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# THE ECCLESIASTICAL AND MISSIONARY RECORD, For the Presbyterian Church of Canada.

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

Vol. XIV.

TORONTO, MARCH, 1858.

No. 5.

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### PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery is appointed to be held in the usual place, on the fifteenth day of April, at 11 o'clock, A. M.  
WILLIAM GREGG, *Pres. Clerk.*

### PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Chalmers' Church, Kingston, on the second Tuesday of April, at 4, p.m.  
J. A. THOMSON, *Pres. Clerk.*

### PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will be held at London, on the first Tuesday of April, at 10 o'clock, A. M.  
J. SCOTT, *Pres. Clerk.*

### PRESBYTERY OF HAMILTON.

The next ordinary meeting of this Presbytery will be held at Hamilton, on Tuesday, 13th April, at 2 o'clock, P. M.  
J. MIDDLEMISS, *Pres. Clerk.*

## PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Montreal on the 12th of May.

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

## PRESBYTERY OF BROCKVILLE AND OTTAWA.

This Presbytery will meet at Kemptville, on the first Tuesday of March, at 7 o'clock, P. M.

P. GRAY, *Pres. Clerk.*

## THE MEETING OF SYNOD.

Ministers and Elders are respectfully requested to communicate to the undersigned their intention to be present at the meeting of Synod in June next, whereupon the addresses of the families, with whom they are to stay, will be sent to them, thus enabling them to proceed, on their arrival in Hamilton, to the homes at which they are expected.

DAVID INGLIS.

Hamilton, Feb. 23, 1858.

## PRESBYTERY OF MONTREAL.

The committee of the Eastern District of the Presbytery of Montreal, will (D.V.) hold Missionary Meetings at the following places, viz:

At Inverness, on the 9th March, at 11, a.m.

" Leeds, on the 10th March, at 11, a.m.

" St. Sylvester, on the 11th March, at 11, a.m.

The committee consists of the Revs. W. B. Clark, James McConechy, Wm. Scott and John Crombie.

JOHN CROMBIE, *Convener.*

## SABBATH COMMITTEE.

The Synod's Committee on the Sabbath will meet (D.V.) in the Agency Office, Toronto, on Wednesday, the 3rd February, at 11 o'clock.  
E. F. BURNS, *Convener.*

## Office of Ecclesiastical and Missionary Record, &c.

The Offices of the *Record* and of the Schemes of the Church, have been removed to King Street, second door West of Toronto Street, over the Book Store of Mr. Bain.

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 *General Schemes of the Church*, to be addressed to "REV. W. REID, OFFICE OF THE ECCLESIASTICAL AND MISSIONARY RECORD," King Street, Toronto.

## CLOSE OF FINANCIAL YEAR.

Ministers and Elders are reminded that the financial year will terminate on the 1st May. All who wish to have their contributions included in the accounts of this year, will please forward them in time.

## THE RECORD—REDUCTION OF PRICE.

Subscriptions for the present volume at the rate of 2s. 6d., will still be received.

We earnestly request all interested to send forward the names of subscribers with their subscriptions. We are glad to state that there has been a very considerable increase in the circulation, but we have no doubt that in most congregations the list might be still further extended.

Those in arrears will please to remit the amount due. Accounts have been sent to several places, and they will be sent in the course of this month to other places. Subscribers, however, who are in arrears need not wait for accounts, but remit at once.

The sum of 3s. 9d. per volume for arrears will be taken until 1st March, after which, according to the former terms of subscription 4s. 6d. will be charged.

Parties ordering or discontinuing the *Record*, should be careful to give the Post-office address.

## Notices of Recent Publications.

BOOKS, OR THE WEEKERS: A Sermon preached on the day of Humiliation, on account of the Indian Mutiny. By the Rev. James Gibson, Owen Sound. Toronto: Maclear & Co., King Street East.

We should have noticed this sermon in an earlier number. It was preached on the day of public humiliation on account of the Indian Mutiny, from Judges ii. 1-5. After an introduction, wherein the applicability of the passage to the circumstances of Britain, in view of the sad events that have lately transpired in India, is well shown, the author proceeds to direct attention to three points, viz., the sins committed; the punishment inflicted; and the repentance exhibited. Under the first head, he speaks of the sins committed by Britain against India, and the millions of its population, mentioning particularly the duplicity and treachery that characterized the diplomacy of Clive, notwithstanding the glory of his military career:—the unjust and exorbitant exactions of Hastings:—the carrying on of the opium trade; and the sad neglect of Britain to ameliorate the moral and spiritual condition of her Indian subjects;—the discouragements and

# The Ecclesiastical and Missionary Record.

obstacles thrown in the way of Christian Mission, and the support given directly as well as indirectly to idolatry. We had marked, for extract, several passages in this as well as in the other parts of the sermon, but our space obliges us to omit them. We content ourselves with the following extract from the last division of the sermon, in which he speaks of repentance.

"Let us see, then, that we weep over our sins, national and personal, when alone with God in our closets, and when surrounding with our families the domestic altar; as well as when convened with our Christian brethren, on a day like this, in the sanctuary of God. And let the tears that we shed in all the three places, be tears of contrition on account of *sin itself*, and not merely on account of its consequences. Ah, it would require a large bottle to hold all the tears of *natural affection* that have been shed over the Indian mutiny. Would one of the same dimensions be required to contain those of *penitential sorrow*? The two may with all propriety be mingled; for religion does not eradicate or suppress, it only regulates and elevates our natural feelings; but tears purely of the former description are not the tribute that such a day as this calls for; they do not constitute "the fast that God hath chosen," and that we profess now to be keeping. Let this be the confession of our hearts—"Against thee, thee only have we sinned, and done evil in thy sight." Let the true reason of our sorrow be expressed in these words—"rivers of water run down mine eyes, because they keep not thy law." And feeling that we cannot weep enough over our own sins, and those of our people as formerly enumerated, let us make Jeremiah's lamentation our own—"O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

**AN AWAKENING CALL TO SAINTS AND SINNERS.**  
A New Year's Sermon preached in the Presbyterian Church of Acton, on Sabbath 3rd January, by Rev. J. McLaughlin. Toronto: Printed at Cleland's Printing Office.

This is an earnest and impressive address, a good deal in the warm and rousing style of Baxter, the circulation of which may do much good. The text is Romans xiii, 11. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." The principal part of the Sermon is taken up with the consideration and the enforcing of the truths stated in the text, to arouse us from carnal ease and security, and to keep us alive to our spiritual and eternal interests. In the conclusion of the Sermon he alludes to the corresponding conduct which is required of Christians, as founded on those great truths. We heartily recommend the Sermon, and trust that it will be largely circulated. We subjoin a paragraph as a specimen of the Sermon:—

"But 2ndly, here is another motive employed for the same purpose—or rather it is the same truth dressed in another garb and illustrated by a significant metaphor. "The night is far spent, the day is at hand. Here we think, the great Apostle stands as it were on the verge of time, and by the eye of faith, contemplates the superlative glory and brightness of that Eternity which is about to dawn upon him, and like Moses on Mount Pisgah, he surveys the land of promise—the heavenly inheritance. He finds himself on the borders of that sunny and happy land, and finds that he has but to travel a few short steps, and then he will go over Jordan, and possess the land for an everlasting inheritance and under these realizing views and impressions of the world to come, he gets up and trims his lamp, and urges his fellow christians by the same consideration, to

be up without delay, and to trim their lamps too, for behold the Bridegroom cometh, and the night is far spent. Night is sometime used in Scripture to denote death, or the season of rest from present labour, so our Lord saith "I must work the work of Him that sent me while it is day, the night cometh in which no man can work." Sometimes it signifies an unconverted state,—the season of ignorance and ungodliness, Eph. v. 8. "for ye were sometimes darkness, but now are ye light in the Lord." 1 Thess. v. 5. "we are not of the night nor of darkness." In other places, as in our text, it signifies the present life—the present state of believers, as compared to the future, hence is said of the new Jerusalem, "there shall be no night there," that is, no ignorance—no unbelief—no deception—no mistakes and no wanderings—no sorrow nor sufferings, nothing in short, of the imperfections and infirmities which attach to the christian while sojourning here on earth. To the people of God, the present state may be truly called night, in comparison to the future glory. It is night by reason of remaining ignorance and unbelief. Here we know but in part, and believe in part, we see through a glass darkly—it is a night, and sometimes a dark and stormy night, by reason of severe afflictions and divers temptation. Here we are exposed to many trials—many dangers—many enemies: Here we are liable to mistakes and misconceptions—we are apt to go astray on the right hand and on the left—we are compassed about with manifold imperfections, infirmities and short-comings, in every duty, and every condition. But this Night will not always last—it is now far spent, and the day is at hand. The remaining darkness shall soon vanish; the morning Star shall soon appear; the Heavenly Day shall soon dawn and the shadows flee away. Ah yes Brethren, the day is at hand! the day of translation from this vale of tears into the glorious rest above—and of dismission from this earthly tabernacle into the house which is eternal in the heavens.

**THE CANADA DIRECTORY, for 1857-58.** Montreal: J. Lovell.

We should have sooner noticed this goodly and most useful volume. It certainly reflects the highest credit on all concerned in getting it up. Not only have the compilers done their duty most creditably, the typography is also excellent, and altogether the publication cannot fail to give to strangers a far higher opinion of Canada, and of its varied resources and capabilities, than they possessed before. So far as we have examined the work, it contains far fewer errors than might have been expected in a work of the same kind, and of the same extent. It contains a complete Directory for all the large towns in the Province;—a description of over 3000 cities, towns, and villages; lists of the clergy, Banks, Newspapers, &c., &c. Nor should we omit to mention a very excellent map, specially prepared for the work by Thos. C. Keefer Esquire. This is really a most useful work, and we are not surprised to notice the high encomiums which it has drawn forth, not only in this country, but in Britain. We earnestly hope that the enterprise of Mr. Lovell may be rightly appreciated by the community.

**THE YOUNG MEN'S MAGAZINE:** For November, 1857. New York: 348 Broadway. Boston: A. Williams & Co. London: D. F. Oakley, Paternoster Row.

We have received several numbers of this magazine, and have read the articles with general pleasure and satisfaction. We regard the appearance of the magazine as an indication of some of the benefits arising from those associations which have, of late years been

formed among the young men of the leading cities. Much will doubtless be done by such associations to elevate the intellectual taste of young men, and produce not only readers, but writers also. The Magazine itself is really most respectable. The number before us contains a number of articles, both interesting and instructive. We cordially commend the periodical to young men, as one which is calculated to be entertaining and useful.

**THE FOUNTAIN:** A Monthly Journal, devoted to Temperance, Literature, and Intelligence. Toronto: W. J. Kelly, Publisher and Proprietor.

This Monthly Publication is specially devoted to the advocacy of the cause of Temperance. It is well got up, and we heartily recommend it to the patronage of our Temperance friends throughout the country.

## STUDENTS' MISSIONARY SOCIETY.

Binbrook, per John Eadie, Student.....	\$10.00
Per Neil McKinnon, collected as follows:—	
Sunnidale.....	\$11.50
Nettawasaga Station.....	3.00
Nettawasaga Corners.....	7.25
	21.75
Per James Greenfield, Student, collected as follows:—	
Thorah, Mariposa, Eldon, and Fenelon.....	\$35.75
Toronto.....	7.00
A friend in Glengary.....	2.00
	44.75
Per Archibald Stewart, Student, collected as follows:—	
Yarmouth.....	\$20.00
Belmont.....	14.50
Mosa.....	18.50
	53.00
	\$129.50

JAMES GREENFIELD, Treasurer.

## KNOX COLLEGE MUSEUM.

Per Mr. F. Robertson, Gainsboro'—Specimen of Rock Crystal from California, U. S.  
From James Bain Esq., Toronto,—A Coin of Queen Elizabeth.

**MONEYS RECEIVED AT THIS OFFICE UP TO 20th FEBRUARY, 1858.**

KNOX'S COLLEGE.	
Gananogue.....	\$10.00
Kingston, Brock Street.....	22.00
Trenton and Concession.....	4.00
Darlington, Front.....	\$32.00
do Rear.....	8.00-40.00
Knox's Church Hamilton, in addition to \$200 formerly paid.....	90.00
Ingersoll.....	16.00
Red River, Kildonan.....	51.00
do. Little Britain.....	25.20
Metis.....	4.00
St. Gabriel St., Montreal Sabbath School	7.00
Leeds.....	6.20
McNab St. Hamilton, exclusive of \$40 from I. Buchanan Esq., M. P. P.....	187.00
Pictou.....	20.00
FOREIGN MISSION.	
Ashburn \$4 Utica \$3.....	7.00
Wellesley.....	7.00
Lochiel.....	8.00
Dundas Sabbath School.....	13.37
Spencerville \$4.58 Port Elgin \$4.87..	9.25
Ballinabineh.....	2.25
Tilbury.....	3.20
Cartwright.....	\$6.58
Ballyduff.....	1.35-7.98
Dunville.....	5.50
Knox's Church, Boston, Mass.....	18.00

(Continued on back page.)

# The Record.

TORONTO, MARCH, 1858.

## ANNUAL COLLECTION FOR MINISTERS' WIDOWS' AND ORPHANS' FUND.

By appointment of Synod, the collection for this important object should be made on the third Sabbath of the current month. It is hoped that in every congregation the collection will be made, and due notice previously given.

To the intelligent and reflecting members and adherents of the church, this object will sufficiently commend itself. It has hitherto been favourably responded to, and the necessity for sustaining and increasing the fund is as great as ever. The accumulated fund is now over £5000, but, considering the number of annuitants already on the fund, (seven) and the increased number that may be looked for in the course of a few years, considering too that the yearly increasing number of ministers adds greatly to the probability of a largely increased number of annuitants, we cannot look on a fund short of £10,000, as fully adequate for the purpose intended. For the foundation and maintenance of this fund, ministers themselves are required to contribute, a yearly payment of two pounds being necessary. But this alone is not sufficient to guarantee the stability of the fund. A yearly collection is therefore appointed by the Synod to be made throughout all the congregations.

Our people cannot but know that, with very few exceptions, if any, our pastors cannot, from their small stipends, provide for their families, after they themselves shall have been removed. Many cannot even provide for, and educate them, while they are still with them, their stipends being often not only small, but irregularly paid. It is clearly a duty then for our congregations to aid in keeping up a general fund for affording some provision for the widows and orphans of their deceased ministers. They should look on this not merely as a duty but as a privilege, and assuredly they themselves will reap a rich benefit, in freeing the minds of their beloved pastors from a burden of anxiety, and enabling them without the pressure of harrassing cares to give their energies of body and mind to the duties, private, and public, of their high and sacred calling.

We earnestly trust that this collection, the last in order of the Synodical Collections, will be punctually made and remitted.

## THE SABBATH CONFLICT NOT YET TERMINATED.

Whether we view the state of things at home, or in other lands, the conviction must be forced upon us, that the conflict with the enemies of the Sabbath is by no means over. Here we find that Mr. Hespeler's appeal has been sustained by the Supreme Court, contrary to the information which we first received, the effect of which will be to legalize Sabbath

labour in the ordinary operations of agriculture, and other departments of labour, or, at any rate, to render a conviction all but impossible.

We have made inquiry as to the grounds on which the decision was given, and have learned that it was on a technical point arising out of the construction of the statute, under which the conviction had taken place. The statute prohibits any person from following his ordinary worldly occupation. Now, as the work was done by Hespeler's servants, it was held that he could not be charged personally with following his ordinary worldly occupation. We certainly think that this is but a very narrow view of the subject, for unquestionably Hespeler was far more guilty than the men who were merely carrying out his orders. But if the statute allows a farmer with impunity to set his servants, with his horses and waggons, to carry in his grain on the Sabbath day, the law cannot be amended too soon. For at present, with the interpretation put upon it by the Supreme Court, it is in a great measure useless. We trust those friends of the Sabbath, who have place in Parliament, will not forget this point.

In Britain too, the enemies of Sabbath observance although repeatedly defeated, are not yet entirely vanquished. A new and insidious movement is being made by the Crystal Palace Company. Although the charter of the company provides that no admission to the Palace on the Sabbath shall be allowed by virtue of a money payment, directly or indirectly, yet the company are proposing to exchange for shares in the concern, tickets of admission to the Palace and grounds at all times, including the Lord's day, and many are ready to acquire the right offered in this way. This is evidently contrary to the charter held by the company, and the effect would be virtually to open on the Sabbath this gigantic structure and the grounds connected with it, and to make it a place of amusement and gaiety. To ward off this evil, a large and influential deputation waited on the Home Secretary, Sir George Grey, but their reception was not particularly encouraging, the Secretary intimating that it might be a question for a judge to decide in a court of law, whether the course proposed was a violation of the charter or not. There is every reason, however, to trust that if the christian community do their duty faithfully as on past occasions this new device of the enemy will be frustrated.

Referring to the state of the Sabbath Cause in Britain, we cannot refrain from expressing our deep regret that it was a Sabbath day's work finally to launch that monster vessel the *Leviathan*. This was a bad beginning.

In New York, the conflict has commenced. Means have been adopted to direct public attention to the various forms of Sabbath desecration prevalent in that city, and a committee formed for prosecuting the matter. Some of the leading ministers of the city, such as Drs. Alexander, Potts, Spring, and Phillips, have been preaching courses of sermons on the sub-

ject of the Sabbath. The authorities of the city too are seeking in earnest to put a stop to some of the prevailing forms of desecration. These attempts, however, are in some quarters only stirring up opposition and drawing the enemies out of their covert.

Viewing then the aspect of things on every hand, the friends of the Sabbath may see enough to convince them that it is no time to sheath the sword, and fold their arms, and imagine that the victory is won. It is not by one victory that the hostile hands in India are to be defeated, and peace is to be restored to that agitated Province. And it is not by one victory that the enemies of the Sabbath are to be entirely and for ever vanquished. The war must be carried on continuously and incessantly. The enemy must be watched and met at every turn. We have the fullest confidence that the rebellion, as we must now call it, in India, will ere long be extinguished, and we have a still stronger assurance that ultimately the friends of the Sabbath will be completely triumphant. The cause they support is God's own cause, and although his enemies may triumph for a time, his cause shall, in the end, triumph over every obstacle. In the meantime let us be watchful, zealous, persevering,—let us bring our influence to bear on our legislators and magistrates,—let us hallow the Sabbath ourselves, and pray that all prevailing forms of Sabbath desecration may soon be removed from the midst of us.

## NEW CHURCH AT MITCHELL.

This church was opened on sabbath the 24th January, by the Rev. Mr. Inglis, of Hamilton. Although the state of the roads was very unfavourable, the number who came to the morning service was so great, that, after everything had been done to afford seats in the area of the church, the hall was filled with a dense mass, and many stood outside who could not get within the walls. In the afternoon and evening, though not so crowded, the house was completely filled. The discourses given by Mr. Inglis, morning and evening (the Pastor of the church, the Rev. Mr. Findlay, preached in the afternoon) were deeply interesting, and the fixed attention of the audience gave indubitable evidence of the great satisfaction which they enjoyed. The Bible Christians in the village had no sermon on any part of the day, and the Wesleyan Methodists none in the evening, as a mark of Christian courtesy to the congregation, which on that day dedicated their church to the service of the living God. Let this spirit be more extensively cultivated and consistently carried out, and the charge of jealousy, and uncharitableness will no more be heard.

On Monday evening there was a soiree in the church, which was numerously attended,—every available seat being occupied, notwithstanding the state of the roads, and the wetness of the night. Addresses were given by the Ministers present, and before the congr-

gation separated, the seats were let for one year;—when about three-fourths of the whole were taken. This congregation have cause to rejoice at the prosperity they have enjoyed, since the induction of their Pastor. The place in which they met heretofore was very inconvenient, but notwithstanding the inconvenience and discomfort, the audiences continued to increase. The new church, it was supposed, would give accommodation for some time, but the evening of the 26th shewed, that if the same measure of success should continue, it will not be long till all their seats will be occupied. The amount subscribed for building the church, the collections of the sabbath on which it was opened, and the proceeds of the source, leave a very small debt on the property. With the increase of this rising village, and the return of prosperity to the country, it may, in ordinary circumstances, be expected that this debt will in a short time be liquidated. What they have already done, reflects great credit on the congregation, and it is hoped that they will not soon be weary in well-doing, but will rather increase their efforts for the success of the great cause with which they are connected. And may the Holy Spirit shed abroad his influences, to incline and direct, that peace and prosperity may be extensively enjoyed.

#### THE ANNUAL CONTRIBUTIONS FOR KNOX COLLEGE.

We have as yet received comparatively few contributions for the College. We have reason to believe however, that Presbyteries and Congregations are bestirring themselves for this most important object. All our congregations, including every vacancy, and every mission station, should strive to do their part. The plan adopted by the Presbytery of London, is to recommend a certain rate of contribution to every congregation. As an example to other Presbyteries, we subjoin the scale recommended by the Presbyteries of London to all the congregations and mission stations within its bounds, not as a regular assessment, but merely as an index to the amount which should be aimed at.

Zorra, \$100 00; North Easthope, \$30 00; Stratford, \$60 00; Egmondville, \$40 00; Ingersoll, \$49 00; Ekfrid and Moss, \$90 00; Chatham, \$55 00; Williams, \$40 00; Woodstock, (English,) \$55 00; London, \$110 00; Buxton, \$10 50; Brucefield, \$50 00; Woodstock, (Gaelic,) \$36 00; Blandford, \$37 00; Amherstburgh, \$37 00; Aldboro, \$40 00; Sarnia, \$30 00; Port Stanley, \$20 00; Saugenee \$26 00; Lobo, \$27 50; Mornington, \$25 00; Mitchell, \$30 00; St. Thomas, \$30 00; Fingal, \$35 00; Ridgetown, \$35 00; Tilbury, \$30 00; Dunwich and Wallacetown, \$30 00; Wardville, \$30 00; Westminster, \$20 00; Belmont and Yarmouth, \$20 00; North Dorchester, \$18 00; Thamesford, \$20 00; Beachville, \$18 00; Harrington, \$30 00; St. Mary's, \$20 00; Clinton, \$12 00; Wawanosh, \$20 00; Morris, \$10 00; Kincardine and Bruce, \$30 00; Bosanquet, \$8 00; Plympton, \$23 00; Bear Creek, \$40 00; Komoka, \$8 00; Grey, \$10 00. Total—\$1,518 00.

We trust that next year, the Synod may appoint some one day, as a day of special

prayer for our Theological Seminary. In the United States, the General Assembly set apart a day, this year the last Thursday of February, as a day of united prayer, for the Colleges throughout the land. It has been remarked that there have been, on several occasions, revivals in not a few of the Theological Colleges, which may be traced, so far as means and instrumentality are concerned, to these concerts of prayer.

#### RED RIVER.

We lately had a communication from Rev. John Black accompanying the very liberal contribution of fifteen pounds fifteen shillings sterling, for the ordinary fund of Knox College. The same congregation formerly sent a contribution of forty pounds for the Building Fund. Were every congregation within our bounds to give with equal liberality, our difficulties would soon disappear. Mr. Black says he never saw the people give to any object with a better heart. Mr. Black continues to labour most zealously and efficiently. A third station is being opened, and Mr. Black mentions in the letter referred to, that on Sabbath week he was to preach to the Rifles in the Court House; about thirty of them were Presbyterians. The communion had been lately dispensed, the communicants numbering 105. We earnestly trust that before long our excellent friend Mr. Black may have some fellow-labourers to share with him the important work which he is now carrying on in the distant outpost which he is called to occupy.

WINCHESTER.—We understand that the Rev. James Thom has received a unanimous call from the congregation in Winchester.

INDIAN RELIEF FUND.—We have paid over to R. J. Pennefather Esq., Secretary to His Excellency the Governor General, the various sums remitted for the Indian Relief Fund.

HOME AND FOREIGN RECORD OF AMERICAN PRESBYTERIAN CHURCH.—Ministers who remitted the postage, and have not received the Record of the American Presbyterian Church, are requested to communicate with Rev. W. Reid, Toronto.

DEATH OF REV. THOMAS SNELL.—We have just heard of the death of the Rev. Thomas Snell, formerly Minister of the Congregational Church at Cobourg, and who afterwards was admitted into the Presbyterian Church of Canada. Mr. Snell died at Wethersfield, Henry County, Illinois. Mr. Snell, who was much esteemed by the people among whom he had been labouring, died suddenly of disease of the heart.

BOSANQUET.—ORDINATION OF REV. J. BLOUNT.—On Wednesday, February 10th, the Rev. J. Blount was ordained to the office of the Ministry, and inducted as Pastor of the congregation at Bosanquet. The Rev. J. Gauld preached and presided, the Rev. D. Walker addressed

the minister, and the Rev. J. Ferguson the people on their respective duties. There is the strongest probability, under the blessing of God, that the settlement of Mr. Blount will be attended with the happiest results.

### General Ecclesiastical and Religious Intelligence.

#### AMERICAN BIBLE SOCIETY.

We have referred in previous numbers to the corrections and alterations in the text of the Bible by the American Bible Society, and to the agitation produced in the religious community by the course thus adopted. The matter having been referred to a committee, three reports were given, one by a majority of the committee, recommending that in the meantime the Bible to be issued by the society conform to the edition of the Bible anterior to the late revision so far as may be practicable; another by Rev. Dr. Storrs substantially sustaining the work of the revising committee, and a third by Rev. Dr. Boardman, and James Lenox, Esq., who concurred substantially in the report of the majority, but proposed some farther recommendations. After protracted discussion the report of the majority was adopted. It is presented in the following Resolutions:—

*Resolved*, That at this Society's present standard English Bible be referred to the standing committee on Versions for examination; and in all cases where the same differs, in the text or its accessories, from the Bibles previously published by the Society, the committee are directed to correct the same by conforming it to the previous editions printed by the Society, or by the authorized British presses, reference also being had to the original edition of the translators printed in 1611, and to report such corrections to this Board, to the end that a new edition thus perfected, may be adopted as the standard edition of this Society.

*Resolved*, That until the completion and adoption of such new standard edition, the English Bibles to be issued by this Society shall be such as conform to the editions of the Society, anterior to the late revision, so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present standard edition now on hand, or in process of manufacture.

A lengthened protest was given in by a number of the members of the committee on versions, who all resigned with the exception of Dr. Spring, the chairman of the committee.

DEATH OF BISHOP OF CALCUTTA.—We observe in recent papers from Europe, the death of Dr. Wilson, Bishop of Calcutta. Dr. Wilson has been for many years one of the leading Evangelical Ministers of the Church of England.

FREE CHURCH, CALCUTTA.—It is likely that Rev. W. Pourie, will be chosen successor to Rev. Mr. Milne, who has returned to Scotland.

UNIVERSITY REFORM IN SCOTLAND.—The subject of University Reform is engaging a large measure of public attention at present. Prof. McCosh of Belfast has written several letters on the subject. A public meeting was also lately held in Edinburgh, at which Lord Campbell, Sir John McNeill, Mr. Baxter M. P., and other

distinguished individuals were present. The proper endowment of the Chairs:—provision for Professors, when incapacitated for their duties;—the appointment of assistant Professors;—an improved system of examination, and an enlarged share in the government of the universities on the part of the graduates, are some of the means proposed, for increasing the efficiency of the Scottish Universities, without destroying their peculiar distinctions.

**HENRY ROGERS.**—Professor Rogers, the author of the *Eclipse of Faith* has become Principal of Lancashire Independent College; a situation vacant by the resignation of Dr. Vaughan.

**INCREASE OF PROTESTANTISM IN FRANCE.**—The Protestant Papers in France record many cheering signs of the extension of Protestantism. In Lyons, the second city of France, a new church seated for one thousand persons has been opened. Young Men's Christian Associations have been formed in the Army, and are progressing hopefully.

**WESTMINSTER ABBEY.**—Westminster Abbey has been opened for evening service for the working classes. It is probable that St. Paul's may also be opened. Several Parish churches have also been opened for wor'g men. These are all hopeful symptoms.

**CHURCH MISSIONARY SOCIETY.**—This society held a large and influential meeting in behalf of India, and their missions there. The Archbishop of Canterbury was in the chair. The society has already received £3000 for its special fund for India.

**MCCRIE CHURCH, EDINBURGH.**—The Rev. Robert Phillip has been called to this church, formerly known as Davie Street church.

**HIGH CHURCH, KILMARNOCK.**—The Rev. P. W. Robertson has been called to this congregation, vacant, by the translation of Rev. Mr. Main.

**INDIAN ASSOCIATION IN GLASGOW.**—An association has been formed for the removal of existing obstacles to the progress of the gospel in India. Mr. Buchanan M. P., and others, advocated the objects of the association.

**ALLIANCE BETWEEN BRITAIN AND PRUSSIA.**—There has been very general rejoicing at the alliance between Britain and Prussia, cemented by the marriage of the Princess Royal with the son of the Prince of Prussia. It is to be hoped that this alliance may tend, not only to promote the domestic comfort of the families more immediately concerned, but to form a closer bond of union between Great Britain, and the greatest Protestant Kingdom of the Continent, and to be the means of extending and strengthening the cause of Protestantism, and of true religion.

**NEW PRESBYTERIAN CHURCH AT MALTA.**—The new Presbyterian church at Malta, erected at a cost of £3,5000, was lately opened. The Rev. Mr. Wisely preached in the morning, and the Rev. Mr. Coventry in the evening.

**ULSTER RELIGIOUS BOOK SOCIETY.**—A society has been formed under this designation, for the purpose of providing the Bible with the

metrical version of the Psalms, for the Presbyterians in the north of Ireland, and for supplying, by colportage and otherwise, religious publications, in order to counteract the demoralising literature of the Infidel press.

**SCOTTISH REFORMATION SOCIETY.**—During the year 1857, the Scottish Reformation Society has been diligently pursuing its work. A Missionary has been employed to labour among the Roman Catholics in the Cowgate of Edinburgh. A *Controversial agent* has also been engaged, who has held controversial meetings in Glasgow, and Newcastle, and has also been delivering Lectures on the Popish Controversy, to the Students of Edinburgh. It is to be regretted that Dr. Dill, the talented Secretary of the Society is labouring under ill health.

**RELIGIOUS ANNIVERSARIES.**—We rejoice to hear that the meetings in connexion with the Religious anniversaries in Montreal and Kingston, have been especially influential and successful. In Montreal, besides the various Ministers of the city, the Rev. L. Taylor, Agent of the U. C. Bible Society; Dr. Schaulfler, a Missionary from Constantinople, and Mr. Scudder a Missionary from Arcot, India, took part in the proceedings.

**MADAGASCAR.**—The heathen Queen is again acting as a fierce persecutor. Native Christians have been subjected to great sufferings. Her eldest son, and a high functionary opposed to the persecution, have been banished from the court.

## Communications, &c.

### ORDINATION AT BROCK.

It may not be uninteresting to the readers of the *Record*, that I should furnish them with an account of the proceedings connected with the ordination of the Rev. Daniel Anderson over the united congregations of Brock and rear of Reach. It was appointed by the Presbytery of Toronto, to take place on Wednesday the 23rd of December, in the church at the front of Brock at 11 o'clock A. M.

By the hour of meeting, the church, which is a large one, was nearly filled by a respectable and interested audience, many of whom had come from a considerable distance.

As appointed by the Presbytery, I preached and presided, while the Rev. Mr. McTavish, in the unavoidable absence of Rev. Messrs Lowry and Laing, addressed both minister and people. Mr. Peter Anderson of Reach, Elder of presbytery, also took part in the proceedings.

It is proper also to state, that when I asked the usual question, as to whether any one had objections to offer against Mr. Anderson's being ordained to the holy office of the ministry, Mr. Malcolm Gillespie stood forward, and proposed some objections, which were immediately overruled by the Presbytery, as frivolous and vexatious. This incident, however, only drew forth the more conspicuously the unanimity, and cordiality of the call, which had been given to Mr. Anderson, and the impression he had made on the people during the short period of his labours among them.

Among the many interested spectators, we noticed Mr. Peter Leask, the aged and respected elder of the Congregation, on whose pro-

perty the church is situated, and from whom a suitable site for the manse is also expected. Mr. Leask, who is, I understand, one of the largest proprietors of land in the township, has all along shown himself a steady friend of our church in this locality. One of his sons is now pursuing his studies for the Ministry, in the Divinity Hall of Knox College.

On the conclusion religious services connected with the ordination, Mr. Anderson received a cordial welcome from his people at the door of the Church as they retired.

In the evening there was a Missionary Meeting, when addresses were delivered by the Rev. S. Fear, Wesleyan Minister, Brock—who was present during the whole proceedings of the previous part of the day—by the Rev. Mr. Anderson the newly ordained minister, and myself. Mr. McTavish was prevented from being present at the evening service in consequence of having to preach the next day at the distance of about 80 miles.

A collection was made at this latter service for the Home Mission Fund of the Presbytery. And thus happily terminated the proceedings of a day, which I do hope and trust, may be long remembered by the people connected with these congregations, who have now been for a considerable period, without the services of a stated pastor.

Yours, very truly,

THOMAS SHARP,  
Moderator, pro tem.

### THE HOME MISSION FIELD OF THE LONDON PRESBYTERY.

Mr. Editor,—

In a former communication I presented a brief sketch of our mission stations in the west side of the Counties of Huron and Bruce, along the shore of Lake Huron. At the close of our notes then, we had reached as far north as Southampton—distant about 80 miles from Clinton our starting point. I shall now notice the remaining stations in the East side of these Counties.

In the Township of Arran, about six miles East from Southampton, there is a small station, at present, by the Rev. Mr. McNaughton, and again six miles south from this, there is another consisting of about 24 families; all of which are at present considered as part of Mr. McNaughton's Congregation.

Proceeding south on the Elora Road about six miles, we reach the village of Paisley. This place at present is small, but from having good water privileges, several mill sites, and other advantages, it promises to be important. In the village and neighbourhood, there are about 60 families who adhere to our church. They are anxious to obtain a settled pastor, and it would be very desirable if their wish could be gratified. The place itself is important; but more so, that our young and rising villages rapidly sink into a state of moral degeneracy, when they have not the gospel among them, and when their spiritual privileges do not keep pace with their physical progress. The Rev. Mr. Blount laboured here with great acceptance, last summer, and it is now supplied by the Rev. Mr. Chesnut.

About 10 miles south from Paisley, and on the line between the Townships of Kincardine and Greenock, there is another station, where they intend erecting a place of worship. In this there are about 80 families connected with our church, and if now attended to would soon become a large and important congregation. At present this station is joined with Bruce—the two being only about 8 miles apart. In a short time however, they will form two separate charges.

South from Greenock is the Township of Culross. In this township there are about 60

families who adhere to our Church. Five years ago Culross was an unbroken forest, but is now completely settled. The land is good and well watered. The majority of the people are old settlers from other parts of the country, who sold their farms, and were attracted here by the superior quality of the land, and the healthiness of the climate. The township is rapidly progressing. The site of a village, which is called Teeswater, is already laid off, and several houses erected. They have a Post Office, Schools, Mills, Blacksmith's shop and a Foundry in course of erection Mr. A. Gibson, on whose farm a part of the village is, has already granted a site for a church, and already they have put up the frame. The building is fifty feet by thirty-five feet; and they hope to have it finished in the course of next summer. About two-thirds of the people speak the Gaelic language. They are anxious to obtain a settled pastor, and a devoted minister would, in a short time, find here a warm and attached congregation, able and willing to support him. Rev. Messrs. Sutherland and Young dispensed the Sacrament of the Lord's Supper, for the first time in Culross, last October. From that time until January last, the Rev. John McKay laboured there, but they are now without any stated service, except a prayer meeting, conducted every Lord's day, in the Gaelic language, by Mr. Hector McKay an elder.

Leaving Culross, we proceed south through part of the Township of Turnberry, where there are a number of Presbyterians, asking us for the means of grace. From here we proceed through Morris and Hullet, which have already been noticed; and reach Clinton, after making a circuit of about 160 miles—visiting stations, having about 1200 families adhering to our Church, and looking to us for the ordinances of the gospel.

A survey of the extent and necessities of the field thus open to us—and indeed rightfully claiming our services—may well draw forth the exclamation. "The harvest truly is plentiful, but the labourers are few." It is also apt to superinduce a feeling somewhat akin to despondency. But wital we apprehend there is much ground for encouragement and hopeful effort on all hands. Let us only estimate aright the magnitude of the undertaking in which the Lord has called us to engage, and then apply ourselves vigorously to the work in a spirit of humble reliance upon the promises—with an eye single to the glory of God, and then much may be accomplished for the extension and establishment of the Redeemer's Kingdom in this land.

W. C.

## LIBRARY OF KNOX COLLEGE.

In last *Record* were inserted a few notices of books in our Library on the subject of Apologetical Theology, or the evidences of religion, natural and revealed. The following list of works, in the department of Church History, embraces the more valuable portion of what the library contains; and in the want of a complete printed catalogue, it may be of use to students and others. Of a considerable number, and those the more important, we have duplicates, less or more. In the department of the fathers, and in that of the venerable depositaries of historico-ecclesiastical learning, chiefly in the latin language, we are not at all well provided; but I am happy to say that the want has been greatly made up by the ready access we have to other libraries in the city; and I take this opportunity of return-

ing my acknowledgments for the help received from such valuable repositories, as those of the Legislative Council Library; the Library of the University; and that of the Congregational Seminary under the superintendence of our esteemed friend, Dr. Lillie. R. B.

## DEPARTMENT OF CHURCH HISTORY.

Dr. W. L. Alexander, on Anglo-Catholicism; Dr. W. L. Alexander on Connexion and Harmony of Old and New Testaments; Dr. W. L. Alexander on Christ and Christianity; Dr. Joseph Alexander on the Acts of the Apostles; Anderson of Dunbarton's Defence of Prebiterary;—(Christopher) Annals of the English Bible; the Apocrypha Controversy, 5 vols.; Epistles of Ignatius and Barnabas; Epistles of Clemens Romanns to the Corinthians; Augustine De Civitate Dei; Augustine Do Doctrina Christiana; Baillie's Letters, 3 vols.; Barrow on the Supremacy of the Pope; Baxter's Life and Times, by Calamy; Beattie's History of the Church of Scotland during the Commonwealth; Bennet's Memorials of the Reformation; Benson's History of the First Planting of the Christian Church; Berington's History of the Middle Ages; Beveridge's Panthea; Birk's Christian State; Bonechoss's Letters of Huss; Boyse's Works (of Dublin.) The British Reformers; Brown on Presbyterianism; Brown on Puseyism; Wm. Brown's Antiquities of the Jews; Brownings History of the Huguenots; Buchanan's Ten Year's Conflict; Burnet's History of the Reformation; Buxtorf de Synagoga; Baird's Protestantism in Italy; Lectures on Foreign Churches; Calderwood's History of the Church of Scotland; Calvin's Life and Times, by Henry; Campbell's Lectures on Church History; Chemnitz's Examen; Chillingworth's Works; Claude's Defence of the Reformation; Coleman's Christian Antiquities; Conybeare and Howson on St. Paul; Cook's History of the Reformation in Scotland; Cook's History of the Church of Scotland; Cyprian's Opera; Daille on the Fathers; D'Aubigne's History of the Reformation; Peter Den's Theologia; Echar'd's Ecclesiastical History; Edersheim's History of the Jewish Nation; Edgar's Variations of Popery; Elliott's Delineations of Romanism; Erskine's Sketches of Church History; Fox's Martyrology; Fulke's Defence of the English Bible; Gavin's Master Key to Popery; McGavin's Protestant; Gieseler's Ecclesiastical History; Hackenbach's History of Doctrines; Hardwick's Church History; Hinds-Jeremie-Carwithin—Ditto; Hetherington's History of the Church of Scotland; Hetherington's History of the Westminster Assembly; Jenning's Jewish Antiquities; Jortin's Remarks on Ecclesiastical History; Works of Josephus; all Dr. Keith's Works; Lactantii Opera; Litton's Bampton Lectures; Landon's Councils; Lorimer's Protestant Church of France; all Dr. McCrie's Works; Professor McCrie's Scottish Church History; Pascal's Letters by Professor McCrie; Neal's History of the Puritans; Marsden's History of the Puritans; Milman's History of Christianity; Milner's Church History, with Continuation; Mosheim's Church History by McLaine—by Murdock—and by Reid; Neander's Church History; Nicolini's History of the Jesuits; Mill's History of Mohammedanism; Origen Contra Celsum; Paterson's Church History; Plea of Presbytery; Pinkerton's Account of the Greek Church; Father Paul's History of the Council of Trent, Shuckford and Prideaux, Connexion; Loyalty of Presbyterians; Proctor on the Book of Common Prayer; Quick's Synodicon; Ranke's History of the Popes; Reid's History of the Westminster Divines; Rigg's Modern Anglican Theology; Sale's Koran; Stackhouse's History of the Bible; Stillingsfleet's Origines Sacre;

Syntaxma Confessionum; Hall's Harmony of Protestant Confessions; Isaac Taylor's Early Christianity; Tillemaot's History of the Arians; Watland's History of the Athanasian Creed; Waddington's Church History; White's Lectures on Mohammedanism; Wilson on the Religion of the Parsees; Wilson on the Lands of the Bible; Wodrow's History of the Church of Scotland, by Dr. Burns; Wylie's Modern Judea and Scenes from the Bible; Zurich Letters; Zuingli et Reolumpadii Epistole; Mason (New York) Essays on the Church.

## MADOC—SIGNS OF PROGRESS.

MR. EDITOR,—The penuriousness of my people has become a proverb in the Presbytery to which they belong, and is more or less known throughout the Church. The charge is undoubtedly true in part, but not altogether, and, in justice to the liberal, allow me to give you a short account of what they have done during the ten short months I have presided over them, in spite of many drawbacks and discouragements.

My regular ministerial labours extend over an area very much in the form of an ellipse, whose major axis is 30 miles, and minor 12. I have three Stations besides the one in the village, and they are distant from the central one, 10, 6, and 13 miles respectively. This want of concentration is a considerable source of weakness, which is increased by a jealous fear lest any station should receive too much of the ministers services. The people consist of very heterogeneous elements. In addition to these discouragements, this township, till lately, bordered on the unbroken primeval forest, and the great stream of commerce which flows through Canada, is little felt here. This renders money at all times scarce, and the present commercial crisis has drained it nearly all away. But deeply impressed with the thought that every congregation should pay its own debts, and bear its own burdens, I resolved not to go a begging, to assist the people out of their difficulties, and called upon to be their own abettors. First, a gallery was needed. The lecture-room was converted into one, and the expenses were forthwith paid. Secondly, the Sabbath School which I set agoing in May last, had no Library. A Soiree was got up early in October for this end. The day was most unpropitious, and yet we obtained a balance of more than £6, with which to purchase one. Thirdly, I was sorry to find that there was no Communion Service. With a little private help a single set has been obtained, which cost more than £5. And lastly, a debt of about £100, lay like an incubus upon the Church. A congregational Soiree was held towards the end of last Month. Several expected speakers did not arrive, and many others were prevented from coming for want of sleighing, who intended to do so. Still the result was, that the half of the debt was met, after paying expenses. This is exceedingly gratifying, and another such effort will leave the Church free of debt, as all churches ought to be; and ready to undertake other improvements. Not much more than the third of the people have made these efforts, and had all been imbued with the same spirit, the whole debt would have been wiped away. I do not consider the tightness of the times any hindrance to other congregations doing in like manner, God is by it practically saying unto his people, in the words of the prophet Malachi; "Bring ye all the tithes into the store-house, and prove me now herewith, saith the Lord of Hosts; if I will not open the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

The present state of the world is a fine test of their faith, and if they take the Lord at his

word, the offering will be most acceptable, and the blessing will follow.

Trusting that you will have a place in the *Record* for the above, that justice may be done my people, and that their example may be an inducement to others to go and do likewise.

I am, Yours &c.,

D. WIGGANT.

MADOC, 9th Feb'y., 1858

### Missionary Intelligence.

#### INDIA—LETTERS FROM REV. DR. DUFF.

A series of most admirable letters has been addressed to the Convener of the Foreign Mission Committee of the Free Church, by Dr. Duff, on the subject of the sad outbreak in India. One of these we published in a former number of the *Record*, and should have given others, if our space had allowed. In one of his latest communications, Dr. Duff strongly brings out the fact that is a mere delusion to call the present commotion "a merely military mutiny," and that is in truth a rebellion,—a rebellion of no recent or mushroom growth, but a rebellion long, and deliberately concocted,—a rebellion sustained by the entire population of Oude, and aided or sympathized with by nearly half of the neighbouring provinces. Although a rebellion like this is not to be expected to be "stamped out" at once, or to be suppressed by a few victorious however brilliant, yet we confidently hope that by God's blessing on the means and efforts employed, peace will be ere long restored, British power more firmly than ever established, and christian missions more energetically and extensively carried on.

The extracts which follow are from a letter from Dr. Duff, containing a most thrilling account of the sufferings endured by some of the native christians, and of the faith which enabled them, not only patiently, but heroically, to endure these cruel sufferings. It is unnecessary, by any words of ours, to ask attention to these interesting statements:—

CALCUTTA, 6th Nov. 1857.

MY DEAR DR. TWEEDIE,—It is no longer doubtful that India has now had its first *Protestant native martyrs*—martyrs, who have laid down their lives for the testimony of Jesus—martyrs, who have been cruelly put to death by relentless Mohammedans, simply for professing that "only name given under heaven whereby men can be saved." God, in mercy, grant that their blood, as in the days of old, may become the seed of the native Evangelical Church of India!

These bloody butcherings of native Christians, by the hands of the followers of the false prophet, took place chiefly at Delhi, Bareilly, and Futtchghur. \* \* \* To the case of one of these, Gopi Nath Nundi, I think it seasonable to draw special attention, as he is one of the earliest converts of our own mission—having been one of the first set of converts baptized by me, as far back as the close of 1832. He has, for some years past, been an ordained minister in connexion with our missionary brethren of the Old School American Presbyterian Church. A year or two after he was baptized, he had gone to the north-west to take charge of a Christian school, maintained by pious British officers at Futtchpore, between Allahabad and Cawnpore. Naturally attached to Presbyterianism, he was very properly led to join the American Presbyterian Missionaries when they settled in that quarter. To them, especially on their first arrival, he was enabled to render very essential service. And ultimate-

ly, finding him in every way worthy, they solemnly ordained him as a minister of the gospel. From his excellent talents, remarkable consistency and integrity of conduct, gentlemen high in the East India Company's Civil Service repeatedly pressed him to accept of honourable situations under them, with a salary double, treble, or even quadruple what he could ever expect to obtain as a native missionary. But, to his credit it must be stated that he steadfastly resisted.

After labouring very successfully with the American missionaries at Futtchghur, which lies between Cawnpore and Bareilly, he returned, some years ago, to his old station of Futtchpore. There he laboured alone. Futtchpore being a civil station, he ministered to the British as well as to the natives; and to the right-minded of the former, his services were always most acceptable. By his untiring energy, and indefatigable industry, he succeeded, chiefly through the contributions of British residents, in building mission-houses, rearing chapels, and planting schools. And what is better, through God's blessing on his faithful, prayerful labours, a native church, numbering several scores, inclusive of men, women, and children, was gathered by him, and carefully nurtured. His work attracted so much attention that about two years ago, the late Hon. W. Colvin, Governor of Agra, visited him, inspected his schools, &c., and expressed the highest satisfaction with all he saw and heard.

In May last, after the terrible massacres at Meerut and Delhi, alarm and panic spread, with electric rapidity, northwards to the awful defiles of the Khyber Pass in Affghauistan, and southward to the Bay of Bengal. On the 24th of that month, the horizon looked so threatening, that the magistrato of Futtchpore advised all European ladies and native Christian females to leave the station for Allahabad. Gopi Nath, deeming it to be a duty to act on the advice, proceeded with his wife and family, together with the wives and children of the native converts to that city—intending to return to his post so soon as he saw them all lodged in the fortress. On reaching Allahabad, however, he soon found the things there looked just as ominously as at Futtchpore; only that at the former, they had the great fortress, which commands the Ganges and the Jumna, to fall back upon. But even the fortress looked as insecure as the city; since it was guarded chiefly by Sheiks, whose loyalty was at that time doubtful, and by a company of the 6th N. L., the very regiment which so soon mutinied and killed their officers—there being in it only sixty or seventy *invalid* Europeans, hurriedly brought up from the Fort of Chunar. Concluding also that, as natives, he and his family might have a better chance of escaping, in the event of an outbreak, if they were outside the fort, he went on the very morning of the day on which the mutiny broke out, and took possession of one of the mission houses on the banks of the Jumna, at a distance of about three miles.

Dr. Duff gives a graphic and vivid account of the flight of Gopi Nath and his wife, and of the trials and sufferings through which they passed. At length they were captured by fierce Mussulmans who began to clamour for their lives and who doubtless would have put them to death, had not God put it into the heart of a Hindoo Goldsmith to shelter them in his house, and to defend them even at the risk of his own life, and the lives of his son and his brother. The letter proceeds:—

In the meanwhile, a Maulavi, or learned Mohammedan, had, in the name of the king of Delhi, proclaimed himself acting ruler of Al-

lahabad and neighbourhood. And, when the goldsmith could protect them no longer from the thousands that sought for their lives, they entreated the infuriated mob not to kill them there, but to take them to their own acknowledged head, the Maulavi, that he might pass on them what sentence he pleased. So eagerly bent were they on their destruction, that it was with extreme difficulty that this request was complied with. Even on their way to the Maulavi, they were again and again on the eve of being butchered. As one who kills a *Kaffir* or unbeliever—and all Christians are such in the estimation of Mussulmans—is declared to be rewarded by being carried to the seventh or highest heaven—there was a burning impatience on the part of the phrenzied multitude to earn a share of this transcendent felicity by at once imbruing their hands in *Kaffir* blood.

At length, however, they did reach the Maulavi, who had taken possession of a European garden house. There he was seated, like a king on a throne, surrounded by men with drawn swords. Then followed a notable interview, which I shall give as nearly as possible in Gopi Nath's own words:—

*Maulavi*—Who are you? *Gopi Nath*—We are Christians. *M*.—What place did you come from? *G*.—Futtchpore. *M*.—What was your occupation? *G*.—Preaching and teaching the Christian religion. *M*.—Are you a *padre*? *G*.—Yes sir. *M*.—Was it you who used to go about reading and distributing books in streets and villages? *G*.—Yes, sir; it was I and my catechists. *M*.—How many Christians have you made? *G*.—I did not make any Christians, for no human being can change the heart of another; but God, through my instrumentality, to the belief and profession of His true religion, some thirty or forty.

On this, the Maulavi lost his temper, and exclaimed in a great rage, "Fy, fy; shame, shame; this is downright blasphemy. God never makes *Kaffirs*, (Christians being such); but you *Kaffirs* pervert the people. God always makes Mohammedans; for the religion of Mohammed, which we follow, is the only true religion."

*M*.—How many Mohammedans have you perverted to your religion? *G*.—I have not perverted any one; but, by the grace of God, about a dozen Mohammedans have turned from darkness unto the glorious light of the gospel.

Hearing this, the Maulavi's face became as red as hot iron, and he cried out in great wrath, "You are a rogue—a villain. You have renounced your forefather's faith, and became a child of Satan, and have been using your every effort to bring others into the same road of destruction. You deserve no ordinary punishment. Yours must be a cruel death. My sentence, therefore, is, that your nose, ears, and hands shall be cut off at different times, so as to prolong your sufferings. Your wife must be dealt with in the same manner, and your children shall be taken into slavery."

On this, Gopi Nath's wife, with undaunted courage, was enabled to say to the Maulavi, "Since we are to die, the only favour I ask for is, that we be not separated in our death; and that, instead of torturing, you order us to be killed at once."

Evidently taken aback by so unexpected a reply, the Maulavi next asked Gopi Nath if he had ever read the Koran? The answer was, "Yes, I have." "Ah," said he, "but you could not have read it with a view to be profited by it; you can only have been picking out isolated passages in order to argue with the Mohammedans."

After a little further reflection—being evidently puzzled what to do—his final sentence was this:—"Well, out of pity, I will allow you three days to think over the matter; during these days you may have proper help in studying the Koran. At the expiry of these,



I shall send for you. If you then believe and become Mohammedans, all right and good—it will go well with you. But if otherwise, your noses, ears, and hands, must be cut off, according to the original sentence." On which Gopi Nath remarked, "It is all in vain; there is no occasion to wait so long; for, while God is pleased to continue His grace to us, we will not renounce our faith. And as God's grace never fails those who trust in Him, it were better for you at once to order our heads to be cut off." To this the Maulavi made no reply; but made signs to his attendants to take them off to prison, which was at no great distance.

While on the way to the prison, guarded by fierce Mussulmans with drawn swords, Gopi Nath says—"I raised my heart in praise and adoration to the Lord Jesus Christ, for having given us grace to stand firm in the trying hour when our lives were disposed of, and to overcome all the temptations which the Maulavi could hold forth. Repeating aloud the 11th and 12th verses of the 5th chapter of Matthew, I thanked my blessed Lord for counting us worthy to suffer for His name's sake."

On reaching the place of imprisonment, they were surprised and saddened to find already there several other native Christians who had been caught on the preceding day—a British officer, covered all over with festering wounds, and another English gentleman, with his wife and five children, two or three of the latter being grown-up daughters, all of whom had to submit to insult and indignities from their unfeeling keepers. After mutual converse, Gopi Nath proposed, that as they were doomed to die, they had better unite in prayer, and cast themselves on the guardian care of Him who could deliver them from the mouth of the lion; or, if that was not His will, could render them triumphant when undergoing the most cruel death.

When engaged in this exercise, the grim jailor, highly offended, rushed forward, and violently kicking Gopi Nath on the back, sternly command him to desist—adding, that if he prayed properly in the name of Mohammed, he might pray as long as he pleased, On which Gopi's own remarks is: "Our lips were thus truly closed, but our hearts were still in communion with God, who regards the motions and desires of the heart more than the mere utterance of the lips."

Perceiving that Gopi Nath's words cheered his fellow-captives, and that his intention served somewhat to relieve the poor officer whose wounds had become putrifying sores, and who, in his torment, could neither sit, nor stand, nor lie down on the bare ground—the wicked jailor resolved to separate him from his family and all the rest. To this gratuitously cruel change, some resistance was made; on which a body of rebels fell upon them with weapons—dragging Gopi Nath himself outside, and fastening his feet in the stocks—and seizing his wife by the hair of her head—knocking it against a brick—and inflicting a severe wound on the forehead, the impression of which will cling to her through life.

At last, the third, the fatal day that was to seal their doom, arrived; and we may suppose with what intense anxiety they are waiting to receive the order to appear in the Maulavi's presence, and undergo the dreadful sentence. But the day passed away as usual; the Maulavi, from some unknown cause or other, did not send for them. On the sixth day, however, of their confinement, the Maulavi himself came to them; and, looking at Gopi Nath, asked, with a leer of the eye, if he was comfortable? The reply was, "How can I be comfortable, thus exposed, day and night, with my feet in the stocks; but I take it patiently, as such is the will of my heavenly Father." Again, by threatenings, and by promises, he strove to persuade them to renounce Christ, and embrace

the faith of Mohammed—evidently concluding that it would redound more to his own glory, and that of his religion, were he to succeed in making converts of a Christian minister, and his family, than merely to put them to death, even by torture. His patience, however, now seemed exhausted, by the resolute refusal of the poor sufferers, and their steadfast perseverance in witnessing a "grand confession" of the name of Jesus. Accordingly, disappointed and chagrined, he went away, denouncing instant and summary vengeance.

But his cruel and despotic reign was nearer an end than he had calculated upon; and the deliverance of his doomed captives nearer at hand than they had ever dared to dream of. For that very day, the sixth of their confinement, in consequence of the arrival of the gallant, and now, alas! lamented Neill, with his fusiliers, a band of European and Sheik soldiers issued out from the fort to attack the rebels. After a severe conflict, the latter were totally defeated; and, on the following morning, before daybreak, the enemy retreated, and abandoned Allahabad with so much precipitation, that they left their prisoners behind—unslaughtered. Soon were Gopi Nath, his family, and the other Europeans, delivered—escaping like birds out of the cage of the fowler. And soon were they secure within the fort, and cherished in the very lap of Christian kindness. Then did they joyously unite with their missionary brethren, and others, in praising and magnifying the name of the faithful, covenant-keeping God, who had so wondrously sustained them amid such complicated trials and sufferings—strengthened them to make a full and open confession of His blessed name and religion before the enemy—and, finally, so unexpectedly delivered them from the jaws of Satan.

#### FREE CHURCH MISSIONS IN INDIA— LATE INTELLIGENCE.

**BOMBAY.**—A letter from Rev. Dr. Wilson appears in the *Home and Foreign Record*, from which it appears, that the progress of missionary work in India is not wholly hindered by the commotions which have been upheaving that country. The natives continued on good terms with the missionaries. Some cases of interest had come under the attention of the missionaries, especially that of a Kurd, who from Teheran had gone to Mosul, seeking Christian instruction. He fell into the hands of the Roman Catholics, who baptized him. Being dissatisfied with their instructions, he came to Bombay where, still dissatisfied with Roman Catholics, he was directed to Dr. Wilson. He had returned to his own country, with the view of settling his affairs and bringing his family to Bombay. Several members of the Eastern churches had presented themselves, seeking instruction, with a view to the embracing of Protestantism.

**MADRAS.**—At Madras evangelistic services have been held in various halls, or *preaching-houses*. There are often large and attentive congregations of adults.

#### CHINA,—THE OPIUM TRADE.

The annual meeting of the friends in Scotland, of the Chinese Mission at Amoy was lately held,—Col. Anderson R. A., in the chair. A report was read, the concluding part of which we subjoin, together with statements made by

various parties who were present. In the former part of the Report, reference was made to the encouraging fact, that in the course of the year, two missionaries had been ordained and sent out, two being now supported by the Scottish Auxiliary, and three by the friends in England.

"Before closing this Report, the Committee cannot omit calling attention to the opium trade, as continuing to exercise a most baneful influence on the population of China. Very remarkable events have occurred during the past year, indicating that if the Church were but faithful in testifying against this traffic, a way would be found for enabling this country to wash its hands of further participation in this national sin. A Society in London has been vigorously exerting itself, in the early part of this year, to inform the public of the facts of the case, when suddenly all eyes were directed to China, in April last, by the collision at Canton, disclosing the very unsatisfactory state of our relations with that empire, and requiring the immediate departure of the Earl of Elgin, as a plenipotentiary to the court of Peking, backed with a considerable naval and military force, to restore order and to negotiate a new treaty.

"But an arrest was laid upon these operations ere the troops had reached their destination, by the direful news from India; and those very troops with which we purposed to chastise China were recalled, in order to protect our own Indian territories. It is not less remarkable that the districts where the opium is principally cultivated, such as Patna, Benares, Malwa, and Oude, are the districts most seriously affected by this disastrous mutiny. It is therefore certain that the opium produce of this season will be materially affected by these disasters, as the Company's advances to the small farmers, amounting to about a million and a half sterling, cannot be effectually made, in the present disturbed state of the country. The consequence of this is, that already the price of opium in China has reached a very high figure: thus effectually reducing the number of smokers, from the poorer victims being unable to purchase their wonted indulgence. This method of gradually weaning the Chinese of the vicious habit, was the very object those had in view who were seeking the abolition of the traffic, and which seems now in process of accomplishment by his remarkable interposition of Providence. All that the Government has now to do, is to complete this process by a total prohibition of the growth of the poppy in British India, excepting what is required for medicinal purposes. To those who have no belief in a superintending Providence, these events may seem mere accidents; but to the Church they seem to constitute a loud call to consider her duty, and to follow the leadings of Providence in this matter. The Committee would refer to Mr. Douglas's very decided testimony, as to the evils of opium-smoking, in his letter of September last, given in the Appendix.

"While missionaries at and around the five ports (with the exception of Canton) experience considerable liberty in preaching the gospel, China continues torn with intestine war, aggravated by famine. No reliable accounts have been received of the progress of the revolution, but the rebels are unquestionably in great force, in some of the central provinces. The imperial treasury being exhausted, the Government now resorts to the sale of rank, and other base expedients, for raising money. At Shanghai and Ningpo, the local governments have even consented to levy a tax of sixteen dollars a chest upon opium, to furnish supplies for the Imperial troops. This, however, is without the sanction of the cabinet at Peking. But it is well known that attempts will be made by our own Government to induce the emperor to legalize the traffic and so obviate any infraction of the existing

trusty by the East India Company. The Indian mutiny has providentially prevented the attainment of this object for a time at least. Strenuous efforts should therefore be made now to resist such an attempt on the part of a Christian Government to encourage and perpetuate the vices of a heathen nation.

"After an interesting statement of the proceedings of the mission by D. Matheson, Esq., Dr. Candlish said:—He would not enter into the details of the mission, but the rapid sketch given by Mr. Matheson, especially as connecting this mission with other missions, and tracing the analogy apparent in the history of all these missions, was deeply interesting. Reflecting on the proceedings of the past year, he thought they had reason to acknowledge the hand of God in his dealings with us as a nation in connection with this very mission of China. They had reason to apprehend during that time that a very decisive, prompt, and successful effort would be made on the part of the Government to procure the legalisation of the opium traffic in China. There was every reason to believe that a strenuous effort would be made by the plenipotentiary sent out from this country to get the East India Company out of the difficulty in which it was involved in connection with the raising of opium in India by either persuading or coercing the Chinese Government to legalise the traffic in China,—a traffic which was at present illegal according to the Chinese law. Of course it would occur to any mere statesman, actuated by the mere reasonings of statesmanship or politics, without a regard to higher considerations, to be a very short and simple way of cutting the knot by getting the traffic legalised. The whole difficulty would in this way be got over, and the East India Company could be no longer charged with ministering to an illegal traffic; but God had by those troubles which had arisen in India interposed in a very remarkable way, and had arrested the march of things, as regards our intercourse with China, and now they had a period of suspension. To all appearance there would be no settlement of Chinese affairs until things were settled in India; and the efforts of all Christian men and of all Christian Churches should be directed to secure that in any settlement of the affairs of India, this country should wash its hands from the iniquity of the opium trade altogether. (Applause.) The Chinese Government was itself the best judge of what was good for its own people; and if that Government thought right to prohibit the opium trade, it was not for the Government of this country to assert the contrary.

Professor Smeaton stated that both Mr. Smith and Mr. Grant, the two missionaries recently sent out, had attended his classes, and that they were men whose simplicity and godly sincerity, and whose talents, high scholarship, and singular devotedness, would render them worthy associates of those noble men who were already in the missionary field in China. This country was now getting a new view of missionary labour, and had opportunities presented to it for seeing how important it was. The events of India and China were reading to them a most emphatic commentary on the importance of missionary labor, and proclaimed that this British nation of ours must be a missionary nation, or must bethink herself of abandoning her over-sea empire. (Here here.) He rejoiced to find that they were discovering that missionary work was not meant only to be occasionally taken up, but that it was a part of the Church's organic growth, and that the time seemed to be ripe for taking measures to enter on the field in the East at once with redoubled energy. It must have gratified them to hear that this Amoy mission had been carried on, without let or hindrance, in those troublous times, and that the storms which had been passing over China had left it untouched, to be, he hoped, a centre of influence for good and light in that benighted land. He hoped that those mighty

events, which had occurred of late, would sweep away many petty jealousies about missionaries, and may suspicions about their interfering with their home work, and lead churches to take a right view of their duty in supporting the cause of Christ both at home and abroad, and of maintaining a constant warfare with error, immorality, and ungodliness.—*English Presbyterian Messenger.*

#### AMERICAN MISSIONS IN CHINA.

In the churches at Amoy and Chioh-be there is much encouragement.

"The congregation meeting in the two places of worship in Amoy are quite large. At Chioh-be, all open persecution has ceased. The reports of the evangelists, and other native brethren who assist in the work there, represent the attendance at the chapel as encouraging. We still have also much comfort, and great aid in our work, from the abounding labours of those who are employed as assistants in various positions, and from the brethren in general; who seemed to esteem it a privilege, according to their ability and opportunity, to witness publicly for Christ." "Since the beginning of this year, it has been our privilege to welcome twenty one persons to church fellowship. Of these, four have been received at Chioh-be, and one of these baptized" at Amoy is from that place." "If a month passes with no addition to the number of God's professed people, it is an exception to the general rule." In all, nearly two hundred persons have been gathered into the two churches connected with this mission, at Amoy and Chioh-be.

FU-CHAU.—Here, as well as at Maeno, a serious storm has been experienced by which the mission buildings have suffered. Mr. Hartwell writes: "We had a very severe storm September 4, which did our mission buildings much damage. The church was partly unroofed, and the tiles were blown from the rest of the roof. It was the severest 'typhoon' I have known in China; and had not our church been built with brick walls, it is my opinion that it would have been blown down entirely. The house in which I live was much damaged. One room had the wall blown in, and water was entering, and the ceiling falling, in nearly every room in the house." "It will cost about \$400, I think, to repair damages to our mission buildings, and our loss is small compared with that of some of the merchants."

SHANGHAI.—Mr. Bridgman wrote, Sept. 15, that there was "not much to note beyond the ordinary routine of every day work" in the present circumstances of the mission; but as the 5th of September completed half a century from the arrival of Dr. Morrison in China, and the commencement of protestant missions there, he briefly reviewed these fifty years of missionary effort. "The whole number of laborers sent by Protestant churches now amounts to about four hundred. Of these nearly one-half have been ordained ministers of the gospel; a few have come out as medical missionaries or secular agents; the others have been either the wives of the missionaries, or unmarried ladies." "These have been sent out from more than twenty different Boards or Associations, embracing Protestant Christians of almost every denomination. The number of laborers now in China, male and female, is not far from 150, about half of whom are ordained missionaries. The greatest success in the way of hopeful conversions has been experienced at Amoy; but in some other missions there have been more additions to the churches, during the last eighteen months, than in all the previous years of their history."

ASSAM.—At Assam there was great fear of a revolt. One Missionary writes.—"You see we are living on the very crater of a smoking volcano. The Musulmans do not disguise their choice, but openly and boldly rejoice at the success of the rebels. There is scarcely a man among them who would not cut our throats in a moment, if they thought they could do it with impunity. And the Hindus are but very little better."

BURMAH—KAREN MISSION.—The following is an extract from a letter of Dr. Mason, dated Toungoo, Aug. 22nd, 1857.—"It is thirty-two years since I first learned the existence of the mission to Burmah. But how changed. Then the missionaries were driven from Ragoon, and Judson was in prison at Ava. The name of the Karens had not yet appeared in the annals of the mission. And now when I am writing the minutes of the first meetings of the Bghai Association, and the Bghai Home Mission Society, there are in all nine Karen Associations, spreading over six degrees of latitude. 'It is the Lord's doing, and is marvellous in our eyes.' The Bghai, the last Association formed, and at whose first meeting I had the pleasure to preside, with about two thousand Karens present," reports three hundred and forty-six baptized during the year, with two exclusions, four suspensions, sixty-one deaths, and a present number of one thousand two hundred and seventy-four.

#### DR. LIVINGSTONE'S PLANS FOR AFRICA.

If the reader has accompanied me thus far, he may be disposed to take an interest in the objects I propose to myself, should God mercifully grant me the honour of doing something more for Africa. As the highlands on the border of the central basin are comparatively healthy, the first object seems to be to secure a permanent path thither, in order that Europeans may pass as quickly as possible through the unhealthy region near the coast. The river has not been surveyed, but at the time I came down there was abundance of water for a large vessel, and this continues to be the case during four or five months of each year. The months of low water still admit of navigation by launches, and would permit small vessels, equal to the Thames steamers, to ply with ease in the deep channel. If a steamer were sent to examine the Zambesi, I would recommend one of the lightest draught, and the months of May, June and July for passing through the delta, and this not so much for fear of want of water, as the danger of being grounded on a sand or mud bank, and the health of the crew being endangered by the delay. In the months referred to, no obstruction would be incurred in the channel below Tete.

Twenty or thirty miles above that point we have a small rapid, of which I regret my inability to speak, as (mentioned already) I did not visit it. But taking the distance below this point, we have in round numbers, three hundred miles of navigable river. Above this rapid we have another reach of three hundred miles, with sand, but no mud banks in it, which brings us to the foot of the eastern ridge. Let it not, however, be thought that a vessel by going thither would return laden with ivory and gold dust. The Portuguese of Tete pick up all the merchandize of the tribes in their vicinity, and, though I came out by traversing the people with whom the Portuguese have been at

war, it does not follow that it will be perfectly safe for others to go, whose goods may be a stronger temptation to cupidity, than anything I possessed.

When we got beyond the hostile population mentioned, we reach a very different race. On the latter my chief hopes at present rest. All of them, however, are willing and anxious to engage in trade, and while eager for this, none have ever been encouraged to cultivate the raw materials of commerce. Their country is well adapted for cotton; and I venture to entertain the hope that by distributing seeds of better kinds than that which is found indigenous, and stimulating the natives to cultivate it, by affording them the certainty of a market for all they may produce, we may engender a feeling of mutual dependence between them and ourselves. I have a two-fold object in view, and believe that, by guiding our missionary labour so as to benefit our country, we shall thereby more effectually and permanently benefit the heathen. . . . It is in the hope of working out this idea, that I propose the formation of stations on the Zambesi, beyond the Portuguese territory having communication through them with the coast. A chain of stations admitting of easy and speedy intercourse, such as might be formed along the flank of the eastern ridge, would be in a favourable position for carrying out the objects in view. The London Missionary Society has resolved to have a station among the Makololo on the north bank, and another on the south among the Matebele. The Church—Wesleyan Baptist, and that most energetic body, the Free Church, could each find desirable locations among the Batoka and adjacent tribes. The country is so extensive there is no fear of clashing. All classes of Christians find that sectarian rancour soon dies out when they are working together, and for the real heathen. Only let the healthy locality be searched for and fixed upon, and then there will be free scope to work in the same cause in various directions, without that loss of men which the system of missions on the unhealthy coasts entails. While respectfully submitting the plan to these influential Societies, I can positively state that, when fairly in the interior, there is perfect security for life and property among a people who will at least listen and reason.—*Livingstone's Researches.*

#### MISSION TO THE JEWS.

##### WORMS—THE JEWS THERE.

The following letter, which abounds with the most interesting notices of the city of Worms, and of the Jews there, the descendants; as it is said, of the earliest Jewish colony on this side the Alps, is from the pen of the Rev. Robert S. . . ., at present labouring in Frankfort-on-the-Maine, to the Rev. A. Moody Stuart.

"I have recently had another opportunity of learning something of the state of the Jews in other places besides Frankfort. Among the places I have visited, the ancient city of Worms is in many respects the most interesting. That city, which was founded by the Romans, and attained to great wealth and splendour in the middle ages, has now declined from its ancient glory, and presents but a shadow of its former self. But there is no city in Germany, perhaps in Europe, so rich in important historical associations.

Charlemagne resided in it for a time, and in the surrounding plain, conspicuous for its beauty, he held those primitive assemblies, which might be fitly designated the precursors of modern Parliaments. Here also Luther made his famous confession before the Emperor, and the assembled Diet, and the Reformation emerged from its privacy, and took its place among the great events of history. The

alm-tree is still shown in the neighbourhood under which the great Reformer is said to have rested before entering the city, and near to which, when advised by his friends not to expose his life to much imminent peril, he returned the famous answer,—“Though there were as many devils in Worms as tiles on the house-tops, still I would enter.”

Worms is almost equally remarkable in the history of the Jews. Here the first Jewish community on this side the Alps was formed, some say, immediately after the Babylonish Captivity, and certainly a considerable time before the birth of Christ. The present synagogue is supposed to have been built in the year A. D. 838, and the record still exists of its renovation in A. D. 1034. Its walls are five feet thick, which fitted it to be turned into a place of defence, as occasion required. Five lamps, suspended at some distance in front of the recess, in which the books of the law are deposited, are replenished with oil morning and night, and burn continually.

Their history is very remarkable. In the middle ages, a pompous Romish procession, with the Archbishop at its head, passed on one occasion down the Jewish quarter. Some Jews were accused of throwing filth upon the host, as it was carried along. As their names were not known, the whole community was declared responsible for the act, and ordered to deliver them up, on pain of instant extermination. This they were unable to do, and with trembling hearts awaited their doom. The sword was already unsheathed, and pitch was already provided, in order with fire and steel to effect their utter annihilation, when suddenly there appeared two men, entire strangers in the place, who rushing into the midst of the crowd, demanded that the work of death should be arrested ere it began, and declared themselves to be the perpetrators. They were immediately taken by the infuriated Christians, and burnt to ashes. They had never been heard of before, nor could any information be obtained of them afterwards. Their life was a mystery, except in that one act in which they brought relief to the terrified Jews, who evidently regarded their appearance as not only providential, but preternatural. In grateful remembrance of their deliverance, and of those by whom it was effected, the lamps above mentioned were kindled as a perpetual memorial.

Adjoining the synagogue, and in the same massive style, is a small chamber in which Rashi, the most famous of Jewish commentators instructed his disciples. A niche in the stone wall, with projecting supports on either side, constituted the chair from which he delivered his lectures.

The Jews in Worms, as elsewhere in these parts, consist of two classes—Orthodox, and liberal or Reformed. They live, however, peaceably together, nor are they separated by those deep animosities which exist between the rival sects in Frankfort. I found opportunity of conversing with various individuals, and amongst others the Rabbi—a man of great intelligence, and a contributor to the most of the leading Jews periodicals. He seems to have formed no very definite system of doctrine, but satisfies himself with the thought, that however divergent the different systems of religion may be, the world, upon the whole, is advancing in darkness to greater light. He was exceedingly courteous, and I remained with him upwards of two hours. On such occasions one sees but little actual result—one can only drop, as by the wayside, some of the precious seed of truth, praying the Lord to cause them to germinate in His own time. Many a fourth thus spoken has, in its season, brought forth fruit unto eternal life.—*Home and Foreign Record.*

## Miscellaneous Extracts.

### TO THE DEITY.

Great God! whose essence pure, divine,  
Doth comprehend immensity!  
Past, present, future, all combine,  
To form thy vast eternity!  
Thy works, magnificent and grand,  
Bear the bright impress of thy hand:  
The earth, in all its rich attire;  
The heavens, with all their globes of fire;  
All things that live, and breath, and move,  
Declare thy wisdom, power, and love.

Nature, with one consenting tongue,  
Bursts into harmony and song;  
To thee her cheerful peans rise,  
Great former of the earth and skies!  
But impious men refuse to hear,  
To feel, to love, though thou art near—  
Madly reject the evidence  
Of thine eternal Providence;  
And strive to hurl the Almighty one  
From off His high and holy throne.

What dost thou, Infidel, propose?  
What is thy aim? Dost thou suppose,  
Thy captious reasoning, can destroy  
The truth that fills my heart with joy?  
Vain sophist: see what forms arise  
Enrobed in light before thine eyes;  
Mark how the vivid planets roll,  
In order fixed from pole to pole;  
Led by the moon, whose silver beam  
Trembles in beauty o'er the stream.

See the refulgent orb of day,  
His rising glories wide display,  
When he reveals the field, the wood,  
Or flames across the ocean flood:  
But when he sinks behind the hills,  
And chaos-gloom creation fills,  
Whose voice shall bid the monarch rise,  
And rule again the azure skies?  
His that awakes the ruddy morn,  
Unveils the light, and worlds are borne.

Great source of light, and life, and love,  
For me thou bidst the seasons move;  
For me the trees and flowers unfold  
The rainbow-tints, and fruits of gold;  
The bearded corn adorns the field,  
The streams their limpid waters yield;  
The morning light, the evening shade,  
For me alternate rise and fade:  
Thou didst my soul o'erflow with joy;—  
O let thy praise my lips employ.

My spirit would thy wonders trace  
Through yonder ether-realms of space;  
Would fly on some bright cherub's wings  
Beyond these transitory things.  
Earth is too limited a sphere  
For the immortal mind's career;  
I pant, I long to soar away,  
To vaster worlds, to brighter day!  
O let me burst this frail abode,  
And see thy face, Creator, God!

All things in nature's wide domain,  
The crystal vault—the verdant plain—  
The sea—the storm's tempestuous rage,  
My wondering, raptured soul engage:  
But chiefly man—majestic man!  
Her noblest work! her master plan!  
Who gave him birth? who framed his soul?  
What do the univ'rs control?  
Fate? chance? caprice?—away with those,  
And give the Omnipotent the praise!

—*Exchange Paper.*

### DR. LIVINGSTONE'S EDUCATION AND EARLY LIFE.

The earliest recollection of my mother recalls a picture so often seen among the Scottish poor—that of the anxious housewife striving to

make both ends meet. At the age of ten I was put into the factory as a "piecer," to aid by my earnings in lessening her anxiety. With a part of my first week's wages I purchased Riddiman's " Rudiments of L. M.," and pursued the study of that language for many years afterwards with unabated ardor, at an evening school, which met between the hours of eight and ten. The dictionary part of my labors was followed up till twelve o'clock, or later, if my mother did not interfere by jumping up and snatching the books out of my hands. I had to be back in the factory by six in the morning, and continue my work, with intervals for breakfast and dinner, till eight o'clock at night. I read in this way many of the classical authors, and knew Virgil and Horace better at sixteen than I do now. Our schoolmaster—happily still alive—was supported in part by the company; he was attentive and kind, and so moderate in his charges that all who wished for education might have obtained it. Many availed themselves of the privilege; and some of my school-fellows now rank in positions far above what they appeared ever likely to come to when in the village school. If such a system were established in England, it would prove a never ending blessing to the poor.

In reading, everything that I could lay my hands on was devoured, except novels. Scientific works and books of travels were my especial delight; though my father, believing, with many of his time who ought to have known better, that the former were inimical to religion, would have preferred to have seen me poring over the "Cloud of Witnesses," or Boston's "Fourfold State." Our difference of opinion reached the point of open rebellion on my part, and his last application of the rod was on my refusal to peruse Wilburforce's "Practical Christianity." This dislike to dry doctrinal reading, and to religious reading of every sort, continued for years afterwards; but having lighted on those admirable works of Dr. Thomas Dick, "the Philosophy of Religion," and "The Philosophy of a Future State," it was gratifying to find my own ideas, that reason and science are not hostile but friendly to each other, fully proved and enforced.

Great pains had been taken by my parents to instil the doctrines of Christianity into my mind, and I had no difficulty in understanding the theory of our free salvation by the atonement of our Saviour, but it was only about this time, that I really began to feel the necessity and value of a personal application of the provisions of that atonement to my own case. The change was like what may be supposed would take place were it possible to cure a case of "color blindness." The perfect freedom, with which the pardon of all our guilt is offered in God's Book drew forth feelings of affectionate love to Him who bought us with his blood, and a sense of deep obligation to Him for His mercy has influenced, in some small measure, my conduct ever since. But I shall not again refer to the inner spiritual life which I believe then began, nor do I intend to specify wit any prominence the evangelistic labors to which the love of Christ has since impelled me; this book will speak not so much of what has been done, as of what still remains to be performed, before the Gospel can be said to be preached to all nations.

In the glow of love which Christianity inspires, I soon resolved to devote my life to the alleviation of the human misery. Turning this idea over in my mind, I felt that to be a pioneer of Christianity in China might lead to the material benefit of some portions of that immense empire; and therefore set myself to obtain a medical education, in order to be qualified for that enterprise.

In recognizing the plants pointed out in my first medical book, that extraordinary old work on astrological medicine, Culpepper's "Herbal," I had the guidance of a book on the plants of Lan-

arkshire, by Patrick. Limited as my time was I found opportunities to scour the whole country side, "collecting simples." Deep and anxious were my studies of the still deeper and more perplexing profundities of astrology and I believe I got as far into that abyss of lunacies as my author said he dared to lead me. It seemed perilous ground to tread on farther, for the dark that seemed to my youthful mind to loom toward "selling soul and body to the devil," as the price of the unfathomable knowledge of the stars. These excursions, often in company with brothers, one now in Canada, and the other a clergyman in the United States, gratified my intense love of nature; and though we generally returned so unmercifully hungry and languid that the embryo parson shed tears, yet we discovered so many to us new and interesting things, that he was always as eager to join us next time as he was the last.

On one of these exploring tours we entered a limestone quarry—long before geology was so popular as it now. It is impossible to describe the delight and wonder with which I began to collect the shells found in the carboniferous limestone which crops out in the High Blantyre and Cambuslang. A quarryman, seeing a little boy so engaged, looked with that pitying eye which the benevolent assume when viewing the insane. Addressing him with "How ever did these shells come into these rocks?" "When God made the rocks, he made the shells in them," was the damping reply. What a deal of trouble geologists might have saved themselves by adopting the Turkinke philosophy at this Scotchman!

My reading while at work was carried on by placing the book on a portion of the spinning jenny, so that I could catch sentence after sentence as I passed at my work; I thus kept up a pretty constant study undisturbed by the roar of the machinery. To this part of my education I owe my present power of completely abstracting the mind from surrounding noises, so as to read and write with perfect comfort amidst the play of children, or near the dancing and songs of savages. The toil of cotton-spinning, to which I was promoted in my nineteenth year, was excessively severe on a slim, loose-jointed lad, but it was well paid for; and it enabled me to support myself while attending medical and Greek classes in Glasgow in winter, as also the divinity lectures of Dr. Wardlaw, by working with my hands in summer. I never received a farthing of aid from any one, and should have accomplished my project of going to China, as a medical missionary, in the course of time by my own efforts, had not some friends advised my joining the London Missionary Society on account of its perfectly unsectarian character. It sends neither Episcopacy, nor Presbyterianism, nor Independency, but the Gospel of Christ, to the heathen." This exactly agreed with my ideas of what a Missionary Society ought to do; but it was not without a pang that I offered myself, for it was not quite agreeable to one accustomed to work his own way to become in a measure dependent on others. And I would not have been much put about though my offer had been rejected.

Looking back now on that life of toil, I cannot but feel thankful that it formed such a material part of my early education; and were it possible I should like to begin life over again in the same lowly style, and to pass through the same hardy training.

#### WORKING MEN'S COLLEGE IN LONDON.

To any one who is at all familiar with the condition of the English working man, who knows the burden which presses upon him, not merely in the cares for livelihood, but in the social distinctions which shut him out from so many opportunities of advancing himself, the success of a Working Man's College in London will be a matter of some interest. It is

something that the labourer and mechanic should be recognized as capable of enjoying a higher education, and that one at least of the English universities should recall the popular origin of her institution, and throw open her degrees to candidates from the working class. It is a good sign, too, that Government should, with regard to this College, have abandoned its old circumlocutory ways, and have directly proposed to the Trustees to present two candidates to compete for vacant clerkships under the Privy Council Committee of Education.

But the best sign of all is, that the working men of London have taken vigorous hold in this new institution, and are not only training themselves intellectually, after their day's labour, but assisting gratuitously in teaching their companions. When a man, after a day of constant toil, with muscles aching and brain jaded, is willing and eager to put himself to a severe mathematical task, or a drilling in language, or under a dry intellectual lecture, and not only do this, but to help others who are striving in the same way, it shows that the thirst for knowledge is great and a very different thing from the easy pursuit of it, with students of a more favoured class.

The Second Annual Report, which has just reached us, shows a flourishing condition to this young institution. During the two years of its operation, 821 male pupils have joined the College, and 117 females more attended the women's classes which are connected with the institution. It is interesting to note the favorite studies of these working men. In the men's College out of 214 the second term, the greatest number (58) attend the French classes; then follows English Composition, 51; then English Grammar, 47; and then Drawing 38 and Latin 30, Geometry has 16, Book-keeping 15, Algebra 16, Modelling 5, and Greek 3.

The choice of studies is somewhat remarkable, and, supposing it not to be influenced by the scholastic habits of the Principal, (Mr. Maurice,) shows a distinct and more purely intellectual object than would be expected. These men meet every evening at different hours, between 7½ and 10 o'clock. On Sunday, Mr. Maurice gives familiar lectures on Biblical subjects; he also reads lectures in the week on politics and literature. The entrance fee to the College is only 6½ cents, and the classes are from 6½ cents to \$1 25 a term to each student. A free library is connected with the institution for the use of the students, and a coffee-room.

The leading spirit and founder of the College is a man whose earnest and mystic mind might place him with the devout monks and preachers before the Reformation, did not his practical humanity and deep sympathy with all who labor and suffer, rank him as a man especially influenced by the spirit of our times—the Rev. F. D. Maurice. Among the Council of Teachers, who preside over the College, are the names of many prominent Oxford and Cambridge men, as well as one from the University of Paris. Ruskin, Westlake, and Rossetti are on this Board, and we know it is the design of the Trustees to give as many opportunities of artistic training as the working men desire. One fellowship has already been founded in the College, and the first successful candidate for it, after having had charge of the Adult School, has gone forth to undertake the care of a Mining School in Cornwall. This fact, insignificant in itself is very interesting as indicating the possible future influence of such a College. In the thousand industrial branches of England, there is a constant demand for educated, scientific labor; and now that the brand is taken off from the working man, and an opening is given him in such institutions as this, (we already hear of three in different cities,) what improvement may we not expect among the

more intelligent of the English working classes? It is such wise movements that often give an impulse to the education and position of a whole class.—*Correspondent of Independent.*

#### FOUNDED ON FAITH.

In the neighbourhood of Bristol there exists an institution, but little known to the general public, yet of such a singular nature that it may fairly be classed amongst the wonders of the age. It is situated at Ashley Down, one of the most beautiful suburbs of the city, and is simply and unobtrusively named 'The New Orphan Asylum.' Within its walls, 300 fatherless children, aged from a few months upwards, are fed, clothed, and taught. The elder girls are instructed in sewing and all domestic arts, and at a proper age are each provided with an outfit and a suitable situation; the boys are similarly fitted out, and apprenticed; and all this is done without any regular funds or subscribers, by a man who neither does now, nor ever did, possess any property, or pecuniary means. Nor has a single shilling ever been solicited for its support, for the New Orphan Asylum is founded on faith.

This statement will probably raise a smile of incredulity; but it is, nevertheless, a fact which cannot be gainsaid. There is the extensive range of buildings, in substantial stones and mortar; there, too, are 300 living witnesses, the recipients of its bounty and protection. On every Wednesday, the doors are open to all who choose to inspect for themselves this monument of love and charity. Enter: in this stern, practical, matter-of-fact nineteenth century, it is refreshing to halt for a moment on such a verdant oasis. There is no charge for admission; neither are the attendants permitted to receive any fees; but in the entrance-hall is a small box labelled, 'For the Use of the Orphans;' and if you think fit to drop a coin therein, you may do so. Visitors are shown the dormitories, each little bed with its snowy coverlet; the wardrobes, fitted up with presses, wherein every child deposits his or her Sunday clothing with admirable precision of folding and arrangement; the nursery, and its tiny inmates, their basins and toys; and the dining-room, so large and lofty, and well ventilated, that it must be a pleasure to eat therein. Then there are the schools, three in number—the girls', the boys', and the infants—all of whom go through their exercises and sing their simple melodies, wearing, withal, a healthy, hearty, and happy expression, which speaks volumes for the system under which they are trained. Passing on, we visit the 'cutting-out' and 'making up' rooms, the bakery, the dairy, the kitchen, the laundry, the bath-rooms—all well arranged, and indeed perfect in their appointments. Another range of offices is devoted to various store-rooms. There are stores of flour, of bread, of meat, of rice, of oatmeal—good Scotch meal, which forms the staple of the children's breakfast. There are stores of shoes, of clothing, of soap, of linen, of crockery, and even of toys for the delectation of the younger ones. The staff of teachers, nurses, and servants is large and efficient; the mental and physical wants of the children are amply provided for, and their comfort most sedulously studied; and all this, as many will know, has been brought into existence literally out of nothing. Doubt it not. Were you as incredulous as Thomas of Didymus, yet must the evidence of your senses convince you of the reality of this extraordinary fact. Seek not to explain it away, for the truth of the history attached to that asylum is incontrovertibly established.

That history is to be read in a little book, entitled *A Narrative of some of the Lord's Dealings with George Muller*—a quaint, strange title, which, of itself, seems to remove us far from the world of steam, and gas, and electric telegraphs. It is written in a simple style, wherein is no seeking after effect or ornament, and con-

sists principally of extracts from the author's diary. I much fear, that in giving the substance of this narrative, I shall be unable to render it due justice, but my limited space forbids expansion. Here it is:

George Muller's creed is so unsectarian, that I have never yet been able to ascertain its precise nature; he, indeed, distinctly states that he does not belong to any sect, and his writing, no less than his deeds, confirm the assertion. He is a Prussian by birth, and emigrated, in 1829, to England, where, to quote from the narrative, he 'began the service of caring for children who are bereaved of both parents by death, born in wedlock, and are in desitute circumstances, on December 9, 1835.' For ten years he carried on his work of love in Wilson Street, first renting a single house for the use of his protégés. As their number increased, other premises became necessary; till in 1845, four contiguous houses were occupied by about 130 children.

The expense of supporting these establishments was entirely defrayed by unsolicited contributions. Upon this principle they were started, and even when sorely pressed, it was rigidly adhered to. A perusal of the author's journal shews that he was often reduced to great extremities, from which he was always relieved in what will no doubt be deemed an unaccountable manner. Thus under dated August 10, 1844, is the following passage:

'In the greatest need, when not one penny was in hand, I received £5 from a brother at Hackney.'

And again:

'Aug. 16, 1845. Our poverty is extremely great. The trial of faith as sharp as ever, or sharper. It is ten o'clock, and there are no means yet for a dinner. I now thought of some articles which I should be able to do without, to dispose of them for the benefit of the orphans, when one of the labourers (teachers) gave me £1. There were also taken out of the boxes in the orphan houses 1s. 6d., and by knitting came in 2s. 3d., and from A. A., 2s.'

Such passages as these are of continual recurrence. Frequently, the last crust of bread, and sip of milk, was consumed, and Muller never contracted debts. Over and over again, the daily record commences with, 'Not a penny in hand!' and ends with, 'Only a few pence left;' and there was no treasure to draw upon, save the inexhaustible fund of faith—a fund which indeed appears to have fully answered every demand upon it, for the wants of the day were always fully supplied.

But the great work was yet to come. In 1845, Muller first began to conceive the idea of building an asylum for the accommodation of 300 orphans, and having fully considered the undertaking, 'judged,' he says, 'that the cost would be £10,000; and on November 4, I began asking the Lord for means. Strangely enough, on the following 16th December, £1000 came to hand. This was the largest donation which, up to that time, had ever been received; but when this money came,' he writes, 'I was as calm, as quiet as if I had only received one shilling; for my heart was looking out for answers. Therefore, having faith concerning the matter, this donation did not in the least surprise me.' Other donations followed, including a second sum of £1000 on the 30th of December; and then he relates how he, 'having asked the Lord to go before him, went out to look for a piece of ground' whereon to build.

Here is a picture of startling sublimity! Imagine a gaunt, grave man, attired in a suit of rusty black, walking forth into the bustling city, like the pilgrims in Vanity Fair, and in all simplicity of heart, and earnestness of faith, seeking to be so directed to a suitable site. One almost expects to read on the next page, how that 'one of shining countenance appeared unto him, and bade him be of good cheer.'

It is not my intention to follow George Muller throughout the gradual process by which he effected his purpose; suffice it to say, that by little and little, the necessary funds flowed in. The building, which, with the land, cost eventually upwards of £15,000, was commenced in July 1847, the children were removed from Wilson Street to the healthier locality of Ashley Down. No flourish of trumpets ushered in the event; quietly and unostentatiously the children and their more than father walked from the one house to the other; and save that the old school-rooms were closed, whilst merry voices awoke the unwonted echoes of the Down, no change was perceptible.

Little more than twelve months elapsed ere Muller began to contemplate an extension of his work: and, undeterred by the absence of visible means, the frequency of pecuniary difficulties, or the magnitude of the undertaking, he determined to build another wing, capable of receiving other 400 orphans, with a view to the ultimate extension of this additional number to 700, or 1000 in the whole. The first donation received for this purpose was ten shillings! But nothing discouraged, he persevered; and in May 1852, the building fund amounted to £3530, 9s. 0½d. The next year this amount had increased to £12,531. In 1853, upwards of £5000 was added to the fund; and in 1854, the sum in hand being £23,059, 12s. 0½d.—always the odd farthing—the new building was commenced, and is, at the present writing, on the point of being opened for the reception of the forlorn little beings for whose benefit it is designed. Whether the benevolent founder will be enabled to complete his self-imposed task, by the construction of the intended third building, time alone can determine. Let us hope so.

Muller seems to have been incited to his efforts by the success of a similar institution at Halle, in Prussia, founded in 1696 by A. H. Franke, Professor of divinity. This is the largest charitable establishment for poor children in the world, containing 2000 inmates, and is in a flourishing condition. We will here let our author speak for himself:

'Franke is long since gone to his rest, but he spoke to my soul in 1826, and he is speaking to my soul now; and to his example I am greatly indebted in having been stirred up to care about poor children in general, and about poor orphans in particular.'

'At the last census in 1851, there were, in England and Wales, thirty-nine orphan establishments, and the total number of orphans provided for through them amounted only to 3764; but at the time the New Orphan House was being built, there were about 6000 young orphans in the prisons of England. Does not this fact call aloud for an extension of orphan institutions? By God's help, I will do what I can to keep poor orphans from prison.'

The utter abnegation of self which prevades the work is remarkable and characteristic. 'What have I done,' he cries out in one place, 'that men should praise me? I have only sought to be used as the honoured instrument of saving young children, who have neither father nor mother, from sin and vice.' Truly, such men are in the world, but not of it.

Contributions appear to arrive from all parts of the globe, and from all kinds and conditions of men. Here are a few entries, for example: 'From negro brethren in Demerara, 12 dollars;' 'From an Archdeacon, and one of the Queen's chaplains, 12 guineas;' 'From one of the orphans formerly under our care, a sovereign;' 'From Mount Lebanon, £2, and from Orleans, five francs;' 'From an Israelitish gentleman, an entire stranger, £5;' 'From a shepherd in Australia who had read my narrative while tending his flock, 12s.' The amounts vary from a single farthing to thousands of pounds; and the receipt of a copper coin, or the presentation of a check

for £5000, is recorded in an uniformly grateful strain.

Nor is it to money alone that assistance is confined. One gentleman offers his services gratuitously as an architect, and another as a surgeon. Another gives glass for the three hundred windows of the new building, and others send jewellery and ornaments, silver spoons, and tea-pots, watches, gold and silver, old coins and needlework—to be sold for the benefit of the institution. On one day, 'three autographs of William IV., two of Sir Robert Peel, and one of Lord Melbourne,' were received; and on another, 'a Coverdale Bible of 1535, perfected almost sheet by sheet.' Perhaps the most singular gift of this kind was a silver medal, given to the donor for being engaged in the taking of Java; but, laying down his honour, he desires to have this medal used to lay a stone in the new building.' Then there are donations of books, of coals, of provisions, and of clothes—old and new; donations, indeed, in almost every conceivable form. And in this manner, to sum up all in his own words, 'without any one having been personally applied to for anything, the sum of £85,441, 6s 3½d. has been given to me for the orphans since the commencement of the work,' and greatly has it been needed, for, in addition to the expense of purchasing land, and building and furnishing the asylum, the present average expense for each of the orphans is stated at £12 6s 8d. per annum.

Not the least peculiar feature in the subscription list is the absence of all personal publicity. Those who give to the New Orphan Asylum must do so from a pure and unmix'd feeling of charity, for their names are carefully withheld; even their initials are rarely given; nor would any offer induce a departure from this rule.

No sectarian doctrines are taught in the schools; neither is any interest necessary to obtain admission for orphans. If they be deprived of father and mother, and in distress, that is sufficient passport to the large warm heart and helping-hand of George Muller. Long may his life be spared, and his labours blest—*Chambers' Journal*.

"SPEAK NOT HARSHLY."

Speak not harshly,—much of care  
Every human heart must bear;  
Enough of shadows sadly play  
Around the very sunniest way;  
Enough of sorrows darkly lie,  
Veiled within the merriest eye;  
By thy childhood's gushing tears,  
By thy griefs of after years,  
By the anguish thou may'st know,  
Add not to another's woe.

Think not that he doth not feel,  
That his heart is cased in steel,  
Though no passion fires his eye,  
Though he hears without reply,  
Or a cold and careless smile  
Lingers on his lip the while,  
Many a bitter pang hath pride  
Or a settled paticence hid.

Speak not harshly,—there may yet  
Come an hour of wild regret,  
When with deep and bitter wailing,  
And with anguish unavailing,  
Thou beside thy dying friend,  
May for pardon lowly bend,  
Do not act—that thou wilt rue,  
In the moment of adieu;  
Speak no word thou'lt wish unsaid,  
When thy friend is with the dead.

Those, who lead and rule in other things,  
should be first in the service of God, and go before in the best things.

Those, who are bound for heaven, must be willing to swim against the stream, and not do as most do, but as the best do.

Column for the Young.

ONE OF HANS ANDERSEN'S STORIES.

A great Queen once reigned, in whose garden bloomed the loveliest flowers from all parts of the world, at every season of the year. But above all other flowers she loved roses; and therefore she possessed the greatest variety of these, from the wild hedge-rose, with green, apple-scented leaves, to the most beautiful rose of Provence. They grew on the castle walls, twined round the pillars and over the casements of the corridors and saloons, and the roses varied in scent, form, and color.

But care and sadness dwelt in that palace; the Queen lay on her sick-bed, and the physicians said she must die. "There is, however, a remedy for her," said the wisest among them. Bring to her the fairest rose in the world,—the one which is the expression of the highest and purest love,—if that comes before her eyes ere they close, she will not die."

And young and old came from all lands with roses, the loveliest that bloomed in every garden, but none was the right one. The flower must be brought from the garden of love, but what rose could be the expression of the highest, purest love?

And the poets sang of the fairest rose in the world,—each one named his own. And messengers were sent through all the countries round, to every heart that beat with love—to every rank and every age.

"No one has yet named the flower," said the wise man. "No one has shown the place from whence it springs in its beauty. It is not one of the roses from the bier of Romeo and Juliet, or from Walburg's grave, though these flowers will ever bloom in legends and songs. It is not one of the roses that bloomed forth from Winkler's blood-stained lance,—from the holy blood which flowed in death from the breast of the hero for the father-land, though no death is sweeter, no rose is redder, than the blood which then flows. It is, also, not that wonder-flower, for the cultivation of which man gives his fresh life away in years and days,—the magic rose of knowledge."

"I know where it blooms!" said a happy mother, who came to the Queen's couch with her tender babe; "I know where the fairest rose in the world is to be found—the rose which is the expression of the highest, purest love. It blooms on the blushing cheeks of my sweet child, when it opens its eyes refreshed by slumber, and smiles at me with its whole lore."

"Lovely is that rose, but there is yet a fairer one," said the wise man. "Yea, a much fairer one," said one of the women. "I have seen it,—a holier rose blooms not. But it was pale, like the petals of the tear-rose. I saw it on the cheeks of the Queen; she had laid aside her royal crown, and was nursing her sick child in the long, sad night. She wept and kissed it, and prayed to God for it, as a mother prays in the hour of anguish."

"Holy and wonderful is the white rose of sadness in its power; but it is not the one sought for."

"No, I saw the fairest rose in the world before the altar of the Lord," said the good old Bishop. I saw it shine as though an angel's face had shown itself. The young maiden went to the altar of the Lord, having renewed the vow of her baptism, and roses came and went on her fresh cheek. The young maiden knelt there; she looked up to God with her whole soul full of purity and love. That was the expression of the purest, highest love."

"Blessed is it," said the wise man; but no one has yet named the fairest rose in the world."

Then stepped a child into the chamber, the little son of the Queen. Tears stood in his

eyes, and on his delicate cheeks. He carried a large closed book, bound in velvet, with large silver clasps. "Mother!" and the little one, "oh, hear what I have read."

And the child seated itself on the bed, and read out of the book of Him who gave Himself to die on the Cross, in order to save men, and even unborn generations. Greater love there is not!"

And a rose blush spread over the Queen's cheeks, her eyes became so bright, for she saw the fairest rose spring forth from the leaves of the book—the likeness of the one which bloomed from the blood of Christ on the Cross.

"I see it!" said she. "They never die who look on this rose—the fairest in the world."

Proceedings of Presbyteries, &c.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met on the 27th of January, in Coté Street Church, Montreal, there was a good attendance of ministers, and among others, Mr. McLaren from Boston, U. S.

The following are the most important items of business:—

A petition was read from Winchester and West Winchester, praying the moderation in a call for a settled pastor amongst them. The same was granted, and the Presbytery appointed to meet for the purpose at Winchester on Thursday, 18th Feb., at three o'clock; Mr. Campbell of Cornwall to preside.

Mr. Allan having accepted the call from the united congregations of St. Therese St. Eustache and Grand Freniere, was examined, and read discourses with satisfaction, and his ordination was appointed to take place at Grand Freniere, on Wednesday, 24th February.—Mr. Fraser to preach and preside, and Mr. Kemp to address minister and people.

A petition was read from Richmond, C. E., praying the moderation in a call to a minister. The same was granted, and Mr. Cronbie was appointed to moderate in said call on Monday, 1st March, and to preach on the previous Sabbath.

The yearly collection for the College was brought under the notice of the Presbytery. It was resolved to direct the special attention of the congregations within the bounds to this collection; and considering the importance of this institution to the welfare and progress of the Church, the Presbytery enjoined diligence in this matter on the office-bearers of the Church, and that the result be reported to next meeting of the Court.

A resolution was read from Knox Free Church, Boston, thanking the Presbytery for the interest it had taken in the welfare of this congregation, to which the Clerk was appointed to return a suitable acknowledgement.

The Clerk intimated that a reference, in due form had been sent to the Presbytery from the Session of Coté Street Church, and that Mr. Fraser, minister, and Mr. Redpath, elder, were appointed to state the same. The relative documents having been read, and Messrs. Fraser and Redpath heard on the case, it appeared that the point referred was, whether the Session were justified, by the laws of the Church, in refusing to receive, by certificate, an applicant into communion with the Church, on the ground that said applicant is engaged in the traffic in intoxicating liquors.

After mature consideration, the Presbytery agreed to sustain the reference, and further resolve that: "Whereas the case referred to the Presbytery involves the question of the lawfulness of the traffic in intoxicating drinks, *per se*; and whereas, the supreme Court of this Church has not given any explicit decision on this question; whereas, also, very important principles are involved in any such deci-

sion, the Presbytery refer the whole case simpliciter to the Synod at its next meeting in Hamilton."

Mr. McLaren and Mr. Kemp were appointed to state the reference before the Synod, and all parties were cited *apud acta* to appear at said Synod for their interest.

Mr. Fraser, on behalf of the Coté Street Session, acquiesced and craved extracts which were granted.

Mr. McArthur gave notice that at next meeting of Presbytery he would bring up a motion on the subject of arrears of ministers' stipends.

The Moderator and the Clerk were appointed a deputation to hold fraternal fellowship on behalf of the Presbytery, with the United Presbyterian Presbytery of Montreal at its next meeting.

Mr. Crombie drew the attention of the Presbytery to a law passed last Session of the Provincial Parliament, which authorizes notices of public sales and of political transactions to be put on the doors of Protestant Churches in Canada East, also the public announcement of sheriffs' sales at the doors on Sabbath Day, as the congregation retires. Regarding this as a violation of the sanctuary of the Sabbath Day, the Presbytery appointed Mr. Crombie to make full inquiries regarding this matter, and to prepare a suitable petition to Parliament on this subject to the Synod, to be signed by the Moderator, and presented through one of the members for the city of Montreal.

The Presbytery approved of the Barrier Act simpliciter. Mr. McLaren having moved certain amendments which were not seconded, he dissented. The consideration of the Baptism of converts from the Church of Rome was, with other matters, remitted by the Synod, deferred till next meeting.

Financial Returns from congregations, according to the appointment of Presbytery, were received with but few exceptions. In general these returns were satisfactory,—the Synodical collections were made in all the congregations, and though the arrears of ministers' stipends were, in some cases, considerable, yet mitigating explanations were given as to most of them. The attention of office-bearers was directed to this and several items of debt on churches and manse.

It was agreed to ask missionary supply from the Home Mission Committee for Martintown and Williamstown, Finch, Kenyon, and La-guerre.

The Presbytery having been divided into districts arrangements were made for holding missionary meetings in all the congregations.

The Presbytery adjourned to meet at Montreal on the second Wednesday, 12th of May.

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

#### PRESBYTERY OF KINGSTON.

This Presbytery met, *pro re nata*, on the 15th December, 1857, to consider calls from John Street Church, Belleville, to the Rev. William Frederick White; and from Chalmers' Church, Kingston, to the Rev. Peter Gray, of Beckwith.

The moderator gave his reasons for calling the meeting, which were approved of by the Presbytery.

The call from Chalmers' Church, Kingston, was then taken up. The Presbytery sustained the call, and agreed to transmit it to the Rev. the Presbytery of Brockville and Ottawa; and Mr. Wilson was appointed commissioner to said Presbytery, to prosecute the call and request them to take the necessary steps with a view to Mr. Gray's translation as soon as convenient.

The Presbytery then took up the call from John Street Church, Belleville, to Mr. White. They sustained the call, but as Mr. White was expected in the evening, they adjourned to meet at 5 o'clock.

*Evening Sederunt.*—Mr. White appeared and presented his Presbyterial certificate from the Presbytery of Munster, Ireland; but not having with him certain other necessary documents, no business was done. The further consideration of the case was deferred until next ordinary meeting of Presbytery.

At Belleville, 12th January, 1858, the Presbytery of Kingston met by appointment.

Mr. Thompson reported that he has dispensed the sacrament of the Lord's supper at Demorestville, on the 57th of December last; and that he and Mr. Chambers had held a missionary meeting there, on the Monday evening immediately succeeding.

Messrs. Wilson and Thompson reported in behalf of committees of supply for Chalmers' Church, Kingston, and John Street Church, Belleville, respectively, that, both pulpits had been regularly supplied since last meeting of Presbytery, with the exception of one Sabbath at Belleville, accounted for by the fact that the missionary at Demorestville did not receive notice of his appointment for that day until five days after it had been posted, when it was too late.

Pursuant to a resolution of Presbytery, 4th August last, at Picton, Statistical Schedules were presented by the clerk, and distributed amongst the members present.

The Presbytery then took the case of the call from John Street Church, Belleville, to the Rev. W. F. White. Mr. White, who was present, presented a document from the Colonial Committee of the Presbyterian Church of Ireland, designating him to the Presbyterian Church of New Brunswick; also a paper from the Secretary of the Home Mission Committee of that Church, certifying that he had laboured as a missionary in that province from 7th July, to 17th September, 1857. These papers being deemed satisfactory, the Presbytery agreed to receive him into the Presbyterial Church of Canada. They then adjourned to meet next day at Trenton, at 9 o'clock, a. m.

At Trenton, 13th January, 1858, the Presbytery resumed the consideration of the call to Mr. White. In the peculiar circumstances of the case, they agreed to place the call in Mr. White's hands. He being present, intimated his acceptance of the call. The Presbytery thereupon appointed his induction to take place in John Street Church, Belleville, on the 26th inst., at 6½ o'clock, p. m.; the moderator to preside, Mr. Wishart to preach, Mr. Wilson to defend Presbyterial ordination, Mr. Gordon to address the minister, and Mr. Chambers the people; the edict to be served accordingly, by Dr. Holden, on the two intervening sabbaths.

Mr. Wilson gave a verbal report as to the state of the Home Mission Fund of the Presbytery, from which it appeared that the Presbytery were, to some amount, in debt, to missionaries. They agreed to exert themselves with a view to having the deficiency made up with the least possible delay.

A communication from the College Building Committee, was read. The Presbytery agreed to endeavour as far as circumstances would permit, to raise funds for College purposes. They then adjourned, to meet in John St. Church, Belleville, on Tuesday the 26th inst., at 4 p. m.

At Belleville, 26th January, 1858. The Presbytery of Kingston met according to adjournment. The Rev. R. Burns of St. Catharines being present, was asked to sit with the Presbytery, and take part in their deliberations.

An extract of minutes of the Presbytery of Brockville and Ottawa, relative to the call from Chalmers Church Kingston to Rev. P. Gray of Brockville, was received, intimating that they had agreed to translate Mr. Gray, and that he was loosed from his charge on and after the fourth Sabbath of February next.

The second Tuesday of March, at 6 p. m. was appointed for his induction, in Chalmers' Church, Kingston, the edict to be served by Mr. Wilson, on the two preceding Sabbaths; the moderator to preside, Mr. White to preach, Mr. Gordon to address the minister, and Mr. Wilson the people.

The subject of Rev. W. F. White's induction was then taken up. Dr. Holden returned the edict, and certified that it had been served according to appointment. No objection being offered, the Presbytery agreed to proceed with the induction. The Rev. R. Burns was requested by Mr. Wishart, with the consent of the Presbytery, to preach on the occasion. He complied with the request, and preached to a large and respectable audience, an excellent discourse from the words "my yoke is easy," (Matt. xi. 30.) Mr. Wilson being then called upon, gave a lengthened and lucid vindication of Presbyterial ordination; after which the moderator put the usual questions to Mr. White, which he answered satisfactorily, when he was inducted into the pastoral charge of the congregation, by solemn prayer, conducted by the moderator, and received the right hand of fellowship. He was then addressed by Mr. Gordon, and Mr. Chambers addressed the congregation, who, in retiring, after dismissal, had an opportunity of welcoming their young pastor amongst them, which they most cordially did. Mr. White was therefore invited to take his seat as a member of court, and his name was ordered to be put on the Presbytery's roll. The Presbytery then adjourned to meet in Chalmers' Church, Kingston, on Tuesday, the 9th of March next, at 4 o'clock, P. M.

J. A. THOMSON, *Pres. Clerk.*

#### PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery was held at Hamilton on the 12th of January, and continued the following day. A large proportion of the ministers was present, but the attendance of elders was small.

Mr. Stark tendered his resignation of the Clerkship, and the Presbytery, in deference to his wishes, accepted his resignation and appointed that a minute should be drawn up expressive of their sense of obligation to him for his past services. Mr. Middlemiss was appointed to the vacant office.

The Rev. T. Alexander, formerly of Cobourg, being present, was invited to sit with the Presbytery.

The committee appointed at the previous ordinary meeting to draw up and transmit a petition for the removal of Mr. J. Hespeler from the commission of peace, reported that they had followed out the instructions of the Presbytery. Deep regret was expressed in relation to the decision of the Supreme Court, whereby the sentence of the inferior courts was cancelled, and Mr. Hespeler justified in a gross violation of the law of the Sabbath. The Committee was re-appointed with instructions to consider what is best to be done in the circumstances.

The Owen Sound case again occupied the attention of the Presbytery, and, having come to be of a very complicated character, was the subject of a lengthened discussion; but the Presbytery eventually agreed unanimously that Messrs. Burns and Alexander should proceed to Owen Sound early in February, and organize a new Congregation, and, if they they should see fit, moderate in a call.

The Presbytery appointed that Session Records should be brought forward for examination at the ordinary meeting in April, and that the consideration of all matters referred to Presbyteries by the Synod, should be taken up at the same meeting.

JAMES MIDDLEMISS, *Pres. Clerk.*

# The Ecclesiastical and Missionary Record.

<i>Foreign Mission—Continued.</i>	
Chinguacousy .....	8.00
Mitchell .....	\$6.20
Carlingford .....	2.70—9.00
Belleville .....	40.00
do. Mission box Sabbath School ..	5.00
Bristol .....	6.30
Beckwith .....	\$12.00
Goulburn .....	3.40—15.40
Fergus .....	38.00
Egmondville .....	18.65
St. Louis deGonzague .....	\$4.00
Durham .....	2.00—6.00
Owen Sound .....	5.45
Cooke's Church Toronto .....	24.00
Dundas .....	11.00
do. Sabbath School .....	13.25
Wakefield .....	6.00
Union and Nowal .....	19.10
Elora .....	11.50
Caledon .....	9.00
St. Sylvester .....	5.00
Ridgetown .....	4.00
Chatham .....	6.88
Leeds .....	2.70
Acton .....	10.00
Inverness .....	5.00
Simcoe .....	\$3.60
Port Dover .....	4.00—7.60
BUXTON MISSION AND SYNOD FUND.	
Cartwright .....	\$4.52
Ballyduff .....	2.00—6.52
Indian Lands and Roxboro .....	16.00
Wakefield .....	6.00
Mellville Church Markham .....	12.00
Belleville .....	20.00
Zorra .....	24.28
Trenton and Consec .....	3.00
Knox's Church Hamilton .....	40.00
Union and Nowal .....	17.25
Broughton and St. Giles .....	5.50
Berlin .....	8.65
Percy .....	3.40
Leeds .....	2.45
Simcoe .....	2.60
WIDOWS' FUND.	
Leeds .....	4.00
Annual rate from Rev. W. J. McKenzie; Rev. Daniel Gordon; Rev. W. Graham; Rev. R. C. Swinton; Rev. A. C. Geikie.	
COLLEGE BUILDING FUND.	
Lochiel .....	\$12.00
North Caradoc .....	17.50
J. Brown Lobo .....	50
Egmondville .....	9.00
Chatham. (Additional) .....	1.50
Pictou. (W. Brown) .....	1.00
PRESBYTERY OF TORONTO'S HOME MISSION FUND.	
Ashburn .....	\$6.65
Utica .....	5 75—12.40
Scarboro' Knox's Church .....	24.50
do. Mellville Church .....	12.50—37.00
Cedar Grove .....	7.00
Streetsville .....	14.90
FRENCH CANADIAN MISSIONARY SOCIETY.	
Belleville .....	\$20.00
Zorra .....	21.45
Trenton and Consec .....	4.00
St. Gabriel St. Montreal Sabbath School ..	7.00
Leeds .....	8.65
McNab St. Hamilton Sabbath School ..	36.00
JEWISH MISSION.	
Beaverton Sabbath School .....	\$6.12
FEMALE EDUCATION IN INDIA.	
Zorra .....	\$42.85
Sabbath School Melville Church, Scarboro' .....	5.60
Bradford .....	25.12
INDIA RELIEF FUND.	
McNab St. Hamilton .....	\$50.00

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35...	1	17	6	5	11	2	9	5	3	18	10	6	37	1	0
40...	2	2	5	6	7	1	10	11	10	21	2	7	42	7	2
45...	2	8	3	7	4	8	12	1	1	24	2	1	48	4	2
50...	2	17	6	8	12	7	14	7	8	28	15	3	57	10	6
55...	2	9	11	10	9	8	17	9	5	34	18	9	69	17	6
60...	4	5	2	12	15	6	21	5	9	42	11	6	85	3	0
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