the Presbytery after some conference with parties, agreed to accept. Dr. Boyd was appointed to declare the Church vacant, on Sabbath, the 14th instant.

The Clerk was authorized to give Mr. McDowell a Presbyterial Certificate.

A call from Brockville in favour of Mr. Smith of Ramsay, was sustained by the Presbytery, and accepted by Mr. Smith. The Presbytery meets in Ottawa to hear the Congregation of Ramsay. Mr. Thomas Wardrope was appointed to preach in Ramsay and cite the Congregation.

Some time was taken up in discussing claims by missionaries against congregations. The question of the responsibility of the Presbytery to pay the balance of stipend due to a minister when his demission is accepted, was argued at length. The matter may likely come up before the Synod either as a reference or an appeal.

The following standing "Examination Committee" was appointed, viz:—Dr. Boyd, Convener, Mr. Fraser, Mr. T. Wardrope, Mr. Duncan and Mr. Smith.

The Clerk was instructed to apply to the Synod's Home Mission Committee for three missionaries, including Mr. Melville and Mr. McMeekin, specially applied for.

The people of West-Port requested the Pres-

bytery to procure for them a hearing of Mr. John Strath, Probationer.

Arrangements were made for supplying Brockville till 1st October.

Next ordinary meeting was appointed to be held in Ottawa.

Mr. John McRobie was licensed to preach the Gospel.

There was presented a petition from parties in North Gower, for part of the ministerial services of Mr. Lochead. After some remarks from Mr. Lochead, the further consideration was postponed till the adjourned meeting in Ottawa.

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

BAZAAR AND SOIREE AT GRAFTON.

How far the green fields and the trees of the wood share in the joys of men, we cannot tell; but we know that both had a considerable share in ministering to the pleasure of a large company lately at Grafton. On the morning of the 25th of June last, the grove in the neighbourhood of the cottage of Amos Moore, Esq., early became a scene of activity. The wood resounded, not with the destructive axe, but with the activity of those engaged in the erection of tables and seats for the accommodation of a large company.

About ten o'clock, a. m., conveyances began to approach the scene of action from all parts of the compass. The tables were soon covered with a great variety of articles of ornament and use. Some supported the staff of life—substantial food for strong men, and cakes and other delicacies for children—while others were decorated with a variety of articles, both of taste and utility, all the fruit of woman's work and woman's industry. The goods presented for sale were chiefly brought from Britain, by Mrs. Smith, in April—the gifts of kind friends in Belfast, Cork, Scotland, and London; the children of God in far distant places, thus assisting in bearing each other's burdens, and so fulfilling the law of Christ.

The exercise and pleasures of the day gave a relish to a substantial dinner provided by the ladies of the congregation, after which the sales proceeded briskly until towards evening, when the cup that cheers, but not inebriates, added considerably to the comfort of the assemblage.

After tea the scene was changed. The tables were cleared of all that could please the eye or gratify the sense of taste. The company were soon seated in silence, and the pleasure of sense gave place to the enjoyment of our higher nature. The sound of sacred music from a select choir, came with its gladdening strains, and whether the trees felt the cheering melody or not, we could not ascertain, but certainly the rich foliage added considerably to the pleasures of the occasion.

Mr. Glover filled the chair with all the grace of many former nearly similar seasons, while the Revds. W. J. Mackenzie of Baltimore, and J. Thompson of Trenton, addressed the assembly in their usual instructive and happy manner.—The blessing was then pronounced by the pastor, and the company separated, indicating, as far as looks and gestures could indicate, that they were gratified by the proceedings of the day. The

ladies who presided, found the proceeds amounted to about £50—a sum fully sufficient to place the Church and Manse of Grafton—as every Church and Manse should be placed—free from debt.—While the friends in Belfast and other places in Britain and in Canada, who have assisted the congregation on this and other similar occasions, have our warmest thanks for their kindness and liberality, we look higher and say, "Not unto us, but unto thy name, O, Lord of Hosts, be thy glory." Let us hope and pray that the temple thus completed for the glory of God, may henceforth become the birth-place of a multitude of souls. S.

THE IMPORTANCE AND UTILITY OF LECTURING.

To the Editor of the Record.

DEAR SIR,—

Having explained in a former letter what I meant by lecturing, I now proceed to point out some of the advantages which lecturing has over preaching.

1. The first that I shall mention is, that it has a good effect on the mind of the minister himself. It furnishes him with a powerful motive to make himself thoroughly master of the contents of the particular Book of Scripture under review, in order that he may be qualified to impart useful and solid instruction to others. Much time is often lost in searching for a text, when a minister's preaching consists entirely of miscellaneous discourses. But when he enters upon a course of lectures on some particular portion of scripture, his text is prepared for him, and it only waits for him to explain and illustrate it. When he reads, and ponders and considers what appears to him as the true interpretation of the mind of the Spirit, it affords him a solid ground of satisfaction. And not only so, when he is enabled to draw such practical inferences as are evidently suggested by the various topics presented to his consideration, and to treat them in an interesting and animated manner, his satisfaction is generally increased.—Besides when he perceives by unmistakable signs that his labours are duly appreciated by an attentive and interested audience, he has the highest encouragement to persevere in these.

2. The second advantage which we shall mention as accruing from lecturing is the happy influence, which such a practice has upon the minds of its hearers. Far be it from me to insinuate that no good can follow from miscellaneous sermons, for this would be going against all fact and experience. The Spirit works upon the hearts of men in various ways.—It is by precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little, here a little and there a little.

But we speak here of the importance and necessity of acquiring comprehensive views of sacred truth, or rather of obtaining a thorough and accurate acquaintance of each particular book of scripture, which can only be done by studying it in a consecutive manner. This may be done in different ways; sometimes by private study, sometimes by persons meeting together for mutual religious instruction; by the Bible class or the Sabbath school; but none of them all is so generally useful as a course of public lectures from the pulpit. That seems to be the proper medium for this kind of spiritual instruction.—There is a peculiar efficacy attending lectures delivered from the pulpit, which in no other circumstances is to be met with. Then the Preacher has an opportunity not only of expounding but of applying the doctrines and facts of scripture in the most forcible manner possible.—And accordingly, we find that in congregations where lecturing is the prevailing practice, there

is a marked interest kept up in the weekly ministrations, which is in a great measure unknown in congregations where a different method is followed. It is a healthy as well as pleasing state of things, where a congregation becomes so interested in a course of lectures that they may derive still farther profit and delight from attending upon the ministrations of the word.— And though there may be some feeling of curiosity mingled up with this desire, especially when a difficult or obscure passage comes to be explained, yet even this is not altogether to be condemned. Better far that a congregation should feel thus, than go to the house of God with no other prospect before them than that their ears will be dinned with some stale common-places, or tiresome repetitions. Our ablest Divines seem to have been deeply sensible of the paramount importance of lectures as a means of religious instruction. A whole host of them might be cited in favour of the practice, we are now advocating, which one would think would be quite sufficient to shew that it is a good and a wise one. No doubt there is a great diversity of gifts among divines, as there is in every other department: some are excellent lecturers, who are not so efficient as Preachers, and vice versa. But though this may be the case, yet is incumbent upon every faithful minister of the Gospel to endeavour to combine the two, in order that he may be the more useful and make full proof of his ministry. Let it not be supposed that lectures during the week supply the place of lectures on the Sabbath. For while these may be very useful and instructive to those who attend upon them, yet how few comparatively, from whatever cause, come to hear them. When we urge the Ministers of the Gospel belonging to our communion to give attention to this subject, we mean Lecturing on the Lord's Day as a most efficient mode of conveying religious instruction. The best way of course is to combine the two, when it can be conveniently done, either at one diet, or two separate diets of worship, first lecturing in course, and then following it up with a sermon upon some topic, whether doctrinal or practical, suggested by the lecture.

These remarks I submit with all humility, conscious as I am of my own inferiority to many of my brethren. But being thoroughly convinced in my own mind of the vast importance of the subject, I could not refrain from expressing my thoughts regarding it.

I am, yours, &c.,

St. Therese de Blainville,
September 3, 1856.

D. D.

THE CANADIAN FOREIGN MISSION.

To the Editor of the Record.

DEAR SIR,—

Though it is a duty to cherish a deep interest in the progress of christianity in all parts of the earth, as is implied in the subject of our present correspondence, yet it is natural to feel especially concerned about the religious state of those places between which and ourselves there is an intimate bond of union, such as that which links us to the land of our nativity, or to a country in which we have lived so long as to cherish towards it a feeling somewhat similar.—Such a feeling, on account of protracted residence, do we entertain towards Canada, which has led us more than once since our separation from it, to express, through the medium of the *Record*, our views on various points connected with its religious interests. To the correspondence now for a considerable time interrupted, we would desire at present to make some little addition in the form of a few remarks which have been suggested by an interesting editorial article on the subject which needs the communication, and which some little time ago appeared in the *Record*; and though, perhaps, it would have been as well if these observations had been sent

a little sooner, after the appearance of the article referred to, yet, relating as they do to a subject, not only of deep but permanent interest, we hope they will not, on account of the delay, appear unseasonable or out of place. And in these our main object is to follow out a little more fully than has been done in your own able, but brief remarks, what can be said to certain objections urged against this, as well as other Foreign Missions.

It is highly gratifying to find the Church, both in Nova Scotia, and in Canada, resolving at length to enter on the momentous work of laboring for the conversion of the heathen, and that there is such a fair prospect in both, of setting on foot the contemplated Mission.

Nor is it to be wondered at, that such interest as you refer to, should be felt by pious minds in the great undertaking. A movement for evangelizing the heathen, in any land, which hitherto has done nothing in the momentous work, is an indication both of the extension of the Redeemer's kingdom, and of an increasing agency for promoting it. It is only on the conviction that the progress of christianity, and the means of advancing it still farther, take place simultaneously; that as lands become evangelized they will unite with those already engaged in the great work of conveying the gospel to other lands; so that as the reign of darkness diminishes in extent, the more ample become the means of pervading it with gospel light; it is on this assurance alone that we can found the hope of the speedy accomplishment of the promise, that the "earth shall be full of the knowledge of the Lord as the waters cover the sea." When we think of the nations being so rapidly converted from heathenism, as they may be said in Scripture phraseology to be "born in a day" and entering without delay into the great work of extending the gospel to other lands, we see then taking place, at one and the same time, an abundant increase of labourers, and a diminution of the field they were called to cultivate; and thus the domain of heathenism lessening in extent, and the instrumentality for enlightening it increasing simultaneously, we know not how soon may be witnessed the phenomenon of the field from which missionaries issue forth "to run to and fro," becoming more extensive, and embracing more of the human race than that to which they are sent, in which case the missionary efforts brought to bear upon the remaining heathenism, may be on so mighty a scale that, through the divine blessing, it shall be dissipated by the light of the gospel with a rapidity almost incredible. No christian land, therefore, can, we are persuaded, enter too soon on the work of Foreign Missions. The blessings of the gospel she has herself received, she is bound to do all in her power to extend to other nations. So long as the combined efforts of christians within her territory cannot raise what is sufficient for a Missionary establishment abroad, they should aid such combination of christians as do uphold them; and so soon as adequate measures can be raised among themselves for an independent Mission, its commencement, without delay, should be the object of their strenuous endeavours; labourers for entering upon it duly sought out; and measures for their comfortable and permanent maintenance provided. The circumstance that there are so many places in a christian land destitute of the means of grace, which has sometimes, and we believe in this case, been urged against the obligation to send the gospel abroad, is, in reality no valid reason for delay in the prosecution of so urgent a work of christian benevolence. Such destitution in lands which enjoy the light of the gospel, in a greater or less degree, will never cease to exist, and to wait passively till its removal, ere embarking in the great undertaking of sending the gospel to heathen lands, would not merely in some places, but we are persuaded everywhere, delay the work of co-operation

for the universal diffusion of truth till an indefinite period. How many dark places, how many localities scantily provided with ordinances, are there in the parent land, and yet how mighty an agency does she employ for the spread of the gospel, and though Canada may not, perhaps, be quite so well supplied as she should be, with the means of grace, yet she is favored with them to such an extent, that severe blame would, we doubt not, attach to her, were she to make no effort to evangelize the millions sunk in heathenism; now, especially, that a movement for this object taking place, and she is in so marked a manner invited to the "help of the Lord against the mighty."

When we hear of any place suffering to such an extent the miseries of famine, that numbers are dying for lack of food, would we not deservedly be thought utterly destitute of feeling, if even in a season of scarcity and dear provisions, we did not stretch out the hand of aid to starving thousands; and shall a land which, instead of having a stunted, may be said to have an abundant supply of the means of grace, withhold altogether the bread of life from the millions, who are perishing from the absolute want of it?

Surely to professing christians in Canada, or in any land similarly privileged, thus to shut up their bowels of compassion, would be to expose themselves to the divine judgments, and especially to the curse of unfruitful ordinances, while, by stretching out the hand of relief to those, in whose deplorable state, for the want of the gospel, they may recognise the affecting cry, "come over and help us," they will be more likely to secure an ample blessing on the means of extending christianity and diffusing the principles of the gospel among themselves; so that, what is true of the gifts of common charity, will be found to be no less so of compassionate efforts for the good of souls: "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

Should any difficulty occur in the way of finding qualified labourers for the Mission Field, we would humbly suggest, (should the plan not already have been adopted) that personal application should be made by the Church, to such as she herself might deem disposed or qualified for the undertaking. Such an application might be felt by the conscientious as a more direct and significant call to the work than a mere general appeal, and we doubt not there are individuals whom the Lord has qualified for such devoted services, who, though they might not perhaps, from a feeling of self-diffidence, readily offer themselves, might undertake it in dependence on divine strength, if in so direct a way application were made to them. It was thus, we believe, that Dr. Duff was called to the field of Foreign Missions in which he has been so pre-eminently useful, and distinguished, as well as others whose labourers have been much blessed in diffusing christianity. We hope that as the Church in Canada has made a noble effort for the establishment of the Mission that the Lord of the harvest will send forth many labourers to engage in it, so that what is now begun on a small scale, will, ere long, be enlarged into a mighty organization of means and efforts for dispelling by the light of Christianity, the darkness of Heathenism.

A. M.

Strathpeffer Wells, Ross-shire,
August 13, 1856.

PUSLINCII.

To the Editor of the Record.

DEAR SIR,—

In the "Report on Statistics" published in the *Record*, I find mention made only of our Collection to Knox's College, and Foreign Missions of the Free Church, although we have made all the Collections regularly, since my set:

tlement in this place. Our collection for the Home Mission was £5 15s., which was equally divided between it and the Colportage fund.—Absence from home prevented my attending to the Collection for the Widows' and Orphans' fund on the appointed day; however, we have since contributed our mite (£3 8s) to this object, but it was scarcely in time to appear in the statistical report. I notice this matter, not so much to publish what we have done, as to guard against giving a bad example to any minister or congregation.

Yours truly,

ALEX. McLEAN.

Puslinch, Aug. 11, 1856.

HENRIANA.

Those are wise who learn submission to God from the fatal consequences entailed upon others by their rebellion and obstinacy.

Carnal hearts are often enraged against God, by those very things which ought to convince, and subject them to him.

Cruelty and confidence often meet in persecutors.

Those who are most forward to die are frequently not in the fittest frame for it.

Our case would be sometimes bad indeed, if God should take us at our word, and grant our foolish, passionate requests.

Wherever God's children are, they are still on their Father's ground, so are they still under their Father's eye and care.

The way to reform men's lives, is to renew their hearts.

It is wicked to reproach any for natural infirmities or deformities, for it is reflecting on God who made them so.

Let little children be afraid of speaking wicked words, for God notices what they say. Let them not act, but rather pity any for defects in mind or body.

He can never be a profitable pastor who is either always, or never alone.

Purify the heart, and that will cleanse the hands.

Better be an Israelite skilful in the law, than a Sidonian skilful to hew timber.

All external endowments should be consecrated to the interests of Christ's kingdom.

How much need to pray that God would give peace in our time, because in the time of war the building of the gospel temple goes slowly on.

Let us learn not to envy others in those respects in which they excel us.

What a noble sight it is to see religion kept up in families from one generation to another, especially in the families of the great.

Those who make bargains rashly, soon wish them unmade again.

Those do not lose time who take time to consider.

Providence is so arranged that one country has need of, and is benefited by, another, in order that there may be mutual correspondence and dependence, to the glory of God our common parent.

The gospel church is what God will establish, and what he will strengthen, and what the gates of hell can never prevail against.

Public mercies call for public acknowledgments.

Nothing more effectually reconciles dark dispensations than the comparing together of God's word and works.

Where we are allowed to have pleasure, God must have praise.

We have the best sense of God's mercies when we run up those streams to the fountain of the covenant, and compare what God does, with what He has said.

Sincere intentions to do good shall be graciously approved and accepted by God, though providence prevents our putting them into execution.

They that would find favour with superiors must show them reverence; and be dutiful to those whom they expect to be kind to them.

Whatever power or post men have, they ought to improve to the utmost, to preserve and advance the kingdom of the Messiah.

They who oppose the schemes of the violent and unrighteous, hazard everything.

Good men would do their duty if reminded of it, and those who are thus their remembrancers do them a real kindness.

An oath is too sacred a thing to be forgotten. It is registered in heaven, and if forgotten by man, is remembered by God.

Dying saints ought to be witnesses for God, and to speak of him as they have found him.

We should earnestly desire to prolong useful lives, however it may postpone any advantages of our own.

The best and wisest man in the world desires that his children be better and wiser than he is. Wisdom and goodness is true greatness.

The power of a good prince can be little satisfaction to himself, unless he knows it to be a satisfaction to his people.

Office of Ecclesiastical and Missionary Record, &c.

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

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, OCTOBER, 1856.

"THE RECORD"—CONCLUSION OF TWELFTH VOLUME.

The present number completes the twelfth volume. We purpose printing an extra number of next month's *Record*, being the first number of the thirteenth volume, with the view of supplying new subscribers. The circulation is steadily increasing, though not by any means so rapidly as it might. We have now a circulation of upwards of four thousand, being just a thousand more than the number circulated three years ago. When we compare our position as a Church, with other Presbyterian Churches, we shall find that, in proportion to the number of our families and people, the *Record* is more extensively circulated than the "*Record of the Free Church*," or the "*Record of the Presbyterian Church*" in the United States. Still, it might, and ought to be much more extensively circulated among our members and adherents. Of so great consequence is the information contained in an *Ecclesiastical Record* regarded in the

United Presbyterian Church, that the circulation is free, and forty thousand copies of the "*United Presbyterian Magazine*" are distributed throughout their congregations. Nor is this large free circulation looked on as an expensive matter. It is believed that the expense is more than made up by the increased amount of contributions which are made for the missionary objects of the Church. We feel satisfied that the more generally the intelligence regarding the operations of the Church is diffused, the greater interest will be manifested, and the more liberal will be the contributions of the congregations, and we therefore earnestly invite the co-operation of ministers and elders generally, in seeking to promote the circulation of the *Record*.

The *Record* will be carried on on the same general plan as heretofore—the progress of the Redeemer's kingdom at home and abroad being the great general object kept in view. Contributions from various ministers and members of the Church, will appear from time to time.

As to the form, no change will be made. We are aware that not a few would prefer a different form. But it is found that the present form is the most economical, and at the same time affords the largest space for reading matter.

Our printer tells us that he will have a font of new type for the new volume.

We would remind all our friends that the *Record* is intended to be carried on on the system of *prepayment*. Many subscribers appear to forget this, while there are some who allow themselves to be in arrears for several years.—This should not be the case. And we earnestly request all subscribers to pay either to the Agent in their own congregation, or directly to this office.

COLLECTION FOR BUXTON MISSION AND SYNOD FUND.

The collection in behalf of the Buxton Mission and Synod Fund will be made at the usual time, viz., on the third Sabbath of the present month. Of course, if circumstances render it inexpedient to take up the collection on the day mentioned, it should not be omitted, but taken up on the first Sabbath that may be convenient. We have to express an earnest hope that the collection will be general, and that in each congregation it will be liberal. At the close of the last financial year there was a small balance against the fund, and of course it is in rather a more unfavorable position now. But we trust that the collection will be sufficiently large to pay off all debt, and carry on the ordinary operations until next Synod.

The Buxton Mission is well entitled to the generous support of the Church. It was at first an experiment, but its success is no longer problematical. Under the able, prudent, and faithful management of the Rev. Mr. King, it has prospered, almost as much as its most sanguine friends could have anticipated. There are now two schools, a male and a female. During the past year there have been enrolled, in both schools, one hundred and thirty, while the average attendance is fifty-eight. Several are study-

ing Greek and Latin. Of this class, some may be entering College at the commencement of the session. In the Sabbath school, there have been enrolled, during the year, one hundred and twelve, and the average attendance has been fifty-two. In both the day schools, the Shorter Catechism is taught.

The attendance at Church is from one hundred and fifty to two hundred. The number of communicants is fifty, six being added since last year. One of those was a young woman from the Mission school, the first fruits of the school. Mr. King states regarding her, "her knowledge of the scriptures was clear, and she gave satisfactory evidence of having experienced a saving change. This is only the first fruits, but we trust it will be followed by an abundant harvest."

The Mission has begun to do something in the way of supporting itself. A small rate bill has been collected during the year, from the parents who have had children attending the day school. The Synodical collections have been taken up, and also ordinary collections on the Sabbath. It is believed that eventually—indeed before long—the Mission will be in a great measure self-sustaining. But it must be sustained by the Church in the meantime.

The fund for which a collection is now made, is also chargeable with the expenses of printing the Minutes of Synod, &c., and a proportion of the salary and office expenses of the Synod Clerk, and General Agent for the Schemes of the Church. It is but equitable that each congregation should bear its part in defraying these expenses, seeing they are incurred in the service, and for the benefit of the Church at large. By referring to the published statistical table, it will be seen that several congregations omitted the collection entirely last year. It is to be hoped that there will be no omission on the part of any congregation of this or any other collection, but that all will give, and give as the Lord hath prospered them.

PASTORAL VISITATION.

We lately received a communication from a sincere friend of the Church, on the subject of Pastoral Visitation. His object was to direct the attention of Ministers to the great importance of this duty, to point out the evils resulting from its neglect, and the benefits arising from the patient, steady, and continuous performance of it. We shall advert to this important subject in an early number. In the meantime, we submit to our readers a few extracts from an article in an American paper:—

He cannot neglect this work without greatly wronging the church, which by circumstances, is dependent on him for the performance of ministerial duty. The church is entitled, not merely to his efforts during the Sabbath, however excellent they may be, but to much of his time and attention during the entire week; to his efforts during that period to enforce by reiterated private exhortations and admonitions, the lessons inculcated from the pulpit; to the benefit of his religious conversations and counsels, while he is professedly

engaged in pastoral visitations; and to a zealous assiduity to qualify himself to render his administrations effective and acceptable. This qualification is not obtained by study merely, but by an intimate acquaintance with all the circumstances, feelings, and wants of the people. This knowledge which cannot be obtained without diligent and systematic pastoral visitation, will enable the minister to address his people on all occasions suitably, to adapt his pulpit exercises to their necessities, and to make the gospel every Sabbath, "the power of God, and the wisdom of God," to convict, to convert, and comfort those who hear. Without attention to this duty, the minister will find that his best pulpit labors produce but transient impressions; that in respect to most of his hearers, he has been expending his strength for nought, and equaling the folly of the man, who, desirous of perpetuating his name, writes it in the sand, whence the returning tide will soon efface it for ever. A pastor must not only know his people, to adapt his labors to their necessities; but he must mingle with them in private life to enforce his own public instructions, to rebuke, reprove, exhort, and teach them those lessons which he could not, without offensive personalities, impart from the pulpit.

It is painful to know to what an extent this duty is sometimes neglected. It is a strange phenomenon, which a man of any profession presents, who seems bent on failure; who prosecutes his professional duties in such a manner as to destroy all probability of success, yet clings to his profession with tenacity, and makes great exertions of a kind certain to be ineffectual.—But the minister who prosecutes his work without pastoral visitation, presents such a phenomenon. The experience and observation of the first few months in his profession must have been sufficient to assure him that without this aid he could not succeed; that the years of his ministerial labour would be years of mortifying failure. On the other hand, the *diligent pastor* does not fail of success; he is beloved both by young and old; he is more highly appreciated as a preacher; the people love better to hear him preach; his congregations are larger; his church members do not forsake the church under his ministry; he commands the warm sympathies of the congregations which he addresses; he soon becomes the chosen counsellor of all classes of virtuous people; his *pecuniary support is far more liberal*; and when he goes from the field of labour, he goes with the kindest wishes, benedictions, and prayers of the people. Such a man is blessed in his work. With such a servant of God the Church is greatly honoured. The Lord makes him the instrument of great good, and his reward will be great in heaven.

"PREACH THE WORD."

This is the title of a Sermon preached at the opening of the late General Assembly of the Presbyterian Church in the United States, by Dr. Rice, the Moderator.

We have read it with much satisfaction.—Proceeding on the Apostolic injunction, which forms the title of the sermon, the preacher expatiates, in the true spirit of the text, on the lesson which it suggests, both as to the matter and manner of pulpit ministrations.—We have no doubt that the strictures of Dr. Rice are called for, in respect of a too prevalent mode among preachers in the Union,—but it is exemplified in all countries—that of selecting a text as a motto, and with little more reference either to text or context, proceeding to work out an es-

say, only remarkable as an argument in favour of some opinion or maxim, perhaps doubtful, or at least, inferential, and in support of which the preacher draws mainly upon abstract truths, and appeals to the speculative understanding. It is worst of all, when reason is perverted to force upon the Scriptures an interpretation inconsistent with the obvious meaning of their language. But short of this, how often is a wire-drawn illustration of some theological truth substituted for the rich doctrines of the gospel of God; the words of man's wisdom, laudatory without of divine truth, and patronisingly vindicatory of the divine ways, for the exegetical exposition of that very truth and those very ways as described and vindicated too in the sacred page itself. Reason unquestionably has its province especially in testing the evidences of a divine revelation; but revelation being admitted, its business is to learn the contents of the Book, and not to sit in judgment on it. The preacher is unquestionably permitted, yet bound to reason; yet it is mainly like Paul and Apollos, "out of the Scriptures;" and while the example of prophets and apostles, yes, of the Lord himself, will justify the introduction of earthly analogies, and all science may minister to the illustration and confirmation of the word, yet the preacher ought never to forget that the gospel is the wisdom of God—that the glory of God shines especially in the face of Jesus—and that his strength lies in his wielding the great instrument provided to his hand, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. Hence his business is rather to pour the light of heavenly wisdom on all his proper themes, than to nicely seek their adjustment to man's earthly and indigenious conceptions. But while we agree with Dr. Rice in asserting that human learning is valuable chiefly as it qualifies the preacher more clearly to exhibit the precious truths contained in the word of God in their simple, beautiful, symmetrical proportions, we are glad that he claims for reason also the right to defend the truth against the assaults of false learning or philosophy so called. For so long as the resources of philology are drawn upon to oppose divine revelation, it is right that he who serves the altar should be able on occasion to rebut the objector with his own weapons; or rather to oppose the legitimate deductions of science to the specious, just as the study of true criticism and interpretation enables the divine to rebut those errors in favour of which criticism itself is so often speciously invoked.

"There is a department of mental science"—says our author—"which belongs more immediately to the investigations of the philosopher, and there is a department which belongs specially to the theologian. In the former, let philosophy be supreme, in the latter, let the obvious meaning of the language of revelation be final. For example, the question whether the mind is matter or spirit I whilst it may be said to belong to both philosophy and revelation, it belongs especially to the latter. Philosophy, it is true, furnishes evidence of the immateriality of the soul; but since the whole plan of salvation is involved in the question, it becomes necessary for inspired men to speak most unequivocally, and so they

did. In whatever doubts philosophy may leave the subject involved, the language of revelation is clear and conclusive. The questions, by what particular medium the mind becomes acquainted with the eternal world; whether we learn by experience to measure with the eye distances and the size of objects; by what process the mind rises from known to unknown truths; these questions, together with the analysis and classification of the emotions of the mind, belong directly to the philosopher, and indirectly to the theologian. But all those questions which involve moral character and obligations, necessarily belong to revelation, not philosophy. For example, the questions whether holiness and depravity belong to the mind, or are to be sought, as phrenologists affirm, in a well-balanced and healthy brain, or in a badly-balanced and diseased one; whether holiness and sin are predicable only of intelligent volitions, and consequently regeneration is the first right volition, or as a western theologian gravely announces, properly a *volition*; or whether holiness and sin are dispositions of the mind, aback of mere volition—these questions belong more properly to revelation than to philosophy. Why? Because the decision of these questions affects radically some of the fundamental doctrines of the gospel, and on these points, consequently, it was absolutely necessary that the inspired writers should speak unequivocally, and should make themselves understood; and they have so spoken. Now there is no man who has noticed the varying and contradictory conclusions of men of eminent talents and learning on these subjects, who would not at once decide that it is far safer to rely on the plain language of inspiration, than upon the speculations of any professed philosopher. I am far from admitting that mental philosophy, so far as it can decide such questions, is at variance with the Scriptures; but I do mean to assert for the Scriptures, supremacy in their own particular department of instruction. The conclusion, then, to which we come is, that our metaphysics are certainly erroneous, whenever they require us, in interpreting the Scriptures, to depart from the obvious meaning of the language; we are in danger when it requires the ingenuity of learned criticism to produce apparent harmony between our metaphysical opinions and the declarations of inspired men. Such ingenuity is required by some of the speculations already referred to. Let any one, for example, take the inspired declaration that 'the heart is deceitful above all things and desperately wicked,' and make it harmonise with the philosophy that finds depravity in a badly-balanced or diseased brain; or let any one take David's prayer, 'Create in me a clean heart,' and reconcile it with that philosophy which finds sin and holiness only in intelligent volitions.

"The history of the past, and the state of things in our own day, demonstrate that there is no safety but in the constant recollection that our office is that of *interpreters*, not that of *philosophers*."

In accordance with those sentiments, Dr. Rice also advocates in his sermon, a very frequent introduction of Scriptural proofs and illustrations. In other words, that direct Scripture quotation should be less sparing than it often is in pulpit discourses. We quite accord in this, and for the reasons so well insisted on by the reverend author. The literal word comes with its own peculiar authority. The word of God, in fact, cannot be explained without quoting its own language, especially on its higher mysteries.—Christ and his apostles have set the example of frequently, if not constantly, appealing to Scripture in its own words. Such a course best guards against error, and finally it fills the minds

of hearers with the language as well as the idea of Scripture. In short, the "word is the sword of the Spirit." We are reminded by this of our Scotch divine, Haliburton, who advocated the plentiful use of the Scripture as being "God's own weapon." Nor is the recommendation of Augustine to be lost out of sight, who, when speaking on the subject of eloquence, urges on preachers how much they lose by omitting to point their discourses with the language of inspiration so fitted to compensate by its peculiar strength, majesty and beauty, for the defects rhetorically of many a faithful and earnest pastor.

Dr. Rice adverts to the contrast in this respect between preachers of the present and of the preceding generation. "I am inclined to believe that one of the sermons of Waterspoon, Edwards, or Davies, contains as large a number of Scripture passages, literally quoted, as one could find in half-a-dozen sermons of our time. Those great men never seemed to feel that they had established any truth till they had confirmed it by the language of inspiration. This defect in modern discourses which, it is to be feared, is not only real, but growing, demands the prayerful attention of the ministers of Christ."

We heartily join with the Moderator of the American Assembly in his opinion and advice. It is impossible, indeed, to give any precise rule as to the manner of introducing Biblical language into the pulpit; or the extent to which this should be carried. Christian wisdom must direct here as in other things to avoid extremes.—It is quite possible for indolence to add verse to verse, to make up for the want of study, as well as for deep piety to prefer to clothe the thoughts divine in the form which God himself has given to them, from a humble conviction of the inadequacy of all human forms. But considering that the subjects of divine revelation are many of them so far above the power of human words fitly to define, and that the Divine Spirit has condescended to supply the appropriate expressions, yea, often the very analogies and examples and facts, which go to their illustration; surely it is not easy to reconcile the meagre quotation of these with a becoming appreciation of the beauty and fitness of the word as the vehicle of the divine communication. It has been said, indeed, that a sermon composed only of quotations, even the finest quotations, would not be a *discourse*. It would want unity and force, because there would not be perceived in it the continuous presence and action of a tone in which all the truths contained in the discourse are, in a sense personified. Vinet, (see his *Homiletics*), who strongly advocates the plentiful use of Scripture, admits that its beauties may be lost in a discourse without individuality, in a discourse which has no depth, no intrinsic power, "as flowers whose stem is not rooted in the soil hang their head, grow pale and die." But who can fail to agree in his reflection on the whole? "Having," says he, "him for our master, who is the Word, full of grace and truth, to whom the Spirit was given without measure, who teaches with authority, how is it possible that we should

not joyfully and fervently repeat his words, not as common citations, but with reverence and with marked intention."

In entire harmony with the sermon before us, the author of the *Homiletics* continues:—

"The Bible is more than a source or a document; the Bible, we may almost say is our subject; we have to speak from it, our voice is as its echo; it is as a forest which we subdue, as a field which we reap. What a treasure! This book has in everything reached the sublime. The most perfect models of the grand and the pathetic, of the human and the religious, of the strong and the tender, are here as in their depository. Among all the books which have expressed ideas of the same class, if we were free to choose, if the authority was equal, we should always recur to this. Its manner of expressing things could not without loss of strength be exchanged for any other. The Bible I regard as the true *diapason* of the preacher, who assuredly should gather from it the tone of his discourse: his imagination should be steeped in the Bible; he should come forth in the spirit of this book, if he would have true power, disguised simplicity, noble and grave familiarity. It seems to me that we cannot suitably treat on what is most ineffable in our religion, unfold the unsearchable mercy of God, repeat his terrible threatenings, without at least starting with the very words of Scripture. Are we not happy to have forms already prepared for truths which man would hardly have dared to pronounce, so greatly do they transcend and overwhelm him." He eloquently concludes:—"Feed upon the Bible, live in the Bible, unite yourself to it; let it abound in your memory and heart; let a frequent personal study of it reveal to you the force, give you the secret of a number of passages which, without such study would remain to you as mere common-places, and take no root in your memory; mix the recollection of them with your most tender affections, with your prayers, your gravest occupations; let the words of Scripture gradually become the natural and involuntary form of your inward thoughts; then meditate on a subject for the pulpit; write; preach; your words will come with the richness, interblended with the colours of the word of inspiration."

There is yet another point on which our American Moderator has made some strictures worthy of attention from ministers and students. We perfectly sympathise in his recommendation of what is natural in style, tone, and gesture. He does not over-estimate the value of *manner*, when he warns his clerical auditors against a colored or artificial delivery, and when he avers that such is calculated, in a serious degree, to counteract the most wholesome instruction. It is true that something must be allowed for constitutional temperament. But warmth and corresponding animation of manner may well be expected from men who are in earnest in the sacred work. "It does seem strange," says he, "that so few ministers of the gospel are natural. The pulpit *tone* too common in some latitudes, whilst it offends persons of taste, soothes others into a quiet sleep. Feeling is natural and simple in its style, and as natural in its intonations." Certainly so: and whatever insignificant sacredness is supposed to belong to certain artificial cadences, it were desired that whether the drawing whino, or the formal, practised rhetorical intonation were banished from the pulpit; but, above all, the affected mannerism of imitators, who, whatever may be the merits of the proto-

types they have chosen, seldom reach to anything else than a caricature of them; and so, besides letting themselves down to a fashion that is pitiful, injure any real claim they themselves possess to a respectful hearing, by the comparisons they provoke to their disadvantage. The discerning hearer may say, here is the body of the thing imitated, but not the soul, and an inward smile at the grotesque manner may defeat the serious wish to profit by the truth of the matter.

We like the solemn counsels to earnestness which our preacher delivers. "The word should be preached with deep and tender earnestness. It is not the earnestness which desires to make a favourable impression, for the credit or advantage of the speaker. Far otherwise. It is the earnestness of an ambassador of the Most High God, bearing to men a most momentous message, and expecting to give account of his work. It is the earnestness of a sinner saved by grace, whose heart expands with gratitude, and constrains him to seek his Redeemer's honour, and to plead his cause with unbelieving men. It is the earnestness of a heart filled with an enlarged philanthropy, intensely desirous to rescue his fellow men from the darkness and the peril which himself has escaped, and to make them partakers of the 'like precious faith.' In a word, it is the earnestness of one whose soul, under the influence of the Holy Spirit, feels the power of the truths he would have others feel."

Before parting with this little volume, so replete with good natural theology, we must note one statement to which we must except. We have had to lament the inadequate testimony borne by the American Churches against so great a public evil and national sin, as slavery—that blot on the escutcheon of the Republic. If we understand the question—for the statement takes this form at p. 31—we do not sympathise with it at all.—"Why will they adopt methods for removing evils from society different from, and contrary to, the teaching of that volume whose special design it is to give instruction on these very subjects?"

Perhaps we are too suspicious; but if this is a reproof to abolitionists, we must contend that it is undeserved, at least by the better portion of them. We know it is said, "Proach the gospel, and let such evils yield to its silent influence gradually. The christian religion is no agitator," &c.—We say, all depends on the meaning of terms. In one sense it is—in another it is not. If public evils, or private, exist in contradiction to the spirit of Scripture, he is not deviating from its letter who demands that its general principles be embodied in specific rules, whether in the domestic or the public sphere, for the correction of those evils, and should temper and mould civil legislation. And we maintain it to be according to all right hermeneutics, to apply the ethics of the New Testament, as well to the reforming of institutions in themselves wrong or oppressive, as to the curing of the abuses of institutions in themselves just. "Preach the gospel." Certainly. But to preach "the Word," necessitates that the christian law also be expounded, and applied in its bearings on social as well as individual iniquity.

STATE OF RELIGION.

The attention of Ministers, Ruling Elders, and Deacons, is respectfully and earnestly called to the following recommendation of the Committee on the State of Religion, which was adopted last Synod, and therefore bears the Synod's authority.

"That, inasmuch as the state of vital religion in the hearts of the ministers and other office-bearers of the Church, is found ever to affect and regulate its condition among the people at large, the Synod issue a recommendation, that, on the first meeting of every Church Court, whether Deacon's Court, Session, or Presbytery, after the 1st of October, the members observe a special season of brotherly conference—that they may unite in acknowledgment of sin, and in supplication for the outpouring of the Holy Ghost—and may, with the divine help, impart to one another some spiritual gift—and may have their brotherly love increased, and their hearts mutually refreshed, and stimulated to a higher christian consecration than before."

The undersigned begs to suggest to the corresponding members of the Committee on the State of Religion in the Presbyteries of the Church, that they bring the above recommendation under the early notice of their respective Presbyteries. The corresponding members are the Rev. Messrs. Walker, R. F. Burns, Mactavish, W. J. Mackenzie, Pearce, Thos. Wardrope, and Crombie.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"Wilt thou not revive us again, that thy people may rejoice in thee?"

D. FRASER, Convener.

Montreal, Sept. 15, 1856.

"GOLD AND THE GOSPEL."

A copy of this celebrated work on systematic beneficence, bearing the above title, has been sent to every minister on the Roll of the Synod, by a few friends in Montreal. With each volume has also been sent a copy of an able lecture by the Rev. Mr. Arthur of London, on the duty of giving away a stated proportion of income.—The gentlemen who have circulated these publications, entertain the hope, that when the attention of the ministers has been directed to the subject of which they treat, a strong influence may be exerted through the pulpit and otherwise, in favor of a higher and more uniform systematic beneficence, than is believed to prevail at present in any department of the Church.

Certainly there is no movement in our time or country more necessary than this. It has made good progress in the mother country, and in some parts of the United States. In Philadelphia, the "American Systematic Beneficence Society" has been organised, and auxiliaries are found in not a few American cities. It cannot be disputed that the churches of Canada need an impetus in the same direction. For ourselves, we are persuaded, that the urgency of this matter can scarcely be overrated, and that the mind of evangelical Christendom must be gradually impregnated with such ideas and sentiments as are enforced in the above-named publications,

before the missionary and charitable enterprises of the christian Church can be expected to reach their due extension and their promised success.

Montreal, Sept. 15, 1856.

PRESBYTERY OF MONTREAL.—At a special meeting of this Presbytery, on the 25th August, the Rev. David Black was loosed from his ministerial charge at St. Therese de Blainville.—The Rev. Thomas Henry of Lachute was appointed to preach at St. Therese, and declare the church vacant.

MONTHLY TRACT.—Our readers will, we presume, have generally seen the excellent tract on "The Church and the World," being the first of the series of the monthly tracts which the Synod instructed the Committee on the State of Religion to publish. The second was prepared by the Rev. Thomas Wardrope of Ottawa, and the third by the Rev. Mr. Macalister of Metis. We trust these will be widely circulated throughout all our congregations.

KNOX'S COLLEGE BUILDING FUND.—We have again to request those who are taking charge of the subscriptions in the various congregations, to forward the various amounts in their hands, as soon as possible. It is most desirable that the effort should be made forthwith throughout the Church. We are glad to announce that, in almost every instance, the people are most cordial in their support of this object.

WIDOWS' FUND.—NOTICE TO MINISTERS.—Ministers who have not paid their annual rate for the Widows' Fund, for the present year, are reminded that it is payable on the 1st November next.

EVANGELICAL ALLIANCE.—This Body has just held its tenth annual conference. The meeting was held at Glasgow, on the 20th, 21st, and 22d of August. At the formal opening of the conference on Wednesday, 20th, the Rev. J. Sherman of London occupied the chair. The Annual Report was read by the Rev. J. P. Dobson, Secretary to the Alliance. It referred to the operations of the various branches—the wide circulation of the "Appeal for Prayer," and stated that the Sabbath was emphatically the great secondary object of the alliance of this year.

The Rev. Dr. Krummacher, the Rev. E. Kuntze, and other eminent ministers from the continent, were present. The Rev. Sir H. Moncrieff, the Hon. and Rev. B. Noel, the Rev. Dr. Blackwood, the Rev. Dr. Reed, the Rev. John Cairns, and the Rev. W. Arthur, took a prominent part in the proceedings.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

REV. G. STEVENSON.—At an adjourned meeting of the Free Presbytery of Stirling, on 21st August, the appointment of Rev. Mr. Stevenson, by the Presbyterian Church of Canada, as a Missionary to India, was taken into consideration.—The Rev. J. Scott, of London, C. W., appeared

in behalf of the Canadian Church. The Presbytery agreed to release Mr. Stevenson from his charge with the view of his proceeding to India. The Presbytery united in commending Mr. Stevenson to God in prayer, the Rev. Mr. Drummond of Clackmannan conducting their devotions.

REV. D. K. GUTHRIE.—The Rev. D. K. Guthrie, has been ordained at Liberton as Colleague and assistant to the Rev. Walter Fairlie.

CASE OF ARCHDEACON DENISON.—This case is apparently approaching its termination, the Archbishop having intimated the conclusion to which he has come, viz., that the doctrine of the Archdeacon on the subject of the Eucharist, is contrary to certain of the articles of the Church of England. The Archdeacon was allowed to the 1st October, to determine whether or not he will withdraw his opinion.

REV. DR. MCCOSH.—The Rev. Dr. McCosh has declined the appointment as Professor in the New College at Glasgow.

PERSECUTION OF SCRIPTURE-READERS IN KILKENNY.—We observe, from the *News of the Churches*, that attempts have been made in Kilkenny to put down the labours of the scripture-readers, information having been lodged against them by the police-officers, for obstructing the public streets. The Bench of Magistrates resolved to receive the informations, and hold the scripture-readers to bail. These, however, by advice, declined to give bail. An appeal has been made to the Lord Lieutenant for protection.

NEW COLLEGE, GLASGOW.—The foundation stone of the new Free Church College at Glasgow, was lately laid. Dr. Clark, who has given such a magnificent sum to the College, took a prominent part on the occasion.

MALTA—NEW PRESBYTERIAN CHURCH.—A new Church has been commenced at Malta, the foundation having been laid by John Grant, Esq, President of the Board of Commerce. It is to be hoped that this important undertaking will be successfully carried through.

REV. DR. MCCRIE has, it is stated, formally accepted the appointment as Professor of Divinity for the Presbyterian Church in England.

WESLEYAN CONFERENCE.—The number of members connected with the societies was reported at the late Conference as 263,835, being 3000 more than in the previous year. Sixty candidates for the Ministry were accepted. The Conference resolved that the rule prohibiting dancing should be made more stringent.

SABBATH BANDS AT MANCHESTER.—The Manchester Town Council, by a considerable majority, have agreed to recommend the withdrawal of the Sabbath Bands.

REV. J. LUMSDEN.—The Rev. J. Lumsden has formally resigned his pastoral charge, in consequence of his appointment to the Divinity Chair at Aberdeen. We anticipate much good from the appointment of such an able, experienced, and practical man as Mr. Lumsden is known to be.

BROCKVILLE.—The Presbytery have sanctioned the translation of the Rev. J. Smith, from Ramsey to Brockville, and have appointed his induction to take place on the 2nd October.

NOTICES OF RECENT PUBLICATIONS.

THOUGHTS AND APOCRYPHES FROM THE WRITINGS OF ARCHBISHOP WHATELY. Philadelphia: Lindsay & Blackiston, 1856; pp. 442.

During the quarter of a century that has passed since Dr. Whately removed from the quiet rectory of Halesworth, and the classic halls of Oxford, to his present influential position, he has secured for himself no mean place in the republic of letters. Unlike many, who, when they attain to the distinction of the mitre and lawn sleeves, give themselves up too exclusively to *otium cum dignitate*, he has retained all his literary tastes, and applied himself with uncommon buoyancy and vigour to literary studies.—He has not been contented with throwing off a few prosy sermons, or an occasional "charge." Volumes which will not be permitted soon to die have come from his fresh and fertile pen. He has many elements of power;—great natural shrewdness and sagacity;—enlarged and enlightened views;—a mind undimmed by the mists of prejudice or passion;—a spirit candid and catholic to a fault;—comprehensiveness of scope combined with clearness of style.—Wielding instruments sharp and polished as Damascus steel, he dissects his subjects, so that every part is laid open, and even the untutored eye can discern. There is no ambiguity about him. You can never mistake his meaning. In his hands the most profound and intricate themes seem plain and easy. The *deep things* are seen to be not necessarily *dark*. His own observation is accurately illustrated.—"Muddy water is apt to be supposed deeper than it is, because you cannot see the bottom.—Very clear water, on the contrary, will always seem less deep than it is; both, from the well-known law of refraction, and also because it so thoroughly penetrated by the sight." His candour is seen in treating the objection against Calvinism, out of which Arminians have tried to make so much capital, derived from the character and government of God. Though himself an Arminian, he frankly acknowledges the force of the consideration insisted on by Calvinists, that this popular objection applies as strongly against the Arminian system as their own. His liberality, however, not unfrequently verges on latitudinarianism. For example, in his "Errors of Romanism," in which he evinces a thorough capacity to fathom "the depths of Satan," and to thread the mazes of the human heart, he is far too apologetic in his strain, and fails to inspire us with that sense of the fearfully dangerous nature of Popery, as a system, and that antipathy to it, which its real character warrants us to entertain. He traces its leading dogmas and practices to the corrupt heart of humanity—shows them to be the off-spring of principles rooted in our nature, from which Protestants are by no means free;—but he does not bring out as fully as he might that *Protestantism, as a system*, is diametrically opposed to those principles which Popery, as a system sanctions and supports. The impression left on the mind is, that these principles are not peculiar to Romanism, and that it is not to be held responsible, and specially blamed for

them. It is, alas! too true that many Protestants on many points have Popish tendencies, but it is equally true that the respective systems, as such, are wide as the poles asunder. We desiderate in that otherwise excellent work, prominence being given to this distinction, and the lifting of a more firm and faithful testimony against this master-piece of Satan, in which the best features of Christianity have been caricatured, and the worst features of humanity embodied.

In his "Thoughts on the Sabbath," Whately is far from sound; regarding it as a mere ceremonial observance, and resting its obligation entirely on the authority of the Church. The infidel finds there an armoury out of which he is only too glad to supply himself with weapons wherewith to assail this blessed institution.—None knows better than he, that to come down from the lofty table-land of the commandment, which is exceedingly broad, to the low, narrow ground of ecclesiastical authority, is to exchange the solid rock for the shifting sand.

In his essays on the "Peculiarities of the Christian Religion," it is to be lamented that our distinguished author does not include the fundamental doctrine of Justification by Faith, and follows in the footsteps of Warburton, in denying to the Jews before the coming of the Saviour, the knowledge of a future state. But in spite of these and such like errors, into which we conceive him to have fallen, the writings of Whately are full of weighty thoughts, and are characterized by a simplicity, a suggestiveness, a crystal clearness, a logical precision, and an elastic energy that must render him always attractive.—His class books on Logic and Rhetoric, reflecting so fully, as they do, his shrewd common sense and acute discrimination, are too well known to need notice.

In his "Historic doubts on the Emperor Napoleon I;—that clever, scathing satire on infidelity,—he has thoroughly demolished, Strauss and the German Neologians, and made an important addition to the literature of Christian Evidences.

In his "Cautions for the Times," he cries aloud, and spares not, and lifts up his voice like a trumpet, giving no uncertain sound, against the tractarians, those "factors for Rome. (as he happily terms them) who remind one of Charon in the old mythology, that grim ferryman whom poets write of, continually ferrying multitudes across the melancholy flood, to a gloomy shore, from which he regularly returned himself alone to take in a fresh cargo."

The work before us contains gems or beauties gathered from the writings of Whately. They must necessarily suffer in being taken out of their original, immediate connexion, and set in an isolated form. Still they reveal the man, and cannot fail to prove wholesome nutriment for the heart and mind. Many of them are "apples of gold in pictures of silver," and all more or less merit thought and suggest it.

NOTES ON THE GOSPELS, CRITICAL AND EXPLANATORY. By M. W. Jacobus, Professor of Biblical Literature, at the Western Theologi-

cal Seminary of Alleghany City, Pa. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

We have noticed the former volumes of Jacobus' Notes. The present volume embraces the Gospel of John. It has all the excellencies of former volumes, the notes being clear, satisfactory, and practical. It contains more really useful matter than many larger volumes. There is a valuable introduction, in the course of which the author—time of writing—place—and object the gospel are discussed; also a notice of the apostolic life of John, and a comparison of the contents and form of John's Gospel, with the first three Gospels. It is admirably adapted for Sabbath-school teachers and parents, and may profitably be consulted by students and ministers.

THE MODERN WHITFIELD. Tho Rev C. H. Spurgeon, of London. His Sermons: with an Introduction and Sketch of his Life, by E. L. Magoon. New York: Sheldon, Blakeman & Co., 1856. Toronto: J. C. Geikie.

Mr. Spurgeon, the author of these Sermons, has for some time been a prominent object of public attention as a preacher, in London. When he preached in Exeter Hall, crowds flocked to hear him. His own chapel—one of no small dimensions—is filled to overflowing whenever he preaches. Nor is his fame merely local. Wherever he preaches, throughout the country, crowds follow him, and eagerly listen to his Sermons. Notwithstanding his great popularity, very different opinions are entertained in regard to himself and his preaching. While some regard him as the modern Whitfield, there are not a few who are unwilling to allow him a standing place side by side, with that apostolic and eloquent evangelist. We have read his Sermons, on the whole, with pleasure. He addresses himself to the feelings and affections of ordinary people, frequently with great power. He says many striking things, and many common things in a striking manner. We should prefer a more sustained solemnity in his style, and a less frequent reference to himself and his own experience. A minister's own experience and observation should be largely used, but in such a way as to keep self out of view. Mr. Spurgeon needs a large measure of grace to keep him from being carried away by the tide of popularity which has set in upon him. We subjoin a quotation from one of his sermons, to give a specimen of his pulpit addresses:

The following is an extract from the discourse on "The Last Battle":—

"But, my hearers, shall I be faithful with you? or shall I belie my soul? Which shall it be? Are there not many here who, each time the bell tolls the departure of a soul, might well ask the question, 'Am I prepared?' and they must say, 'No.' I shall not turn prophet to-night; but were it right for me to say so, I fear not one-half of you are prepared to die. Is that true? Yea, let the speaker ask himself the question, 'Am I prepared to meet my Maker face to face? O, sit in your seats and catechize your souls with that solemn question. Let each one ask himself, 'Am I prepared, should I be called, to die?' Methinks I hear one say with confidence, 'I know my Redeemer liveth.' 'Lot him

that thinketh he standeth take heed lest he fall. I hear another say with trembling accents,

'A guilty, weak, and helpless worm,
On Christ's kind arms I fall;
He is my strength and righteousness,
My Jesus and my all.'

Yes, sweet words! I would rather have written that one verse than Milton's 'Paradise Lost.' It is such a matchless picture of the true condition of the believing soul. But I hear another say, 'I shall not answer such a question as that, I am not going to be dull to-day. It may be gloomy weather outside to-day, but I do not want to be made melancholy.' Young man, young man, go thy way. Let thine heart cheer thee in the days of thy youth; but for all this the Lord shall bring thee to judgment.

"What wilt thou do, careless spirit, when thy friends have forsaken thee, when thou art alone with God? Thou dost not like to be alone, young man, now, dost thou? A falling leaf will startle thee. To be alone an hour will bring on an insufferable feeling of melancholy. But thou wilt be alone—and a dreary alone it will be—with God an enemy! How wilt thou do in the swellings of Jordan! What wilt thou do when he taketh thee by the hand at eventide, and asketh thee for an account; when he says, 'What didst thou do in the beginning of thy days? how didst thou spend thy life?' When he asks thee, 'Where are the years of thy manhood?' When he questions thee about thy wasted Sabbaths, and inquires how thy latter years were spent, what wilt thou say then? Speechless, without an answer, thou wilt stand. O, I beseech you, as ye love yourselves, take care!

"Even now, begin to weigh the solemn matters of eternal life. O! say not, 'Why so earnest I why in such haste?' Sirs, if I saw you lying in your bed, and your house was on fire, the fire might be at the bottom of the house, and you might slumber safely for the next ten minutes; but with all my might I would pull you from your bed, or I would shout, 'Awake! awake! the flame is under thee.' So with some of you who are sleeping over hell's mouth, slumbering over the pit of perdition, may I not awake you? may I not depart a little from clerical rules, and speak to you as one speaketh to his fellow whom he loves? Ah! if I loved you not, I need not be here. It is because I wish to win your souls, and, if it be possible, to win for my Master some honor, that I would thus pour out my heart before you.

"As the Lord liveth, sinner, thou standest on a single plank over the mouth of hell, and that plank is rotten. Thou hangest over the pit by a solitary rope, and the strands of that rope are breaking. Thou art like that man of old, whom Dionysius placed at the head of the table; before him was a dainty feast, but the man ate not, for directly over his head was a sword suspended by a hair. So art thou, sinner. Let thy cup be full; let thy pleasures be high; let thy soul be elevated; seeest thou that sword?

"The next time thou sittest in the theatre, look up and see that sword; the next time thou art in a tavern, look at that sword; when next in thy business thou scornest the rules of God's gospel, look at that sword. Though thou seeest it not, it is there. Even now ye may hear God saying to Gabriel, 'Gabriel, that man is sitting in his seat in the Hall; he is hearing, but is as though he heard not; unsheath thy blade; let the glittering sword cut through that nair; let that weapon fall upon him, and divide his soul and body.' Stop thou Gabriel, stop! Save the man a little while. Give him yet an hour, that he may repent. O, let him not die. 'True, he has been here these ten or a dozen nights, and he has listened without a tear; but stop, and peradventure he may repent yet. Jesus backs up my treaty, and he cries, 'Spare him yet another year, till I dig about him and dung him, and though he now cumbers the ground, he may

yet bring forth fruit, that he may not be hewn down and cast into the fire.' I thank thee, O God, thou wilt not cut him down to-night; but to-morrow may be his last day. Ye may never see the sun rise, though you have seen it set.—Take heed. Hear the word of God's gospel, and depart with God's blessing. 'Whosoever believeth on the name of the Lord Jesus Christ shall be saved.' 'He that believeth and is baptized shall be saved.' 'He is able to save to the uttermost, all that come unto him.' 'Whoever cometh unto him, he will in no wise cast out.'—Let every one that heareth say, 'Come; whoever is athirst, let him come and take of the water of life freely.'

SYNOD OF THE FREE CHURCH IN NOVA SCOTIA.

For some time we have had our columns so filled with the Proceedings and Reports of our Synod, that we have not had space for doing justice to the proceedings of the Synod of our sister Church in Nova Scotia, at its recent meeting in New Glasgow. At the opening of the Synod, the retiring Moderator delivered an impressive sermon from the text "Woe is unto me, if I preach not the Gospel." When the Synod Roll was made up, it appeared that there were twenty-seven ordained Ministers connected with the Synod. The Rev. D. B. Blair was appointed Moderator.

The following summary of proceedings is from the *Free Church Record*:—

STATE OF RELIGION.

CAPE BRETON.—The moderator called on Rev. Hugh M'Leod to give an account of the religious condition of Cape Breton. Mr. M'Leod has five preaching stations. At one of these he preaches regularly in the open air. The people show much earnestness and many evidences of genuine piety. They frequently travel twenty or twenty-four miles to hear the Word of Life dispensed. A deep concern for their souls' highest interests is extending among the people. His Presbytery, immediately before leaving for the Synod, had licensed Rev. Abraham M'Intosh, who had laboured with much acceptance in St. Ann's and in its neighbourhood. That district has already requested the Presbytery to moderate in a call in favour of Mr. M'Intosh.

LUNenburg.—Mr. Duff could state nothing new about Lunenburg. They are now in a condition to ask the services of another labourer—He hoped that before next meeting of Synod the congregation would be divided into two. In fact, one minister has been supplying five congregations. Bridgewater is proposed as the nucleus of the new congregation. There is a wide field beyond it—back towards the county of Annapolis—that under sufficient religious culture may yet yield abundantly. It is a good symptom that people are universally anxious to obtain services.

NEWFOUNDLAND.—Professor King stated that there are now two charges in Newfoundland, and it is gratifying to observe that they are alive to the duty of properly supporting their ministers. Mr. Harvey receives from the St. John congregation £300, and Mr. Ross, from the Harbour Grace congregation between £150 and £200. These congregations had to build churches, but they did not (as is too often the practice) let their ministers starve meantime.

PICOU.—Rev. Murdoch Sutherland stated that as moderator of the Presbytery of Picou, he had visited all the congregation and preaching stations within the bounds of the Presbytery. The minister of Lochaber has had an encounter inex-

possible hardships; still there are additions year by year to the communion roll. The Blue Mountain and Barney's River congregation are making the most creditable progress. Many of the people show evidences of the most earnest piety. There are found the "fathers" of the Church—men bowed down with fruit ready to be gathered into the garner of the Lord. The young also are exemplary. The New Glasgow congregation have lately volunteered to increase their minister's salary by one-half. They are as forward as any church within the bounds of the Synod, according to their ability. Additions are regularly made to the communion roll. Pictou—no one minister can do justice to that extensive congregation; services are regularly held at four stations. Sixty members have been added to the communion roll within the last three years. In some places deep concern is manifested for the interest of souls, and instances of true conversion are not wanting. The Pictou Missionary Association has raised the amount of £23 17s. The sum of £350 was raised for the college fund. Only £360 were raised last year for support of the ministry!

BRUNN'S CREEK.—Mr. Munro related that in his charge true religion was progressing. The young are becoming more attentive and decorous. The attendance at all the Sabbath schools is increasing. At Wood Island, Mr. Donald Sutherland, one of the divinity students, labours this summer with much diligence and acceptance. The church at Wood Island was commenced by seven adherents; thirty have now taken share in it, and the attendance is about 300.

SYDNEY FREE.—The collections for this fund, as appeared from the convenor's report, amounted last year to £66 2s. 4d.; while the expenses of Synod amounted to £76 10s. 7½d. The report was received, and a special committee was appointed on the subject to devise means to raise the income in the same proportion with the expenditure. That committee, at a subsequent diet, reported recommending that ministers bring the state of the matter very clearly before their people; that an early collection be made; and that one member of each presbytery be appointed to take charge of the collections and transmit them to the treasurer. The committee also shewed how present difficulties could be overcome. The Synod adopted the report also.

FOREIGN MISSIONS.—Report on Foreign Missions was next read by Rev. J. Stewart, convenor of committee. It commended Turkey as a field of operation; also that a missionary be employed whenever the fund in the committee's hands should amount to £300. The sum in the committee's hands at present is £135 7s. 9d. This was collected by the Associations in much less than one year. From 400 to 500 dollars per annum would sustain one missionary in Turkey.

HOME MISSION.—Professor King read the report of the Home Mission Committee. The amount received last year was £244 17s. 8½d. Of this amount there were expended £128 14s. 4½d. It is to be hoped that next year the amount will be still larger; but one cannot help seeing the noble advance already made through the instrumentality of the associations formed in course of last year by the agent. The prosperity and extension of the Church depend mainly on the success of the home mission fund.

COLLEGE.—Professor King read the report of College and Academy Board. The total amount now collected is £6756 17s. 2d. Of this there were collected last year £1165. £800 sterling are now invested in the Nova Scotia Railway; and 220 shares have been taken in the new bank. The college is £40 in debt for current expenses. The collection for that object is always inadequate. The academy is in a highly flourishing condition. Mr. Munro, the rector, deserves the highest praise for his diligence and success in managing the academy, and raising it to such a pitch of respectability and efficiency.

Rev. Murdoch Sutherland called attention to the sustentation of the ministry.

A committee was appointed with instructions to aim at raising ministers' salaries to a minimum of £150, with manse.

MISSIONARY INTELLIGENCE—INDIA.

BOMBAY.—Recent letters convey the intelligence of the application of four Parsi youths for admission into the Christian Church. The application was made to Rev. Dr. Wilson and Rev. Adam White, in the following terms:—

BOMBAY, 13th June, 1856.

REVEREND SIRS,—We, the undersigned young men attending the Elphinstone Institution, take (the) liberty to express to you our sentiments relating (to) the Parsi religion and Christianity.

We are fully convinced by the grace of God, that Parsiism is a false religion; and it consists of vague and extravagant principles. It is the invention of man, not the revelation of God. We have found out, after enquiring nearly two or three years after the true religion, that every comfort, joy, hope, success and every good thing in the world, as well as in the world to come, are (is) concentrated in the Lord Jesus. We have now the greatest pleasure to inform you that, as we are fully convinced of the truth of christianity, we wish to be baptized, and to be admitted into the visible church of Christ. It gives us the greatest pleasure, by the grace of God, to say that we have resolved to come out in the light which enlightens the heart and comforts the soul. We are now in a position where salvation is at hand and also very near to us. We have now resolved to come in (to) a religion which is revealed to us by the only begotten Son of God.

—Up to this time, dear sirs, we are so blind, that although we had eyes to see, we did not know the way of righteousness and truth. We are prepared by God's help to suffer the hardship and trials that await us for the sake of our Lord. Whatever sufferings we may have to undergo, —whatever the want of our daily food and clothing, or the separation from our dear relatives and friends, or shame and persecution, or any tribulation whatsoever,—we, trusting in God and having him on our right hand, shall, we do pray and hope, be able to follow the Lord fully. We are much moved by the sorrows and sufferings which shall befall our parents by this public step of ours; but what can we do? Salvation we must have. We leave them to God, and pray to him to support them in the midst of their afflictions, and open their eyes to know that what we have done is nothing but right. If we stay with our parents we are sure we shall not be able to walk according to our conscience.

We, therefore, humbly beg of you to give us shelter in your house and defend us from the hand of our relations. Nothing has led us to join the Christian church but the pure hope and desire of the salvation of our souls. We know and are sure that there is none other name under heaven, given among men, whereby we must be saved. —We remain, Reverend Dear Sirs, yours obediently,

BAIRAJI KERSAJI,
DARASHIA RATONJI,
BHICAJI AHDASERJI,
NASSARWANJI BARIJORI.

In accordance with their request they were received at the Mission House. Having sent communications to their relatives, they were besieged by them, and urged in the very strongest way to return with them. The result is thus told by the correspondent of the *News of the Churches*.

• • • The relatives embraced, kissed, fell down at the feet of the young men, and wept bitterly over them, beseeching them to return,

and the young men responded with equal affection and with as many tears. That day they stood firm, thanking God that they had withstood trials whose intensity they had not calculated upon. Next day came the female relatives, and then followed scenes which harrow every thought and feeling to describe. Native females have not much thought about them, but their feelings are only for this the more intense and unregulated, and in forms indescribable did their feelings manifest themselves. They stood this ordeal too, till they nearly fainted under the physical exhaustion of it. The third day parties were sent with a report that the mother of three and the father of the fourth were dying, and proposals were made to the young men that they should live in a house where they would be left to the exercise of their own convictions, and where they could be more easily visited by their female relatives. There was no sincerity in these proposals, and as to the dying state of the relatives it was only a manoeuvre, to say the least of it; for the sickness of the relatives only amounted to mental depression and anxiety in the absence of the young men. From seven o'clock in the morning till four o'clock were these young men worried by these people, all of them occupying a very respectable place in the Bombay community. One of the young men at last yielded, having been worked up to quite a frenzy of feeling about his mother, and wished to go home, on the promise being given him that he should be allowed to return after an hour. But every promise, assurance, and proposal, given were insincere and faithless. There was one object to be gained, and that was to get the young men away from the mission-house, and no means, however unscrupulous, were overlooked for that purpose. For afterwards every influence would be brought to bear upon them which would quench their religious wishes and fears, at least till the grace of God, if their hearts had indeed been touched, would assert its sovereignty.

On the fifth day two others yielded to a similar course of statement. The fourth, Bairamji,—the oldest and most advanced of them, with a wife and child too,—keeps to his original choice, and hopes to be able to confess Christ. He has had much to undergo, and there is yet more in store for him, for he is not abandoned, but plied with an energy and perseverance worthy of a better cause.

Let us hope and pray that those who have for a time turned back, may yet be saved from final apostasy.

APPEAL IN BEHALF OF INDIA.

An appeal has been drawn up by the General Conference of Bengal Protestant Missionaries, addressed to the Committees and Boards of Management of the various Missionary Societies in Europe and America. We insert some extracts from this deeply interesting appeal, as it appears in the *News of the Churches*. After referring to what has been done for India, the Missionaries proceed:—

It is not that we find fault with efforts in the past, or with the results which they have produced. It not that we are dissatisfied with what is being done, or with the modes in which missions are carried on. But we turn to the other side. We contemplate with profound awe the vast, the indescribable amount of labour yet to be accomplished. We know that the Lord has blessed us. We look on our converts, and on other fruits of missions with pleasure. But the more we know India, the more we are overwhelmed by the consideration, that millions upon millions never hear the gospel, and that millions upon millions die unconverted.

Can you wonder, then, that we ask larger

Again and again have I seen men scarce able to walk coming and asking for the Living Word. Again and again have I seen officers of rank, side by side with their poor though noble soldiers, asking for the same treasure, and greatly helping me in my work; and night after night has the same pressure continued. Again and again have I seen the soldiers that for months had been sick, and had been removed from place to place, holding up the Testaments given last summer, and now eagerly asking for the whole volume of inspiration.

"A stock of the best books had also reached me, and as eagerly were they looked for, and carefully studied. The greatest favourites were the 'Assembly of Westminster's Shorter Catechism,' the 'Pilgrim's Progress,' and 'Palermo, on the Benefit of Christ's Death.' All being supplied at Yenikoi, I hastened to the Crimea to meet them ere they left. My arrival soon became known, and the first day 700 soldiers and officers visited me. I did not offer one copy. I never left the house. I told only one or two at first, and like wildfire it spread through the camp. Day after day the house was besieged. Soon the supply failed, and it was painful to have to send hundreds away empty-handed. Often in the act of embarking they had come to offer a copy they had for a copy, that they might carry it to their homes, as a gift to the parents they loved. In some cases it was gladdening to see the results of last year's distribution. All prejudice had given way—all opposition been silenced—all ranks had been pervaded by the same spirit; and in some cases living conversions to God had been the result. One especially is striking; A soldier of the name of Paolo, having a desire for reading, called in August 1855, and had a Testament given him. He began to read it—he was interested, he had never seen it before—he was awakened, and, unable to contain the intensity of his feelings, he came to Balaklava, asking for one who had left; he was directed to one well able to instruct him, and who has done much, very much, in carrying on this work. Soon the state of his mind was revealed, and time after time did he come for instruction. At length it pleased the Lord to lead him by his Spirit to behold the Lamb of God, and his soul was set at liberty. High hopes were entertained of his being raised up to preach his glorious gospel to others. The Lord saw otherwise, and he was laid on a bed of suffering and death. In his last hours he was urged to confess and get extreme unction, but his reply was, 'I have confessed to Christ—He and He only can save—all my hopes in Him, Shortly after he fell asleep. He was in the habit of writing his thoughts on reading, and the following is his *verbatim*, on Peter's sinking in the water:—'It is true that, until our spirit has freed itself from a fallen body, to abide in the bosom of a happy eternity, the waters of many a tempestuous sea will oft beset us on every side, and sometimes so rage as to lead us to think that, like Peter, we must presently sink. But let the most adverse winds be let loose against us—let the waves and billows rise around us as high as the hills—the currents and eddies drift whither-soever they will, yet with steady faith in Christ, and with the certainty that we are his, we shall, in the end, be more than conquerors, even upon the raging waves.'

"In the Crimea and Yenikoi I had the pleasure of giving, since the 1st April—Italian Bibles, 2147, Testaments, 1230; French Bibles to Savoyards, 300, besides 4000 books and tracts. Above 250 Bibles have been given to officers of all grades; and instead of in any case hindering the work, they have forwarded it. It would be wrong to say much of the desire has been spiritual to possess the word, yet it has been given—in no case forced; and surely it is matter of deepest gratitude to think of 18,000 copies of the Scriptures having gone to Piedmont from the Crimea, a place they were most unlikely to re-

ceive it in, and in circumstances the most adverse to its taking root.

"From time to time much calumny and even incredulity has been manifested regarding the work. I have no desire to meet these, the effects of sympathy with Rome, and attachment to a formal religion exalted in the place of a crucified, risen, and glorious Redeemer. The work needs no colouring, and requires not the aid of fanciful, sentimental varnishing to exhibit its reality, or rather to pander to what, alas! is too often desired—something to dazzle or affect. It is a fact that many have yielded up the crucifixes or charms they wore. It is a fact that when a quantity of Popish literature had been sent from Italy, that the priests to whom it was sent thought it unwise to circulate it; and when afterwards one, bolder than the others, did so, they were brought to some of us and cast aside as false and corrupt. It is a fact that every opposition threatened against it failed. It is a fact that many, very many, letters can be produced from officers craving a Bible. One officer remarked, 'I had never read the Bible till I came to the Crimea. I find its morality pure, its language sublime, and its divinity self-evident.' But the best of all facts is, that God, by his Spirit, has been working in the hearts of a few already known; that others are eagerly searching; and who, oh who! can tell the results that may yet follow? Piedmont, the exile's home; the only spot where man can breathe, where he can express his convictions, and worship free of danger, where all around is a dark despotism, and under the withering blight of Rome's dark sway, may soon be gained to Christ. Nobly, in the struggle now closed, has she done her part—nobly have her soldiers fought—nobly sustained the name of Italy. The eyes of the world look on with interest. Excommunicated by Rome, she seeks the light; and though Romanism still holds sway, and infidelity, the fruit of it, greatly increases, yet the path, we believe, is onward, and the prayer of all who fear the Lord ought to be in her behalf. Statesmen stand aghast at the state of Italy, and how to solve the problem of her wrongs and miseries they cannot tell.—The truth, and the truth alone, shall make her free. A nation free without the truth is possible. We may be called to see many struggles—we may be called to exercise much patience, and often have our hopes sadly disappointed; but it will come. How it cheers in anticipation—how it stirs to prayer—how it excites to effort, the thought of the truth prevailing in that land, around which our affections cling; that land long down-trodden and oppressed; fair and lovely, yet cursed by the deadly poison of the Man of Sin, and groaning under the heel of the oppressor. From thee the Word has long been withheld, and for daring to read it thy sons and daughters have languished in thy gloomy prisons; but the truth shall and will ultimately triumph. O, my Father, hasten it in thy time. 'It is time for thee to work, for men have made void thy law.' Had I time, I might tell you of the distribution of the Word amongst the Russians and French.—(p. v.) at another time I may. Suffice it to say, since 1st April, the Russian soldiers in the Crimea have had 480 copies given them, and the French 1520.

To the British and Foreign Bible Society, as being first in this work, much gratitude is due for their unwonted liberality. To the Edinburgh Bible Society, to the Society for Propagating Christian Knowledge, and to the London Religious Tract Society, who all along have sent supplies to meet every want, and of whose tracts and books, from 1st April, 8000 have been circulated amongst the Sardinian, French, and Russian army. We have reached a crisis in the East.—Many openings appear. There is a breaking-up of prejudices. The fields are white for the harvest. Who will enter in and possess the land?—Who come and meet, in the name of the Lord,

not only all the many forms of superstition in this empire, but boldly confront the Man of Sin, whose strides are mighty, and whose machinations are varied, and, alas! in many cases, far too successful! Arise, O Sun of Righteousness, and shine. Let thy glorious arm bring the victory. Bring the night to an end. Let the shadows flee away, and by thy Spirit do thou rule and reign in many a heart, bringing every thought into subject on to thyself. Glorify thy name, and let thy kingdom come."

The following is an extract from a letter on the same subject, dated Balaklava, May, 1856.—"My wish is particularly to state, for the glory of God, that during considerable experience, I have never seen a work so *thoroughly finished and completed* as that accomplished in the Sardinian expeditionary army in the Crimea, the actual and future result of which will, in a temporal point of view, equal the political prospects of the kingdom, and, in an eternal sense, exceed anything we can at present conceive."

DISSENSIONS AMONG THE CONGREGATIONALISTS.

We have heard something of Congregational leaven in the Presbyterian Body. It has always struck us that such an allusion was exceedingly unfortunate, and that it would have been much nearer the truth to speak of Presbyterian leaven in the Congregationalist Bodies.—The Congregational Union has come to be, to a great extent, an Ecclesiastical Court. We find that in England, and we understand in Scotland too, there have been dissensions prevailing for some time with reference to this very point, viz., the growing influence and power of such Unions. The following extract on this subject is from a late number of the *Edinburgh Witness* :—

For some considerable time past the Nonconformist world has been greatly agitated on a question affecting the orthodoxy of some of its members. The exciting cause was the publication of a volume of religious poetry, styled "hymns," by the Rev. T. Lynch, a minister of the Independent denomination. "The volume differs (says the *Christian Times*) in some important particulars from every other collection of devotional poetry published in our language. The experience to which utterance is given is limited to a comparatively narrow range; though within that range some passages will be found intense and fervid. There are two topics especially on which all our hymnologists, properly so called, love to expatiate, but on which Mr. Lynch touches very slightly, and rather by implication than by express mention. One of these omissions relates to that capital question in theology,—the sense of guilt and the need of pardon. The other is much less material; it has reference to the joys of a future state. This is an omission for which we are rather disposed to commend than to censure the author, as he has thus shown the good taste to avoid the rock on which religious poetsasters most commonly make shipwreck. Such as the book is, however, we are not surprised at the controversy it has provoked. For, over and above the serious omission we have ventured to point out, the poems are distinguished by a total absence of the old technical theological phrases which have been current in the pulpit and in the pages of religious writers, at least since the time of the Puritans, and which, in many eyes have become so sacred that they identify them as a real portion of religion itself, a sacred language in which alone Christianity can be properly expressed. But we were not prepared for all the consequences which have ensued. Mr. Lynch was assailed, as many think,

with indecent coarseness and virulence; some of his friends in the ministry rushed forth with perhaps more of generous ardour than of logical precision, to his defence; and they were speedily subjected to the same strain of remark. In this unhappy controversy we have hitherto taken no part, feeling that we could not honestly side with either of the combatants. We could not vindicate the orthodoxy of Mr. Lynch's book taken as a whole, while we can have no sympathy with the unmanly and unchristian aspersions with which he has been assailed. We cannot, however, keep longer silence. After a short bill, the controversy has been revived, and threatens to take a wider sweep than ever. Mr. Lynch's book, the original occasion of the dispute, is likely to be forgotten, and the point at issue is no less than the doctrinal soundness of the whole Congregational denomination. In fact, unless some healing agency should intervene, of which there is no present prospect, we may expect to see that important body rent in twain at the next meeting of the Congregational Union." It is in reference to what may be called a private dispute among two leading members of that Union that the present revival of the controversy is due. Dr. Campbell was one of the foremost of Mr. Lynch's assailants. The Rev. T. Binney is the most conspicuous among his defenders, and the latter has circulated a printed address of some length to the 'Members of the Congregational Union of England and Wales, especially those who were present at the last of the late Union meetings, which was held at the Milton Club, on Saturday, May 17.' In this address, he states, that at a private meeting of the Union, in reply to some observations of his, breathing a spirit of conciliation, Dr. Campbell promised not to re-publish as a separate pamphlet, his articles which appeared in the *British Banner*, but that he failed to adhere to this promise. Mr. Binney is of opinion that the Union at its meeting in autumn, must deal with the matter; and in fact, calls upon it to do so. In this address, Mr. Binney says there have been errors on all sides in dealing with Mr. Lynch's book,—that was an error to call his poems hymns, and to use them as such in public worship,—and that both his assailants and defenders have been to blame.—He also expresses himself pretty freely on the constitution of the Congregational Union, as will be seen by the following extracts:—

"I always disapproved the change of the Union meetings from those of a private conference, to those of a public assembly. The late meetings, have perfected a long-growing suspicion into a deep and ineradicable conviction, that all the 'business proceedings' of the Union ought to be given up, and that it should become a purely religious and fraternal confederation. Many things reported to us, or taken up by us, are things which can be done, and which are done, by other and more appropriate agencies; while the impossibility, from our constitution and principles of effectually carrying out anything that may be resolved upon, makes the passing of resolutions often very much of an empty form. The connexion of the British Missions Societies with the Union has done nothing for any of them that might not have been secured by each acting on the Churches by its own power. The Education Society excites little attention now, and never had universal sympathy. It was really melancholy to see Mr. Viney addressing the listless and restless audience at the Poultry the other day. A Union like ours cannot be the Synod or General Assembly of a church; it is not capable of doing business; it may utter sentiment, but it cannot execute; and it would be better, in my opinion, if we gave up all attempts at action, and confined ourselves to such intercourse as, by making it better, holier, more loving, more united, should send us back to our several spheres better fitted to work there. If the Union is to be preserved, it must come to this. Things have been getting wrong for some time. I appeal to all whether

the most of what is done, consisting of the reading of customary reports, and the passing of formal resolutions, has not been a weariness to both the spirit and the flesh? Time is spent, feeling exhausted; hope disappointed; and numbers find, whether they say it or not, that they have got nothing worth the trouble and expense of their journey. I know, of my own certain knowledge, that the Union has often closed, leaving in many hearts dissatisfaction and hostility, instead of their having been refreshed by cordial, loving, profitable contact with others. For my own part my mind is made up. I will not go on countenancing a system of things which, for some years, has been getting far worse than simply unprofitable. I shall willingly wait awhile, to see what is done, to try what can be done. If the Union can be brought to acquiesce in its original design—if it again become simply a brotherly confederation—well. If not, no one can be bound to continue either to support, or to attend what neither carries with it, his judgment or his affections. I shall quietly retire. The Congregational Union is not the Congregational body, nor is that body the Christian Church. I shall say or do nothing just now. I have much more congenial work before me. While 'the controversy' was going on, with its angry, one-sided thunder, I was very quietly editing Mr. Baird's book on Presbyterian Liturgies, and writing my appendix on *Worship*,—a subject to which, if the minds of our ministers and Churches were more earnestly turned, more good would be done to us religiously, than by all the controversial pamphlets, of a certain sort, that were ever written. I have other works before me, which, though different, will be of like tendency, and I do not mean to be drawn away from them by anything that this paper may give rise to. A proper occasion will come for all that!"

WORKINGS OF AMERICAN SLAVERY.

The real character of American Slavery never has been, and probably never will be, fully known. Mr. Wesley called it "the sum of all villainies," and enough has come to light to fully justify the assertion. The atrocities of this inhuman despotism, as every where developed, are enough to stamp it with eternal infamy, as the basest, vilest, most gigantic and unscrupulous foe to freedom and human rights, that ever existed. It has not only robbed the slave population of every vestige of liberty and reduced them to the condition of mere chattels, but the condition of that portion of the white population in slave territory, opposed to the "peculiar institution," comprising a large majority thereof, is not much better. Free speech no longer exists, the liberty of the press is crushed out, and even the suspicion of entertaining opinions adverse to the slave power is sufficient to ensure banishment if not something worse. Whatever comes in conflict with its claims must be crushed out at once. If a man is found opposed to its assumptions, he must be silenced, driven out, or slain, in order to carry into effect its tyrannical purposes, and that too by brute force, if no other means can be found of accomplishing it. A few instances, well authenticated, will be sufficient to show the nature and tendency of slave-holding in the Southern States. It not only rules the nation, but it rules the Church, dictating to the "Ambassadors of Christ" how far they may go enforcing the principles of the Divine Law—especially that most important of all Christians duties—the love of our neighbor.

Not long since a minister of the M. E. Church, Rev. W. Sellers, was seized and tarred at Rochester, Mo., by a pro-slavery mob, for attempting to hold a religious meeting according to previous appointment. Some were for killing him on the spot, but it was finally determined that he should be tarred, which was done, his clothes, ears, eyes, and hair being filled with the

tar. He was then offered the alternative of leaving the country in five minutes, or dying on the spot. At the same time a Mr. Benjamin Holland, a most devoted and pious class-leader, seventy years of age, who had for many years been a member of the church, and whose house was a home for the preachers, having come for the purpose of attending the meetings, was shot dead upon the spot. His last words, after receiving the fatal shot, were, "Lord have mercy upon the wicked."

Rev. George D. Boardman, a Baptist minister, and pastor of a church in Barnwell, S. C., was expelled from his pastorate and from his home, for no other reason but his declining to unite in a public demonstration of sympathy for the ruffian Brooks. He had not opened his mouth on the subject, but his absence from the meeting was enough to awaken suspicion, and accordingly a committee was despatched to his residence to know the reason. Mr B. quietly stated that he did not wish to take any part in the business. Upon this a categorical answer was demanded to the question whether he sympathized with Mr Sumner and his views. When his answer was received he was told he could have twenty-four hours to leave the place! Resistance being useless, he made such arrangements as he could in that short space, and took his departure for the North.

The Rev. Mr. Conway, pastor of a Church in the city of Washington, was arraigned by his society for having preached against the system of slavery and the deeds of ruffianism perpetrated in Kansas and in the Senate Chamber, and a vote of censure passed upon him. It is more than probable he will be dismissed.

Not long since a member of the Legislature of Texas was compelled to resign his seat, in consequence of his having disapproved of the repeal of the Missouri Compromise. And when he expressed a wish to give an explanation to his constituents, he was gravely told that he might make a speech, but should he in any manner mention the subject of slavery, it would be at his peril.

A dispatch, dated Mobile, Alabama, August 16th, reads as follows:—"There has been great excitement here to-day, which had its origin in the sale of abolition books by a stationery firm in this city. The name of the firm in question is Strickland & Co.—the individual members being William Strickland and E. Upson. The only charge against them was the selling of books that were regarded as of an incendiary character, inasmuch as they favored the freedom of the slave. This, however, was more than our people could submit to, and a committee of five of our citizens was accordingly formed, who waited upon the individuals above alluded to, and ordered them to leave the city in five days. As soon as the action of the committee became generally known, the excitement rapidly increased, and the parties, for fear of more desperate measures against them, fled the city in the most secret manner possible. The firm was in the enjoyment of a large business, and have heretofore been liberally patronized by our citizens." The people of Mobile act very much as the Pope would do in Rome, were a bookseller to try to peddle Bibles there. The truth loves light and free discussion; error likes proscription, feathers and tar barrels.

"Such," says the *Western Methodist Protestant*, "are a few out of many instances of the tyranny of the slave power, which are continually occurring. It tramples not only the freedom of speech, and of the press, but the freedom of opinion. In the case of Mr. Boardman, as above cited, that gentleman was not allowed even to remain at home and enjoy his freedom of thought, but his views must be forced from him by some of the tyrants who would compel a clergyman to give his sanction to a ruffianism, which would disgrace a clan of Holoisin Arabs, or be exiled from his home.

PROGRESS OF TEMPERANCE.

A Table was printed by the London Temperance League, in 1855. It consists of answers to queries regarding Temperance Halls, Reading Rooms, Sick Societies, medical and ministerial adherents to the cause of temperance. It contains returns from 224 towns in England, and although very far from being complete or satisfactory, it yet shows that considerable progress has been made.

The following instances are selected from this table.

In the town of Bolton we find 2,500 adult and 3,000 juvenile members, and a Temperance Hall erected at a cost of £2,200.

In Devonport there are 2,500 members, and a Temperance Hall, which cost £2,000.

In Leeds the adults number 4,500, and the Bands of Hope 3,000.

In Leicester there are 1,249 adult members.—The Hall here is a remarkably magnificent one. It is returned as having been built at an outlay of £3,200.

In Manchester there are 30,000 connected with the various societies. Among others who are enrolled here is one of the members for the borough—John Bright.

In York the adults number 3,000, the Bands of Hope, 1,700, and their Hall has cost them £2,800.

On the whole, these returns show us that, in the 224 towns from which replies were received, there were at the beginning of 1855, 36,500 connected with the Bands of Hope, adult societies numbering 115,000, 371 ministers, and 41 Temperance Halls erected at a total cost of £31,000.

Mr. Gough has laboured under the direction of the London and Glasgow Societies for two years, ending August, 1855. During that time he has addressed more than half-a-million of people, including a number of the aristocracy and nobility. The number of meetings held by him, or at which he spoke, was four hundred and sixty—an average of somewhat more than four every week. A sufficient answer is here presented to the objection that hard labour cannot be performed without the aid of intoxicating drink.

A Ladies' Temperance Committee has been formed in London. They seem to have given a great impetus to the cause. They have devoted themselves to the visitation of the members, collecting subscriptions, and distribution of tracts. They have also got up two very effective bazaars.

Feeling how important it is that the Christian Church should be in a right position on the subject of temperance, arrangements were made for sermons in some of the metropolitan churches.—Accordingly two were preached in Christ's Church, Bishops' Road; four in St. Stephen's, Southwark; two in St. Clement Danes, Strand; one in St. Mary's, Islington; one in St. Mary's, Whitechapel; one in Trinity Church, St. Mary-le-bone; and one in St. James's, Aldgate.—The preachers were—Rev. W. Marsh, D.D.; Rev. W.W. Robinson, M.A.; Rev. J. M. Fairbairn, M.A.; Rev. W. M. Whitmore; Rev. A. Isaacs, M.A.; Rev. Henry Gale; and Rev. J. Going. In noticing the sermons, the *Christian Weekly News* observes—"The importance of this effort, we think, cannot be estimated too highly, as the subject has thus been brought before many thousands who are not in the habit of attending ordinary temperance meetings, and whose sympathies it is very desirable to enlist in our great and noble enterprise. The attendance in general has been highly satisfactory, filling the large and commodious churches in which the sermons were delivered; while the character of the audience has been such as could not fail to gladden the hearts of all whose privilege it was to be present."

In Scotland, the reports of the various Societies show that the cause is there steadily progressing.

In the Temperance Society of the United Presbyterian Church there are enrolled 186 ministers and 130 students, the total number of their students being 189.

In the societies connected with the Established, Congregational, Baptist, and Reformed Churches, there are enrolled 143 ministers.

The report of the Free Church Society is particularly interesting. 21 ministers have joined during the past year, making a total of 145. Of probationers, 43 are enrolled. At Edinburgh Free Church College, 69 students have joined, being about one-half of the whole number there, and at Aberdeen 13 have joined, being almost half of those there. In the normal seminaries great progress has been made. In Glasgow they have the record, most of the teachers, and a great majority of the pupil teachers. In Edinburgh they have 77, being more than one-half. The Society has employed one agent, principally for the purpose of bringing the temperance cause before the mind of the higher and influential classes. He has visited, during nine months, 106 towns and villages, and about 2,235 houses, including those of 171 ministers and 18 probationers; delivered 58 addresses; distributed and sold pamphlets, books, and periodicals, to the extent of 114,000 pages of print; enrolled 102 members, and received subscriptions from 740 persons. A series of four lectures was delivered during the winter in Queen's Street Hall—first by Professor Millar, on "Abstinence, its place and power;" second by the Rev. W. Arnot, of Glasgow, on "Responsibility in Relation to Drunkenness;" third, by the Rev. Alexander Campbell, of Melrose, on "The Christianity of Scotland and its Drunkenness;" fourth, by the Rev. Wazir Beg, of Poonah, on "The Drinking Customs of European Christians a Hindrance to Missionary Labor in India." A Ladies' Committee has also been formed in Edinburgh. We observe on the list the names of Lady Agnew, Moray-Place, and Lady Foulis, Princes-Street. Among the honorary directors of the Free Church Society are the Rev. Henry Grey, D.D., President; Rev. Horatio Bonar, D.D., Kelso; Rev. Thomas Guthrie, D.D.; Rev. R. McKerlie, St. Ninians; and Professor Millar.

We gave an account in last number of the operations of the Scottish Temperance League, and, therefore, need only advert to it here. We mentioned that the income was nearly £5,000.

It is not to be supposed, however, that the expenditure of the parent and central societies set before us the total expenditure for the promotion of Temperance in Scotland. Local societies have their own funds, and in some cases these are by no means inconsiderable. In the last register published by the League, there are returns which will establish this, and which are calculated to fill us with no small measure of surprise. Take the following cases. The sums appended show the last year's outlay of the local societies:—

Aberdeen—3 societies; one, £17, a second, £130. Arbroath—3 societies; total £153 15s. 1d. Ayr—1 society; £22 10s. Darlington—2 societies; one, £35; a second, (Ladies') £79 12s. Dundee, 1 society; President, Provost Rough—£330. Dumfries, £220. Greenock—2 societies; £162 4s. 6d. Kirkcaldy, £248 10s. 10d. Paisley—4 societies; £335 4s. 9d. Edinburgh—2 societies; £1,514. Glasgow—14 societies; £1,006.

On the whole, it would appear that there are in Scotland about 100,000 members, and, in addition, about 70,000 connected with the juvenile societies. 380 ministers are enrolled—that is, ALMOST AS MANY AS THE ENTIRE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND; and the amount raised and expended in the promotion of the temperance cause during the last year falls little short of £30,000.

DANCING AND CARD-PLAYING.

The following declaration, on the subject of dancing and card-playing, has been published by a Presbytery in the United States. It may perhaps be read by some whom it may lead to pause and reflect on their mode of training their children:—

"The practice of dancing, in either private or public assemblies, this Presbytery regards as eminently worldly and sinful. It has been condemned by the highest judicatory of our church, and by most, if not all, other bodies of Christians. It is engaged in but by few professors of religion comparatively, and by those not noted for high spirituality or devotedness of life.

"It is regarded by worldly people, as an amusement peculiarly their own, and when participated in by Church members, furnishes the former with occasions for triumph and boasting, and brings reproach upon the cause of Christ. It disturbs the conscience of not a few of those professors of religion who engage in it, causing them to feel that it is hardly compatible with exhortations to the impenitent, public prayer, or a seat at the Lord's Table. It is opposed to the apostle's principle, 'If meat make my brother to offend, I will eat no flesh while the world standeth.' If the propriety of it were only questionable or doubtful, even then to engage in it, is to stifle and to sin against conscience. Still further, it is accompanied by several circumstances which are sufficient to condemn it. It fosters the keeping of late and unseasonable hours at night, consumes much precious time in preparing for, engaging in, and recovering from the season of mirth with which it is connected. It wastes the physical energies in some instances, through exhaustion or exposure, producing death. It diverts the mind from serious things. It places beauty, dress, and display, before sobriety, worth, and wisdom. It sinks the moral beneath the physical, or makes animal pleasure a higher good than spiritual joy. It is inimical to revivals of religion. It harmonizes not with a spirit of devotion. It is opposed, we believe, to that blessed Book which teaches us, 'That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.'

"Presbytery would further condemn, as inconsistent with the profession of godliness, attendance upon assemblies where dancing is practiced, as drawing others into scenes of temptation, and as countenancing and encouraging the evil named.

"Intimately connected with dancing, and a handmaid to it, is card-playing; and much that has been said against the former may be said against it. It also is, emphatically, 'of the world.' It stains the Christian character if engaged in, occasions a greater waste of time, and encourages a pleasure-seeking and worldly spirit. It is also a species of gambling, and in this respect strikes out a new path of temptation and danger.

"Such bring our sentiments, we do most heartily urge upon all Church members within our bounds to discourage the practice named, to guard their children from temptation in these respects; and to seek, with great fidelity and watchfulness, to keep themselves unspotted from the world.' We do also recommend to Church sessions, where either of the above practices is engaged in by the Church members, or suffered to be, on the part of their children, to make the same a matter of discipline.

"By order of the Presbytery."

GENUINE REVIVALS.

I now speak of genuine revivals, where the gospel is preached in its purity, and where the people have been well instructed in the doctrine

of Christianity. In a revival, it makes the greatest difference in the world whether the people have been carefully taught by catechizing, or are ignorant of the truths of the Bible. In some cases revivals are so remarkably pure, that nothing occurs with which any pious man can find fault. There is not only no wildness or extravagance, but very little strong commotion of the animal feelings. The word of God distils upon the mind like the gentle rain, and the Holy Spirit comes down like dew, diffusing a blessed influence on all around. Such a revival affords the most beautiful sight ever seen upon earth. Its aspect gives us a lively idea of what will be the general state of things in the latter-day glory, and some faint image of the heavenly state.

The impression on the minds of the people in such a work, is the exact counterpart of the truth; just as the impression on the wax corresponds to the seal. In such revivals there are great solemnity and silence. The convictions of sin are deep and humbling; the justice of God in the condemnation of the sinner is felt and acknowledged; every other refuge but Christ is abandoned; the heart at first is made to feel its impenetrable hardness; but when least expected it dissolves under a grateful sense of God's goodness and Christ's love; light breaks in upon the soul either by gradual dawning or by a sudden flash; Christ is revealed through the gospel, and a firm and often joyful confidence of salvation through him is produced; a benevolent, meek, forgiving, humble, contrite spirit predominates; the love of God is shed abroad; and with some, joy unspeakable and full of glory fills the soul.—A spirit of devotion is enkindled. The word of God becomes exceedingly precious. Prayer is the exercise in which the soul seems to be in its element, because by it God is approached, his presence felt, and his beauty seen; and the newborn soul lives by breathing after the knowledge of God, after communion with God, and after conformity to his will. Now also springs up in the soul an inextinguishable desire to promote the glory of God, and to bring all men to a knowledge of the truth, and by that means to the possession of eternal life. The sincere language of the heart is, "Lord what wouldst thou have me to do?" That God may send upon his church many such revivals, is my daily prayer; and many such have been experienced in our country, and I trust are still going on in our churches.—*Dr. Archibald Alexander.*

NONEYS RECEIVED AT THIS OFFICE UP TO 30TH SEPT.

FRENCH CANADIAN MISSIONARY SOCIETY.

| | |
|---|--------|
| Prescott..... | £2 5 0 |
| Edwardsburgh..... | 0 17 6 |
| Grafton..... | 1 5 0 |
| Do. (additional)..... | 0 16 3 |
| Bristol..... | 1 5 0 |
| Blenheim, Willis' Church..... | 2 0 0 |
| Lochiel..... | 2 5 0 |
| Fergus..... | 3 0 0 |
| Waterdown and Wellington Square... | 3 5 0 |
| Saugus..... | 2 15 0 |
| Wellesley .. | 2 10 0 |
| Stevensville .. | 3 19 0 |
| Nanawauya..... | 2 0 0 |
| Inverness..... | 2 5 0 |
| Bradford, £1, W. Gwillimbury £2 8 3 | 3 8 3 |
| Westwood, Otaabee..... | 2 0 0 |
| King..... | 2 15 0 |
| Williams, (additional)..... | 0 16 3 |
| Oakville, £1 12s. 7½d. Dundas Street £1 1s. 10½d. | 2 14 6 |
| McNab and Horton..... | 3 0 0 |
| Melville Church, Markham..... | 3 1 1 |
| Rrown's Corners..... | 1 8 9 |
| Metis..... | 1 15 0 |

WIDOWS' FUND.

| | |
|----------------|--------|
| Postnach,..... | £3 8 0 |
|----------------|--------|

COLLEGE BUILDINGS.

| | |
|-------------------------------------|----------|
| Thamesford, (formerly omitted)..... | £15 10 0 |
| Invercoll, first instalment..... | 21 3 9 |
| Belleville do..... | 12 10 0 |
| Port Sarnia do..... | 38 0 0 |
| Chalmers' Church, Woodstock, do... | 46 11 3 |
| Egmondville do..... | 12 0 0 |

BUXTON MISSION AND SYNOD FUND.

| | |
|------------------------|--------|
| Thurah and Eldon..... | £7 7 0 |
| Westwood, Otaabee..... | 2 0 0 |

KNOX'S COLLEGE.

| | |
|---------------------|---------|
| Keene, Otaabee..... | £2 10 0 |
| Westwood..... | 2 3 3 |

COLONIAL SCHEME OF FREE CHURCH.

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