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THE ECCLESIASTICAL AND MISSIONARY RECORD.



For the Presbyterian Church of Canada.

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

VOL. XVI.

TORONTO, DECEMBER, 1859.

No. 2

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PRESBYTERY OF HAMILTON.

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

JAMES MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.

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

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

PRESBYTERY OF MONTREAL.

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

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

PRESBYTERY OF TORONTO.

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

W. GREGG, *Pres. Clerk.*

PRESBYTERY OF BROCKVILLE.

The next ordinary meeting will be held at

North Gower, on first Tuesday of February at 1 P.M.

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

PRESBYTERY OF COBOURG.

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

Financial reports will be called for at this meeting.

JAMES BOWIE, *Pres. Clerk.*

REMOVAL OF OFFICE.

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

THE RECORD—NOTICE TO AGENTS AND SUBSCRIBERS.

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

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

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

Attention is specially directed to the terms of subscription, viz, *half a dollar* in advance or *within two months*; in other cases 3s. 1 $\frac{1}{2}$ d.

Those in arrears are earnestly requested to remit.

NOTICES OF RECENT PUBLICATIONS.

Memoirs of the Life of James Wilson, Esq., of Woodville, F.R. S. G. M. W. S.

By James Hamilton, D. D. F. L. S., Author of "Life in Earnest," "Mount of Olives," &c., New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

We have read this memoir with very great interest and delight. It is indeed a work, a most charming and genial biography, whether we consider the subject, or the manner in which the author has executed his task. James Wilson of Woodville, the subject of the memoir, was a brother of Professor John Wilson of Edinburgh. Although in many respects widely different from his distinguished brother, he was a man of talent, one of the first naturalists of the day, especially in the departments of ornithology and entomology, and withal of a fine poetic temperament. He was retiring in his habits, but of very genial and amiable disposition. His piety was unostentatious but deep and genuine. His character altogether was exceedingly estimable, and it has been

sketched in this volume by Dr. James Hamilton in his own attractive and admirable style. The volume is indeed one of great interest.

Life in Jesus: A Memoir of Mrs. Mary Winslow, arranged from her Correspondence, Diary & Thoughts, by her son Octavius Winslow, D. D., author of "Personal declension & Revival, &c., &c."

New York: R. Carter & Bros. Sold by D. McLellan, Hamilton, and J. C. Geikie, Toronto.

The subject of this memoir was the mother of Octavius Winslow, well known as the author of various popular and excellent religious works. She was a person whose piety was peculiarly deep and active, and whose influence extended to many around her, from the highest to the lowest rank. The biography cannot but be useful to christians who may have an opportunity of perusing it. It presents a striking example of one whose life was in a peculiar way consecrated to the service of her Lord and Master. The author has discharged his work—one of no little delicacy and difficulty, with good taste and judgment. The extracts from her letters, &c., might perhaps have been abridged. But the work will occupy a high place in the class to which it belongs.

The History and Habits of Animals: with special reference to the animals of the North American Continent, and those mentioned in the Scriptures, by Peter Walker.

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

This volume of 320 pages may be regarded as an excellent introductory work in the department of Natural History. While it is written in a popular style, and without technical terms, it is really a good basis for the more systematic study of this interesting branch of science. It contains many anecdotes illustrative of the nature and habits of the various animals described. The illustrations, which are numerous, are admirably executed, and altogether it is a most useful volume, and one which would form a most suitable present for the young.

A letter and Dialogue on Baptism, by the Rev. Joseph Irons.

Philadelphia: Presbyterian Board of Publication. For sale by Rev. W. Kennedy, London.

There are various treatises on the subject of Baptism, some longer and some shorter. We have, however, scarcely ever seen one more satisfactory than the little work before us by Mr. Irons. It contains first, a letter on the subject of Baptism, in which he discusses the design of the ordinance and then its adaptation to that design. The second part consists of a dialogue between a Pastor and an Inquirer,

whose mind was troubled on the subject of baptism. The various objections, which are usually brought forward with great confidence by those generally called Baptists, are here considered and disposed of in a very clear and forcible way. The tract which costs only five cents, is well adapted for being put into the hands of such as need to be enlightened and confirmed on this point.

Sermons by Rev. H. G. Guinness, New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

Mr. Guinness has of late acquired a position scarcely second to that of Spurgeon as a popular and effective preacher. We have in the volume before us a specimen of his sermons. We can easily believe that in his case as in the case of many others, the effect is greatly increased by the mode in which the sermons are delivered. Still the sermons are very good. The peculiar doctrines of the gospel are clearly brought out, while an earnest and affectionate tone pervades every discourse.

The Biblical Repertory and Princeton Review for October, 1859.

Philadelphia: P. Walker, 821 Chestnut St. The October number of the Princeton Review contains the following articles: 1. Sir William Hamilton:—2. A nation's right to worship God:—3. The Old Testament Idea of a Prophet:—4. The Presbyterian Church in Ireland:—5. Sunday Laws. They are all excellent articles.

The article on Sir William Hamilton will be read with pleasure by all who take an interest in metaphysical investigations. We have read with great pleasure the article on Sabbath Laws.

The Greek Testament: with a critically revised text: a digest of various readings: marginal references to verbal and idiomatic usages: prolegomena: and a critical and exegetical commentary. For the use of Theological students and ministers, by Henry Alford, B. D., London. In four volumes. Vol. I. Containing the four Gospels, third edition.

New York: Harper, Montreal: B. Dawson & Son, and other booksellers. Royal 8mo.

This is a book which no minister or divinity student should be without. The American reprint puts it easily within the reach of scholars in this country. The book is remarkably well got up, it is apparently a fac simile of the English edition, and appears to have been printed from the English stereotype plates. We have examined several portions of the text, and found no errors of typography. The paper is also very good, and upon the whole, the reprint is very little inferior to the original English copy, and has the merit of being much cheaper—a point of much importance to ministers in this country. When complete it will comprise 4 vols. Three only have as yet been published of this edition, but the fourth, it is anticipated, will soon be issued.

As to the merits of the Book itself it is superfluous for us to speak. It has now been before the country for several years, and been subjected to the severest criticism by the scholarship of Europe. It is on all hands regarded as the most perfect book of its kind. In constructing his text, the author while using the text and canons of Tischendorf, has yet followed an independent course of investigation and criticism. Aided by the critical apparatus of previous recensionists, he has brought to bear upon this edition his own ripe scholarship and critical acumen, and the result is a work of the highest order, embracing the most advanced criticism and annotations of German and English scholars. The Prolegomena is ably written, and though brief, it yet

discusses with sufficient fulness the points generally embraced in such writings. With many of the views contained in his introduction we cannot altogether acquiesce. The chapter on Inspiration must be read with caution. It however presents a view of this question worthy of consideration, as it is evidently that towards which the biblical scholarship of the present day is inclining. To each Gospel there is a special introduction, in which many interesting points of their history and peculiar character are ably discussed.

We cannot too strongly recommend this book to ministers and students. Any one wishing to give his minister a token of his regard, cannot do better than present him with this valuable volume; it will be sure "cause his face to shine" with joy. It ought to be on every minister's table.

To Merchants

THE MONTREAL WITNESS

Emanates from the Commercial and Financial Metropolis of Canada, and contains twice a week a Commercial Review, carefully compiled from the best sources of information, by the undersigned, who, on account of his business as a Commission Merchant, is intimately acquainted with the Produce Trade. It should, therefore, be considered a necessary aid to business by every Merchant, whether in cities or country places; and it possesses the great advantage that, when it has served its purpose in the Counting House, it will be found eminently suitable for the family.

Terms of Semi-Weekly Witness Two Dollars per annum, in advance; and the paper stops when the time subscribed for expires.

JOHN DOUGALL, Proprietor

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

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II. THE SABBATH SCHOOL VISITOR, published monthly, in double numbers, for the 1st and 15th. The circulation of this esteemed paper for the young in Canada is now extensive and increasing. It can be sent in parcels by mail, at a cheap rate. Its price is low.

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

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

REV. ANDREW KENNEDY, March, 1859. London, C.W.

Board and Education.

REV. JOHN B. LOGAN, M. A.

THE Third Session of the Weston County Grammar School will begin on Monday, 8th August, when a few additional boarders can be received.

Mr. Logan prepares students for entrance examinations to the various professions.

To Students looking forward to a Divinity Course, he makes a considerable reduction in his terms.

Inquiries promptly answered, Weston, July, 1859.

NEW BOOKS JUST RECEIVED.

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

- Edinburgh, Notes for S. S. Teacher, each year to be had separate..... \$0 20
- Scheme of Lessons for do. per 100..... 0.45
- McDuff's Hart and Water Brooks..... 0.65
- Winslow's Precious Things of God..... 0.82
- Tulloch's Leaders of the Reformation... 1.00
- Missing Link, by Author of Book and Story..... 0.83
- The Three Waking, &c..... 0.65
- Kate and Effie, or Persecution..... 0.55
- Dr. Tyng's Captive Orphan..... 1.16
- The First and Last Journey..... 0.45
- Prime's Power of Prayer, cheap edition. 0.40
- Ryle's Exposition of Luke, 2nd vol. 1 10
- Trail's Christian Graces.....
- Life of A. N. Groves (The friend of Kitto) 1.25
- Dr. Cumming's Great Tribulation.....
- Sermons by Guinness..... 1 10
- Spurgeon's Sixth Series of Sermons..... 1 10
- Paul the Preacher, by Dr. Eadie..... 1.38
- Spurgeon's Smooth Stone..... 0.65
- Beecher's Life Thoughts (cheap edition) 0.63
- Newton's Hills from the Fountain..... 0.85
- Malan's Bethany and Magdala..... 0.45
- Dr. Hamilton's Life of Wilson..... 1.10
- Bonar on the Psalms..... 2.00
- Life of Mrs. Winslow..... 1.10
- Ellie Raulph or Good Part..... 0.85
- Jacobus Exposition of Acts..... 0.80
- Dr. Hodge on 2d Corinthians..... 1.10
- Life of Captain Bates..... 0.80
- The Best Things by Dr. Newton..... 0.80
- Mrs. Gatty's Book, Notes in the Sunbeam &c. 7. vol.

- Walsh's Martyred Missionaries of India.. 1.63
 - Dr. Guthrie's Saints' Inheritance..... \$1 00
 - The Earnest Christian, Mrs. Jukes..... 0.75
 - Leighton's Complete Works 1 vol..... 2.00
 - The Free Church Essay..... 1.75
 - Memorials of the late Dr. Love..... 3.50
 - Oshausen's Commentaries, vol. 6th..... 2.00
 - Collins' New and Matchless Family Bible is complete now, and at various prices, according to the style of binding.
 - Dr. McCrie's Works, complete, 4 vols., 30s.
 - Dick's Christian Philosopher, new and enlarged edition, 5s.
 - Lorimer's Manual of Presbytery, 3s 9d.
- Also, a choice assortment of Pulpit Bibles, both English and Gaelic, Communion Vessels and Tokens, and Session, and Presbytery Minute Books, &c.

PRESBYTERIAN ALMANAC FOR 1859 AND 1860.

We earnestly call attention to this Publication, which will soon be ready. It will give a condensed view of Presbyterian Churches, both in America and Europe. All who have seen the Almanac for 1858-9, will have some idea of the nature of the work. The forthcoming volume will have many additions and improvements. We earnestly recommend to Ministers, Elders, and others, to forward their orders. It may be obtained of Mr. McLellan, Hamilton; and Dawson & Son, Montreal.

DR. WALTER B. GEKIE, GERRARD ST., WEST

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

The Record.

PROBORN Vol. VII. No. 11. 1859.

VANCOUVER'S ISLAND AND BRITISH COLUMBIA.

Our readers will be aware, from the brief notice of the proceedings of the Committee, of the steps which are being taken with the view of obtaining a missionary or missionaries to proceed to British Columbia. We are not aware that any appointment has been made, but those intrusted with the charge of this matter will, no doubt, use all diligence in looking out for a suitable agent or agents. With the view of laying before our readers reliable information as to the present aspect of the field at Victoria, the capital of Vancouver's Island, we give the following extract from a letter addressed by the Rev. W. F. Clarke, now a missionary in that place, to the Editor of the *Canadian Independent*.—

My Dear Brother,—You have already been apprized, doubtless, of our safe arrival at this place, on the *Sit. ultimo*. What other particulars respecting our voyage and the state of things here, may have been forwarded to you, and imparted to your readers in the shape of extracts from a letter to my father, I know not; but you will please exercise freely the prerogative of an editor, and reject any portion of this communication which would only enumber your too limited columns with repetitions.

Of our voyage, I will only now say, that it was unusually pleasant, and throughout without inconveniences and annoyances, was attended only by a moderate and tolerable share of these ills. We arrived here in good health, but of course somewhat fatigued and travel-worn.

My first feelings, on taking a survey of the new field of labour, were considerably tinged with disappointment and despondency. Victoria is a much smaller place than I expected to find it. The printed circular of the Colonial Missionary Society, enclosed to me in the letter of the Secretary, which first drew my attention to British Columbia as a field of missionary labour, contains among other statements respecting Victoria, the following: "By the latest accounts received, there were more than 5000, and probably, by this time there may be 10,000 English-speaking people." These, and other statements, were of course compiled from accounts supposed to be perfectly reliable, but over estimate and exaggeration have, in too many instances, guided inconsiderate pens. At the time of the greatest rush of population here, there may have been, of persons contemplating residence in Victoria, and persons transiently here on their way to the upper country, six or seven thousand people, but these under circumstances forbidding their being either regarded or represented as the population of the place. At present, in the absence of any actual census, the number of inhabitants is at from 1,500 to 3,000. I am inclined to

think that midway between these extreme figures is not far from correct. Most of the leading nationalities in the world being represented in the population of Victoria, it will at once seem that at present only a pent-up sphere presents itself for a Congregational Mission. The Episcopalians had a Mission here before this was known as a gold country. Most of the officials, and a large proportion of the other English inhabitants naturally attach themselves to that body which is in England, the Established Church. The Wesleyan Methodists, under the efficient administration of the Rev. Dr. Evans have already gathered a respectable congregation. A number of Presbyterians, encouraged by statements that have reached them through the press and otherwise, are on the *qui vive* of expectancy in reference to a minister of their order. I told them (*Ecclesiastical and Missionary Record* please copy,) that they will not be disappointed, but may look for a minister by every steamer, until he actually makes his appearance. Roman Catholics, English, Irish, German and French, Jews, Chinamen and others, claim each a share of the population, leaving but a small residuum accessible to us. It is further a singular and surprising circumstance, that I have not yet discovered in Victoria, a single English Congregationalist, though I have searched that place almost microscopically for such a *rara avis*. I find three American Congregationalists,—members of the Rev. Mr. Lacey's church of San Francisco, but the permanence of their stay here, is not yet settled.

Notwithstanding these and other unfavourable circumstances, I think my mission has commenced auspiciously, and I feel more inclined to "thank God and take courage," than to sit down and despond. It is impossible, as yet, to say what the destiny of this young country will be. Some predict its utter abandonment and ruin, but for myself, I have confidence in its future, and believe that it will grow, though not with the same rapidity, from obvious reasons, as California and Australia. I must not, however, take up your space with a dissertation on the country generally, but confine myself as closely as may be, to an account of my mission.

I have now preached in Victoria four Sabbaths. My congregations have been on the whole good, numbering from forty to one hundred and twenty persons. There has been the utmost order and decorum at every service, together with deep attention. A Sabbath-school was commenced on the second Sabbath, and in three weeks, has grown from twelve to thirty-one scholars. A prayer meeting has also been held three times, with an encouraging, though of course, small attendance. I have found in connection with the Sabbath-school and prayer-meeting, the advantage there is in a Missionary having a large family, and a church in his house. It gives him a nucleus of attendants, recruiters for Sunday-schools, the germ of a choir, for, of course, a minister's children always sing, beside all the moral effect of sympathy in a work for which all have made sacrifices, and are putting forth effort.

Two very serious impediments to progress have presented themselves. The first, the difficulty of procuring a suitable room for preaching. No public building could be

had gratis, and no private one could be obtained without incurring great expense, for rents here are enormously high. After diligent search and long enquiry, it was manifest that either I must relinquish, for a time, all idea of preaching anywhere, or copy apostolic example, and like Paul, preach in my own hired house. Accordingly, as the best thing that could be done, a barn-like upper room was rented at twenty-five dollars a month, a sum, the accumulation of which, would soon reach a decent Building Fund. In addition to this monthly rental, it cost about a hundred and fifty dollars in seats, desk, lamps, &c. Most of this latter outlay, however, will be of permanent utility, as the seats, desk, and lamps, are moveable property, and will do for a future lecture-room. To make this "upper-room" tolerably comfortable for winter occupancy, will involve additional expense. Already, however, the congregation has begun to do something towards self-support, in the way of a regular Sabbath collection for rental and other incidental expenses. This collection, for the three Sabbaths it has been taken up, has averaged ten dollars a Sabbath, an amount which can hardly be expected to be regularly received, although the scale of giving here, like the scale of expenditure, is large and liberal. The deacons of our Canadian Churches, will smile incredulously to be told, that you never find a copper in a collection here! In fact, there is no copper coin in circulation. Nobody thinks of giving less than "a bit" for any article of merchandize, or towards any public collection. "A bit" is either a ten-cent or *York-shilling* piece, as you or the party dealing with you, may happen to have either the one or the other at hand.

The aforesaid "upper room," is leased for six months, with the privilege of continuance for one year. Possibly, by the end of the first term, but assuredly by the end of the second, the friends of this mission in England and Canada, will see to it that we have a sanctuary of some sort. "A word to the wise," &c. Our indefatigable Wesleyan brethren, have already erected a commodious parsonage, and the basement of what will be, when completed, a large and handsome church. I am anxiously listening for the welcome instruction, "Go thou and do likewise."

The facts stated in the above letter, while they should suggest caution and prudence to our Committee, are of a nature to encourage and urge us forward in the work to which we have put our hands. We know that there a number of Presbyterians now looking to us for religious ordinances, and the knowledge of this fact should stimulate our efforts, lest hope deferred should make sick and desponding the hearts of our brethren on the shores of the Pacific. It appears from Mr. Clarke's letter that the population of Victoria is not at present nearly so numerous as it was some time ago represented to be. It is possible that exaggerated reports were given with reference to Victoria and the colony generally. But it is plain to us, that sooner or later it must be a place of great importance, commanding as it will do the commerce of China, Japan,

and many of the islands of the Pacific, apart altogether from its own resources. It seems of great importance, therefore, that the field should be speedily occupied, and the foundation laid of what eventually may be, by the blessing of God, a large and flourishing Presbyterian Church. We know that the Presbyterian Church of Ireland is at present taking steps to send out ministers, and we trust that either from them or from ourselves, or from both, there will be soon some faithful standard-bearers in the field, to lift up the old banner of Presbyterianism, and dispense to the scattered Presbyterians there the means of grace, according to the simple and solemn forms to which they have been accustomed, and which are hallowed by so many associations and memories of the past.

DEATH OF THE REV. DR. BAYNE.

It is not necessary for us to announce the death of the Rev. Dr. John Bayne, of Galt. Long ere this time, the intelligence of his sudden removal has reached the farthest and most remote corner of the land, and wherever it has come, it has produced a thrill of surprise and regret. As in the case of many other eminent men, and as in the case of several of the fathers of our own church, the call came suddenly, and the labourer was at once removed from the scene of his earthly toil and trial, to the presence and glory of his Heavenly Master. May we be led to profit by the warning thus given to us! May we watch and pray, inasmuch as we know neither the day nor the hour when we shall be called hence!

For the following short sketch of the life of Dr. Bayne, we are indebted to one of his co-presbyters, one who has long been a fellow-labourer in the work of the Gospel.

Dr. Bayne was the only son of the late Rev. Kenneth Bayne, A.M., for many years minister of the Gaelic chapel at Greenock, and, we believe, was the youngest of a large family. His father was highly esteemed as a scholar and divine of no ordinary attainments, as an earnest and godly minister, a man of great usefulness, and endeared by his personal qualities and his Christian graces to all with whom he was connected, whether in the public or private relations of life. His mother, who was the daughter of a godly and respected minister in the north of Scotland, was a person of congenial mind and character. She was taken from her deeply affected partner and family, when her son must have been a mere child, yet perhaps not before his mind and heart were suffused with somewhat of her own intellectual energy and deep piety, the influence of which was early apparent in the character of her elder children.

His father about nine years subsequently, after a sudden and short illness, was called by his Master from the services of the lower to the upper sanctuary, before his son had

passed the age of boyhood; leaving his orphan children, though desolate and afflicted, yet sustained by the simple unhesitating faith in their Heavenly Father's love, and in the blood—bought grace of their Redeemer, of which their beloved parents had given them so signal an example.

John, a child of many earnest prayers and fond hopes, was trained in the school of sanctified affliction. Early bereaved of revered and beloved parents, he was, we may believe, all the more impressed by these afflictive dispensations, in that he was witness of the deep grief, chastened by humble submission to the will of God, which, through divine grace they wrought in the minds of his elder sisters. He seems to have early devoted himself to the ministry of the gospel, whether induced at first to do so by his own love for Christ and for souls, or whether as suggested by the wishes of his parents and sisters, we have not the means of knowing; nor have we any record of his thoughts and feelings at this important crisis of his life. The death of his sister Eliza, which took place at Edinburgh early in the year 1828, after a lingering illness, during which she displayed, in a very remarkable manner, the triumphs of faith and a deep anxiety about the spiritual and everlasting welfare of her beloved sisters and brother, seems to have made a deep impression upon his mind. Her affectionate dying entreaties to make Christ his portion, and to consider it as his highest honor and happiness to devote his life to the service of his Redeemer, would the more especially affect him, as by this time he must have entered upon his studies for the ministry. Another event in his spiritual training, was the marriage of his beloved and highly-gifted sister Margaret to Mr. now Dr. Wilson of the Bombay Mission, the memoir of whose short but bright career, in the field alike of domestic duty and of missionary usefulness, exhibits her as radiant indeed with the charms of genius, but yet more lovely in the reflected graces of her Redeemer, to whom she had given her heart, and to whose service she had consecrated her life and her labour. This event, while it involved the pain of separation, was yet in another view felt by them to be a subject of congratulation, and in affording a noble and stimulating example of self-sacrificing devotion to the cause of Christ, and of the subordinating of the world and all its interests and ties to the privilege of being instruments of proclaiming the Gospel of His grace to perishing sinners, and extending the boundaries of His kingdom, could not be without effect upon a heart which we have reason to believe was already under the gracious influence of the Spirit of God.

Another breach, of a most sad and afflictive character, was made in this tenderly attached family in the spring of the year 1832. Two of the sisters had gone to a watering place called the Bridge of Allan, on account of the ill health of the younger, and their brother, who spent a short time with them to see them comfortably settled in their new abode, left them in high spirits in the belief that his sister's health was being benefited, and in the hope that it would be, ere long, re-established. But, alas! how little is anything in this world to be depended upon; how little do we know what is before us. A short week had hardly passed before the two sisters, lovely in their

lives, and in their death not divided, were found drowned in the river. It is supposed that the younger of them having gone in to bathe without apprehending danger, had slipped from the shelving bank into deep water, and that her sister, seeing her situation, had rushed to her rescue, but alas! only to share her fate. Their clothes were observed on the bank by some passers by, and, on search being made, their bodies were found, within a few feet of each other, with life extinct. The profound distress into which this heart-rending bereavement plunged the family, may be better conceived than described, and the brother who had been with them so lately in the enjoyment of revived hopes, must have felt this double stroke with peculiar poignancy. These successive bereavements, in which he had seen so strikingly manifested the supports and comforts of the Gospel faith, had, we have reason to believe, been the means of making Christ very dear to him, and His cause very precious, and of stimulating his desires to consecrate himself and all his powers and energies to this noble but most responsible work. His first sphere of labour was a very humble one, a small island of the Orkneys, among a simple and unlettered people; but, doubtless, a record of his work even there would not be without interest. But he was soon called to a wider field. He came to Canada in the year 1834, at which time the Rev. William Leach, the newly chosen Pastor of St. Andrew's Church, Toronto, having received leave of absence to visit Scotland, Mr. Bayne was appointed to fill his pulpit till his return. In this position, which he continued to occupy till the summer of the following year, it was not long before his commanding intellect, his high gifts as a preacher, and his many admirable qualities as a man and as a minister, were duly appreciated, and obtained for him, from the members of the congregation generally, a large share of admiration and attachment. After his period of service at Toronto was completed, he received a call from the congregation at Galt, in the township of Dumfries, one of the most flourishing districts of Western Canada; the inhabitants of which were composed, almost exclusively, of a respectable class of Lowland Scotch farmers. Under his predecessor, the Rev. William Stewart, a man of fine mind and of deep piety, but of feeble health, and who had accepted a call to Demerara, where he shortly afterwards died, the congregation at Galt had never greatly flourished; but Mr. Bayne soon drew around him, from a circuit of fifteen miles, a large congregation, numbers of whom were fully competent to discern and to value alike his intellectual endowments, his remarkable pulpit gifts, and his high-toned piety.

In this sphere of duty he continued to labour with untrifling zeal and faithfulness, with intervals of absence on account of his health, till his death. For although, after the disruption of 1844, he left manse and church, the members of his congregation, with few exceptions, followed him in his exodus, so that his position was little changed. He was surrounded by old familiar faces, and his hands were held up by old tried friends. The structure in which they worshipped was changed, but the living church was substantially the same.

Previous to the disruption, Mr. Bayne, partly from the state of his health, was far

from being regular in his attendance on the church courts; indeed two meetings of Synod, the one at Kingston in 1839, and the other at Toronto in 1840, are the only occasions on which we find his name marked as having been present, till 1844, the year of the disruption; after which period he was only absent from Synod on two occasions, and he became also a very regular attendee at the meetings of the Presbytery. When present he always showed a deep interest in, and gave an earnest attention to the proceedings of the Court; and though never taking an obtrusive, he always took a prominent part in the business. He never sought display. While matters were going on to his satisfaction he was content to keep in the back ground; but, whenever duty called, he was ready, no less to give his counsel in solving any difficulty, or his help in carrying out any work, than to lift up his voice against what he considered wrong, or to stand in the breach, even single handed, to resist any encroachment on the privileges or purity of the church. His mind was deeply engaged, and his spirit roused by the exciting discussions and events connected with the Disruption of the Church of Scotland in 1843, and the organization of the Free Church, at which period he was on a visit to Scotland. The promontory events of the preceding years, he had watched with intense interest. His heart burned within him at the thought of the chains sought to be cast over the blood-bought liberties of the church of his fathers, and while his lofty principle made him grieve over the backwardness of some and the pusillanimity of others, and regard with shame and humiliation the sad prostitution of principle, and the melancholy manifestation of interested motives, which was exhibited in holding to the emoluments at the sacrifice of the dearest privileges of the church, and the crown-rights of the Redeemer, his heart warmed with admiration and glowed with generous sympathy for the noble band, who cast all their secular interests, and all their most hallowed ties and associations to the winds, that they might maintain the honor of the Redeemer and the glorious liberty wherewith he hath made, not only his people, but his church free.

He was thus prepared to be the leading and guiding spirit in the movement of the following year, in our own church, which led to its disruption and to the formation of the Presbyterian Church of Canada, under most discouraging circumstances, by twenty-three ministers. Around him all holding the same views confidently rallied, and under his leadership they unhesitatingly went forward in what approved itself to them as the only path of duty. Though Mr. Bayne and those who adhered to him were but followers of a noble band, in a noble cause, which had moved the springs of feeling and excited the sympathies of Christians throughout the world, yet the step which they took was not less a painful one, nor were the sacrifices attendant upon it small. It was perhaps all the more trying, that with us it was a testimony simply to principle, seeing that our church was not exposed to the same practical evils under which the Church of Scotland suffered, and seeing moreover, that the weakness of our body, only emerging from infancy, filled the minds of many with discouraging fears as to what the result of

a disruption might be. But the unflinching confidence of their leader gave assurance to all, that, in honoring Christ and in upholding the supremacy of his crown rights, was the only safety for a church. As a heathen said, "sicut justitia ruat cælum," so his principle was, simply to obey Christ, and leave the result in his hand, who can overrule all things for his own glory and the advancement of his cause.

Few who were present at Kingston on that occasion will forget how amid the strong manifestation of feeling which was displayed, and amid the tumult of emotions which swelled his own bosom, he stood firm to every principle which he had avowed, and almost to every expression which he had uttered, and how some, who at this time thought his views too stern and his words too strong, afterwards acknowledged that he had not stood forward for any principle which it was not necessary to uphold, nor uttered a word which was not well weighed, or which manifested personal feeling rather than a sense of public duty. The able pamphlet which he published in 1846, at the request of the Commission of Synod, in reply to the question "Was the Disruption of the Synod of Canada in connection with the Church of Scotland called for?" shows how clear and strong were his convictions of duty, and that if he felt keenly, the vital importance which he attached to his views justified his warmth, which arose from an honest desire not only to expose the evil, but to show the better way.

From this period, he took a deep and earnest interest in all that concerned the church, and to his accurate and extensive knowledge, his clear head and his sound heart may be traced, under her great Head, much of her present prosperity. He was an able counsellor, and his opinion had always great weight. He was clear and powerful in debate, whether in the statement of a case, or in reply. He had a remarkable faculty of unravelling perplexed cases, and of exposing sophistries. He never aimed at fine speaking, but, when his feelings were roused, he was more than eloquent, and he impressed with the depth and sincerity of his feelings even those who were unconvinced by his arguments.

He took a prominent part in originating or maturing the various schemes of the church. One in which he took an especial interest, viz. the Sustentation Fund, in which, in a remarkable degree, were evinced the acuteness and penetration of his mind and the soundness of his judgment, has fallen through, not, as it appears to us, from any defect in the intrinsic excellence of the scheme, but from peculiar obstacles which were in the way of its efficient working.

The Widow's Fund scheme, now in successful operation, was much aided by his co-operation and matured by his counsels. In the establishment and organization of Knox College also the church received great assistance from his knowledge and practical wisdom, and more especially in the prudent discharge of the delicate commission entrusted to him, while in Scotland, in regard to the selection of a competent Principal and another Professor, for carrying on the work of the Institution. The soundness of his judgment in the choice which he made has been fully evinced by the success of the College under the superintendence and teaching of those who have been entrusted with the duties, and by the character for thorough instruction and piety, in general, of those who have passed through the curriculum, many of whom who are now holding the position of acceptable

and efficient ministers in various localities throughout the Province. What a lively interest he took in the students, many of them have experienced, and will bear a willing testimony to his affectionate solicitude for their success.

It has been a matter of regret to many that his own rare endowments and richly furnished mind were not devoted to this department of the church's work, where his commanding talents, his thoroughly digested knowledge and his ardent piety would doubtless have exerted an extensive and beneficial influence upon the rising generation of ministers. As a worthy tribute to his talents and standing, as a theologian and a minister, the degree of Doctor in Divinity was conferred upon him by a university in the sister country.

A question in which he took a deep interest and in the discussions in regard to which he took a leading part, is that of the proposed union between our church and the U.P. Church. Sincerely desiring, as we believe he was, of such a union as would thoroughly consolidate the united bodies on sound principles and thus conduce to the glory of the Redeemer and the interests of his cause, he yet felt that a union of discordant principles is not strength and he was anxious to make sure of unity of sentiment, before he gave his consent to a union of incorporation. To many he appeared over-scrupulous and over-exacting from the other church, but all gave him credit for the honesty of his intentions, and perhaps his caution leaned to the side of safety. Where great principles are involved, it is often well that the sanguine, as of generous feelings should be restrained by a little salutary caution.

To his own peculiar sphere of duty—to his own beloved and deeply attached flock, were his powers and energies especially devoted—to their interests were his untiring labors given—for them his most earnest prayers ascended to a throne of grace.

His health being at all times uncertain, his congregation very large, and the members of it scattered over an extensive district, he did not visit from house to house, except on calls of sickness or bereavement, but how faithful and how instructive yet tender and affectionate he was in such interviews, those who have enjoyed them can testify. Many such occasions are savoury in the memories of numbers of his flock.

Within the extensive bounds of his original sphere of duty have sprung up the congregations of Paris, Avy, East and West Pusluch, Berlin, Doon and New Hope.

Much of his time was spent in the reading and thought required for his pulpit preparations—even more in thought than in reading, for he was not a man to satisfy himself with taking up and appropriating the ideas of others. He was a man independent in thinking, as he was in character, and of much originality of conception. His sermons were distinguished by profound views, logical clearness, a thorough acquaintance with the system of divine truth, by the power infused by a mind deeply impressed with the importance of what he uttered, and by the energy of one who wished his words to go home to the minds and hearts of his hearers, as he himself felt them. His philosophical reading to which he was much devoted, and his varied knowledge were apparent in his discourses, but with him philosophy and science were ever but the handmaids of revealed truth. They never took the place of, but always followed in the wake of the word. His illustrations were appropriate and striking and his whole manner was solemnly impressive, as if his whole frame was heaving with the thoughts to which he strove to give utterance.

He had a deep insight into human nature, & thorough acquaintance with the workings of

the heart, and in no department probably did he more excel than in analytical exposition of the word of God, and his powerful application of its truths to the hearts and consciences of men. But never was he more truly sublime, more touchingly eloquent, or more solemnly impressive, than when discoursing of the love and sufferings of the "Man of sorrows"; his tears at the grave of Lazarus—his agony in the Garden of Gethsemane—the awful mysteries of Calvary, or the abiding love and tenderness of our Glorified Redeemer—our Great High Priest—the Lamb in the midst of the thrue as it had been slain, and when he sought, by these attractions, to win sinners to repentance and bring them to Jesus, and to build them up in the faith, the consolations, and the holiness of the Gospel calling. If there was sometimes repetition in his weekly discourses, it arose from no vagueness of thought, but from the desire that what he said might be understood by all, and if his discourses were long, it was from the fulness of the fountain from which they flowed, and had not his long services interfered, in some cases, with necessary duties, and in others with family arrangements, and been wearisome to young children, we should have heard, I believe, no complaints on this score from any who were capable of appreciating them. For his Bible class and his weekly Lecture he made the same careful preparations as for his Sabbath services. In the discharge of all his duties he acted under a weighty feeling of his responsibility as a minister of the Lord Jesus Christ. He gathered round him a staff of office-bearers, such as few congregations could produce, and as their moderator and head he ever maintained the dignity and pre-eminence, without assumption, which became his position. In his exercise of discipline he was unflinchingly faithful, yet remarkably tender wherever there was the appearance of genuine sorrow for sin. Like his Master, while he denounced with severity pharisaical hypocrisy and wickedness, he would not break the bruised reed, nor quench the smoking flax.

Though mixing little in general society, he was highly qualified to shine in it; and in all the intercourse of private life he adorned and delighted every circle in which he moved.—With extensive information and well matured opinions upon most subjects of general interest, he had great conversational powers—much playful wit—and a keen, cutting sarcasm, in the use of which, though he may sometimes have seemed severe, he never, we believe, knowingly hurt the feelings of one whom he had ground to respect. Genuine piety was in his view a redeeming quality, which covered a multitude of frailties. He was ever the perfect gentleman in his feelings and manners—a generous opponent, yet a very Knox in steadfastness of principle, and one who, like him, feared not the face of man, but at the same time a Knox also in gentleness of nature, and a most steadfast and consistent friend.

Whether we regard him as a minister, or as a man, his transcendent talents—his natural endowments—his extensive acquirements, together with the attractive graces of his Christian character, command our admiration and engage our esteem.

Such an occasion as that of his funeral obsequies Galt never witnessed. The number of his brethren in the ministry who attended—and it would have been greater had time allowed others to come from greater distances—showed the respect and attachment with which he was regarded by them, and many a sorrowful countenance betokened that a loved and lamented one was gone. The suspension of all business, and the streets lined with crowds of females and children, and the vast procession—composed not only of the office-bearers of the congregation and his brethren in the

ministry and his own afflicted flock, but of persons of all denominations, shewed that his death was regarded not only as a sad bereavement to his friends, his congregation, and his church, but as a public loss of no ordinary kind.

His illness was sudden. He was prepared to go to preach at West Pushech on their day of preparation for a Communion Sabbath, when his Master summoned him to enter, as we believe, into the reward of his labours. His sufferings were short. The few words he spoke were enquiries about the services of the day—the day of public thanksgiving—and when afterwards left alone to repose, when it was thought he was asleep, he passed into the sleep of death, as it would seem without a struggle—alone with God. God took him and he was not, but he being dead will yet long speak to the hearts of surviving friends.

We may truly say that a great man has fallen, and his congregation and the church cannot but mourn his loss; and well might the church be discouraged were it not for the assurance that the Lord, by such dispensations, is teaching her not to lean upon an arm of flesh, but upon himself, who can raise up instrumentalities adapted to her necessities, and that in removing those with whom we have been accustomed to associate success in the work, he seeks to make manifest his own supremacy and efficiency, that the glory and the praise may be ascribed to Him. May we bow with submission under the stroke, while we pray to the Lord of the harvest to send forth laborers unto his harvest; and may all—alike ministers and people, feel it to be a call to increased faithfulness in their respective spheres of duty, that they may be followers of them who through faith and patience inherit the promises, and at last, being acknowledged as good and faithful servants, enter into their reward.

The services in Knox's Church, Galt, on the succeeding Sabbath, conducted by the Rev. Mr. Snellie, of Fergus, and the Rev. Mr. Geikie, assistant to the late pastor, were, we understand, of a most solemn and affecting character, and will be long remembered by the large congregation which crowded the church to its utmost capacity.

NOTE.—Of Dr. Bayne's sisters, another became the wife of the Rev. Mr. Nesbit, Missionary in India, and died there. Two only, we believe, now survive. His only known publication, besides that referred to above, is a Lecture delivered before the Mercantile Library Association of Hamilton, on the subject of man's responsibility for his belief,—distinguished by much of his clearness of thought and vigor of style.

KNOX COLLEGE.

The following circular has been addressed to the various ministers of the church, and it is inserted here for the benefit of the people generally. It is earnestly trusted that the suggestions given will be duly carried out.

Toronto, 1st November, 1859.

MY DEAR SIR,

At a late meeting of the Board of Management of Knox College, a statement of the financial affairs of the College was submitted by the Treasurer. This statement was carefully and liberally examined, and was found to be on the whole very favourable. The income, if maintained at the same rate as last year, would be equal

to the expenditure, being sufficient to cover all the ordinary expenses of the College. Instead of any discouragement then being warranted in regard to this matter, the Board were unanimously of opinion, that there is abundant cause of gratitude to Him, who openeth the hearts of His people to devise liberal things, and at the same time for encouragement and hope as to the future.

There was one special matter however, which I have been requested by the Board to bring under the notice of the Ministers and office-bearers of the Church. From the statement of the Treasurer it appeared, that owing to the lateness of the period when the contributions for the College were sent in, a considerable difficulty has been felt by him in meeting the claims upon the funds as they become due, and that consequently he has been under the necessity, either of allowing them to remain unpaid for a time, or of adopting means for paying them, which were deemed, to say the least, very inconvenient and troublesome to him. The truth is, that early in the year, the funds are usually expended, and then the exchequer is empty, till towards the commencement of the following year, when congregations are accustomed to make their contributions and transmit them. Indeed it is generally the first or second month of the year, before there is any considerable amount in hand to defray the expenses which have been for several months due.

Now, it seemed to the Board highly desirable, if not absolutely necessary, that such an inconvenient state of matters should be remedied. They think too, that it might be remedied, were these two things which they beg to recommend to the ministers and office-bearers of the Church, carried out.

1. That there be a special effort to raise, this year, by each congregation somewhat more than the ordinary amount of their contributions. If this is done throughout the Church, the Treasurer will not only be able to meet the claims which have been due for some time past, but he will be in a position to meet those claims also, which will come upon him previously to the time when the funds are ordinarily collected.

2. That congregations begin to make their contributions for the college at an earlier period than hitherto. Perhaps November or December might be suitable, so that the funds might be transmitted in the hands of the Treasurer during the first month of the year.

The first recommendation, you will observe, applies only to this year. And were it complied with, the difficulty to which

allusion has been made would be obviated, and payments would be regularly and satisfactorily made in future. The second recommendation would require to be attended to, not only this year, but in succeeding years, in order that the same inconvenience may not again occur.

I have no doubt that you will coincide with the Board of Management in their endeavours to rectify that which has been felt to be a source of trouble for some years past. Very little additional exertion and liberality on the part of each congregation would be required for this purpose. And it would be matter of regret, if in such a case, anything of the nature complained of should be permitted to impair the satisfactory and efficient working of an Institution, in which we all feel so deeply interested, and which is so essential to the welfare and prosperity of our Church.

I am,

My Dear Sir,

Yours, very sincerely,

ALEXANDER TOPP, Convener *pro tem.*

To be communicated to the office-bearers and congregation.

PROGRESS OF PRESBYTERIAN UNION IN NOVA SCOTIA.

The cause of Presbyterian Union in the Lower Provinces is still advancing. The proposed Basis of Union is received with general favour by the Presbyteries and Sessions. We subjoin an account of the Presbytery at Halifax as given in the *Presbyterian Witness*.

The subject of Union with the P. C. of Nova Scotia was discussed at some length. Professor Lyall felt that now there was no hindrance whatever, so far as principle was concerned. He alluded to an injurious prejudice which existed in some people's minds with regard to the name proposed for the body; it was a prejudice of the same class with that which clung to the "stone and lime" in the days of moderatism. It should be discouraged and removed by every legitimate means. He trusted this Presbytery would come to such a deliverance as this important subject demanded, and such as would be valuable for removing this prejudice. He could see no reason why the Union should not be consummated in the course of next year.

Rev. Mr. Stuart was much gratified at the present prospect of Union. His congregation was at one with him on this subject. Many of them would be much disappointed if it should not take place next year. Rev. Mr. Steele was sincerely anxious for the speedy consummation of the Union. The Presbyterians of his County were to a great extent in happy ignorance of the sad divisions of the Presbyterian family, but such of them as had their attention turned to the subject were earnest and intelligent advocates of Union. Mr. Farquharson said with regard to Dartmouth that all as far as he knew looked forward with anxiety for Union next summer. Professor King stated that

he saw his way very clearly now to a satisfactory Union. He was as earnest in the matter as any one. There was no difficulty now as regarded principle. The other body he believed was honestly attached to the same principles with us. There is no difference of opinion as regards the basis of Union. There must necessarily be some delay for the arrangement of matters of property. He would deprecate the hurrying of the Union so as to leave business matters in any confusion, or so as to leave behind a single congregation. He would not by any means be understood as starting any objection to the Union, while he might see causes that may lead to the disappointment of those who hope for its consummation next summer.

The Moderator believed that the general desire was that the Union should be consummated as soon as possible. The matter of principle being settled, he did not anticipate much difficulty in reference to the property of each body. In this matter much depended on the diligence of the Committee on Union. As to objections and prejudices, they were confined to the East and were mainly owing to political partizanship. The Conservatives of the West are among its most ardent and intelligent advocates, just because they are wise enough to see that it has nothing to do with politics.

The Presbytery came to a unanimous decision, cordially approving of the Basis of Union and proposed name, &c., and recommended to the various Kirk-sessions, and congregations within their bounds to consider the subject before the next ordinary meeting of Presbytery.

OPENING OF FREE CHURCH COLLEGE—HALIFAX.

The Session of the Free Church College, Halifax, was opened on Wednesday, 2nd November. We copy from the *Presbyterian Witness* the following account of the opening of the Session.

The Introductory Lecture by Professor King, was delivered last Wednesday evening—having been postponed a day on account of the prayer meeting of the Young Men's Christian Association. The subject of lecture was Scottish Church History as illustrating the grand truth of Christ's sole sovereignty over the Church—the Church's independence of all civil power. He showed how the Continental Churches succumbed to the civil power from an undue love of peace. The desire for conciliation led them to retain much that was popish in some cases, and much that was christian in other cases. In England the Reformers yielded the Crown rights of Christ almost without a struggle. The capricious tyrant Henry the Eighth assumed all the power over the Church that was previously claimed by the Pope, and the same powers are still claimed and exercised by the English Crown. The thirty-seventh article attempts to throw a veil over the enormity of the usurpation, but the attempt is futile. The Reformers on the continent as well as in Britain condemned Episcopacy as unscriptural. The Scottish Reformers appealed directly to the Scriptures, and taught even the common people to try every doctrine, every statement, by that one standard. The people carried their Bibles with them to Church,

and turned up the passages referred to by the preacher, and thus judged for themselves whether what was spoken was Scriptural or not. Thus the Church of Scotland was in doctrine, worship, government and discipline, founded directly on the word of God. The Bible was in the Church—in the school—in the family. Here lies the true secret of the training which has made Scotland and Scotchmen illustrious all over the world; and hence it is that the great body of the Scottish people could not be circumvented in matters relating to Christ's Crown and Covenant, even by the craftiest of politicians. The Professor traced briefly the struggles of the Scottish people for their religious freedom and independence from the dawn of the Reformation to the disruption and the McMillan Case. The lecture (of which we cannot give even a brief outline) was marked throughout with great ability and was listened to with profound attention.

The classes commenced on Wednesday at the usual hours, and the attendance was as large as usual.

THE REVIVAL IN IRELAND—PRACTICAL RESULTS.

The Rev. A. Dobbin in Boardmills, where the revival began upwards of four months ago, addresses a letter to the "*Banner of Ulster*" as to the practical results of the revival within the sphere of his labours. He notes the following among other results:

1. The desire for prayer amongst the people has received a great and blessed impulse. On two occasions I tried, since my settlement in Boardmills, to establish prayer-meetings throughout the bounds of the congregation, but without success. At the present time, however, there are generally two public prayer-meetings held in my church through the week. The people are anxious that these should be continued during the winter, and have subscribed liberally towards the lighting of the house. On the evenings that no public prayer-meetings are held, the people meet in the school room adjoining, and, without a minister's assistance, there are always found a sufficient number ready to conduct it. There have also been similar meetings established in various parts of the congregation, so that the aged and the young, who might not be able in the winter months to attend the stated prayer-meetings in the church, may enjoy the privilege of meeting with their brethren to worship God in their own districts.
2. There is an increased attendance on the sanctuary, and an increased attention to the preached Word. The people of Boardmills have always been, in comparison with many others, a good church-going people; yet there was in this respect, as in others, need for improvement: and a great improvement is now visible. The Sabbath collection is nearly double what it was before the great work commenced, and the last communion was the largest ever held since my ordination.
3. The missionary spirit is greatly increased. The last missionary collection was just two thirds larger than the first taken after I became their minister; but the missionary spirit is not manifested alone in increased liberality to the cause of God. It

is exhibited equally in the efforts made to establish and conduct Sabbath-schools and week-evening classes for the instruction of the young and the ignorant, in the outlying districts of the congregation. One of my elders travels not less than eight miles each Sabbath-day to superintend a Sabbath-school, which he was the principal means of originating, besides attending the regular services of the sanctuary; and the young people, many of whom were taught in my Bible-class, have shown themselves active and faithful teachers. Such are some of the results which can be directly traced to this movement; and though other good effects might be mentioned, yet I regard those of themselves as sufficient to prove that we have had a Revival of religion in the true and proper sense of the term. I trust that, since its commencement, many have been brought to the Saviour who had never sought Him before; and I have no doubt that many who had formerly been His servants had been greatly improved and strengthened, and are now more ready than ever to be spent in His service.

DR. MERLE D'AUBIGNE ON RELIGIOUS REVIVAL.

The School of Theology of Geneva having begun its annual session on October 3, the President, Dr. Merle d'Aubigne, delivered an address on the necessity of a general Revival in the Church of our day. After having quoted and applied the rebuke of our Lord, "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" he remarked that no subject had ever been more exposed to more objections than that of the present Revival, and he would therefore examine some of those made against it on the Continent. With regard to the objection found in the bodily affections which characterizes the Revival in Ireland, he observed:—

"We should ask the adversaries of this movement if it is surprising that a strong emotion of the mind should also act upon the body? Are, then, these two parts of man two separate beings? Are they not, on the contrary, most intimately united? Psychology teaches us the different systems invented to explain this close union. Whether we subscribe to that of a re-established harmony, or to some other system, it matters little: according to them all, the mind and body form one and the same being. And yet some are now to be found who would affirm that one part of this being cannot, and ought not, to feel that which passes in the other. What! is it not a fact, that an eloquent orator, a great actor, a skilful physician, sometimes even the simplest person, can in certain cases work upon those who are quite strangers to him, and affect them with the most powerful emotion; and is this influence to be considered inadmissible when it refers to the mutual action between two parts of the same being?"

"I was present lately at a meeting in an important Continental town, where several learned doctors, as well as many fervent Christians, were assembled. I brought before them the principal features of the Revival in Ireland. A few of these theologians advanced some of the objections to which I have alluded, but they were unanimous in saying that that which re-

lated to the physical affections had no weight whatever in their eyes. One of them, a man of great experience, said: 'The influence of the mind upon the body is a palpable truth which ought to be recognised by every one. I can give an example to prove it. About forty years ago, I was a young man of twenty-five years of age, full of strength and vigour. I had been separated by the sea from my father for about sixteen years, but had reason to hope that he would soon come to see me, or that I might go and visit him. One day the servant entered my room, saying, 'Your father is here.' The sensation produced upon my mind had such an effect that I fell powerless to the ground. Ah! if that joyful announcement, 'Your father is here,' could make such an impression, what might not be produced upon a newly-awakened conscience by the double tidings, 'Sin is in thy heart—thou art lost!' Then, 'Behold thy Saviour—thou art saved!'

In conclusion, Dr. M. D'Aubigne said: "Brethren the revival is advancing. As in the first century it was seen progressing gradually from Jerusalem into Syria, Asia Minor, Macedonia, Greece, Italy, so now it may be observed first in America, the youngest amongst the nations, crossing the Atlantic, it next visits Ireland, the Western Continent; some signs of it also manifest themselves in Scotland, Wales, and other places. The whole Church of the present day must be awakened; the heaven as our Lord says, must be put into the three measures of meal—which, according to some interpreters, signify the three great races of mankind:—until the whole is leavened. With regard to ourselves in particular, it is full time that we should bestir ourselves; time presses; Geneva needs a revival; let us wait for the promise of the Father. In the first century, there were none in Greece or in Asia (till Paul went there) who could pray for the Spirit; all were dead. This is not now the case with our country, every Christian here ought therefore earnestly to plead for an outpouring of the Holy Spirit. When a liberating army approaches a country which groans under the oppression of its enemies, are not desire and expectation awakened in every heart? How many hopes arise! how many wishes are expressed! perhaps even the way is prepared for the deliverer. Dear friends, Christ, the Captain of our Salvation, has already unfurled his victorious banners in other countries; why should he not display them here? Why should the Continental Churches be deprived of this glorious deliverance? Let there be sighs and prayers, desires and appeals. If a powerful prince at the head of his army, comes to liberate an enslaved people, no one doubts of his success; and what monarch is equal to ours? He who could say to his disciples, 'All power is given unto me in heaven, and in earth;' 'I am with you always,' this he now shows. Those wonderful events in America, in Ireland, and elsewhere, are like a voice from heaven saying, 'Believe, only believe.'

ST. ANDREW'S CHURCH—COBOURG.

On Thursday, the 10th ult., the Presbytery of Cobourg met at Cobourg for the

induction of the Rev. John Laing to the pastoral charge of the congregation there. The day was wet and stormy, but notwithstanding, there was a respectable audience. The services were of an exceedingly interesting and pleasing character. The Rev. Thomas Alexander of Perzy, preached from James 2, 19: "Thou believest that there is one God; thou doest well: the devils also believe and tremble." The Rev. John M. Roger (who that day 26 years ago had been inducted into his charge in Peterboro', by the late Rev. Matthew Miller of Cobourg), narrated the steps that had been taken, proposed the questions, offered up the induction prayer, and delivered charge to the minister. The Rev. John Smith of Bowmanville addressed the people. At the close, the members of the congregation came forward and shook hands with Mr. Laing, in token of cordial welcome and esteem. In the evening a soiree was held in the Albert Hall, which was well attended. Thomas Scott, Esq., presided. Suitable and interesting addresses were delivered by the Rev. Mr. Laing, several brethren of the Presbytery, and others. We congratulate our Cobourg friends on the settlement amongst them of one who has already proved himself a zealous and able workman. In his arduous labours we wish him every comfort and success. May he long be spared and richly blessed.

STORRINGTON.

We noticed in our last number the induction of the Rev. S. S. Chambers at Storrington. We subjoin a more particular account:—

On the 25th October, the Rev. Thomas Chambers was inducted by the Presbytery of Kingston, into the pastoral charge of the congregation of Storrington. The sermon was preached by the Rev. Peter Grey, and the minister and people were addressed on their respective duties by the Rev. H. Gordon and the Rev. A. Wilson. A marked interest was manifested by the people in all the services, and it is hoped that this settlement, which appears to be one of the most happy, will greatly promote the interests of Christ's kingdom, and of our church in that Township, as well as the edification and happiness of the congregation itself.

CALLS, &c.

BLYTH, &c.—The Rev. Arch'd Currie has accepted a call from the congregation of Blyth, Manchester and Hullett.

PAISLEY.—The Rev. G. Bremner has accepted a call from the congregation at Paisley.

CORRECTION.—In the intimation in our last issue of the services connected with the opening of a new church for Rev. Arch'd Crawford, *Newboro'* was incorrectly inserted for Westport.

STUDENTS' MISSIONARY SOCIETY—KNOX COLLEGE.—The Report of the Society will be found in another column of the *Record*. The following are the office bearers of the Society for the following year:—Treasurer—Mr. A. Matheson; Vice President—Mr. W. M. Mackey; Recording Secretary—Mr. E. Graham; Corresponding Secretary—Mr. D. H. Fletcher; Treasurer—J. K. Hislop; Committee of Management—Messrs. McKimmon, McCaig, Coulthard, Thomson, Cameron, and McGuire; Auditors—Messrs. Bald and Young.

THE CARDROSS CASE.—We observe that there was lately held in Edinburgh a conference of Ministers and members of the various non-established churches on the subject of the Cardross case, to which we have already referred. Many leading ministers of various churches were present. A committee was named of individuals not connected with the Free Church to consult with the Free Church on the question. The course of the Free Church hitherto on this question was approved of.

REV. H. G. GUINNESS.—This popular preacher whose sermons we have noticed in another column, has arrived in the United States, and has been preaching in Philadelphia.

HOME AND FOREIGN RECORD OF AMERICAN PRESBYTERIAN CHURCH.—Ministers who wish to receive this periodical on the terms offered, viz., payment of the postage, will have the goodness to send in their names before 20th December. It will be taken for granted that those who do not send in their names by the time specified do not wish to have the publication continued.

OBITUARY OF LATE MR. JAMES STIRRET, OF ESQUENING.—We have received an obituary notice of the late Mr. James Stirret, which shall appear in next number.

THE IRISH DEPUTATION.—The respected Deputies from Ireland have been laboring with great success in the United States. As their time was limited, they separated, one coming north, and the other two going west and south. Dr. Edgar was in Toronto on Sabbath 27th, and preached three times with great power. He went to London on the following day. Hamilton was visited by Mr. Dill.—It is to be regretted that their time and arrangements did not allow of their visiting more of our Canadian towns, to refresh and edify our people with intelligence of the revival in their native land.

PRESBYTERIAN HISTORICAL ALMANAC.—We beg to call attention to this work, which will soon be ready. It will contain 300 pages, will be replete with Historical, Biographical, and Statistical information, collected with great care, and arranged in a condensed but lucid manner. It will give the annual operations of twenty eight different branches of the Presbyterian Church. We trust the publisher will meet with encouragement. Certainly every Session should possess themselves of a copy.

QUARTERLY REPORT OF PRESBYTERIAN SABBATH SCHOOL, PICTON, FOR QUARTER WITHIN 30th JUNE, 1859.

Average number of Scholars in attendance	87
do do do absent	46
do do do unwell	133
Number of Scholars admitted	7
do do left	23
do do on Roll at com. of quarter	136
do do do end of quarter	120
Highest number present	101
Visits paid	40
Number of Teachers	14
Librarian	
Superintendent	1

QUARTERLY REPORT OF PRESBYTERIAN SABBATH SCHOOL, PICTON, FOR QUARTER ENDING 30th SEPTEMBER, 1859.

Average number of Scholars in attendance	80
do do do absent	38
do do do on Roll	118
Number of Scholars admitted	14
do do left	20
do do on Roll on com. of quarter	120
do do do end of quarter	111
Highest number present	50
Visits paid	22
Number of Teachers	16
Librarian	1
Superintendent	1

During this quarter there was not the usual visiting, which arose from the prevalence of scarlet-fever.

ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

PROGRESS OF TEMPERANCE IN ENGLAND.—The cause of Temperance is making gradual progress in England. A very large number of the Established Clergy lately joined in an earnest appeal to their brethren to consider whether, although not commanded as a christian duty, they ought not personally to act on the principle of total abstinence. Attention is extensively directed to the necessity of a Prohibitory Law. Lord Brougham, in a late speech, advocates legislation in this direction.

MORTARA CASE.—A protest has been transmitted to the Pope, signed by many British christians, including the Archbishops of Canterbury, York, and Dublin. In this protest the conduct of the Pope is represented as "repulsive to the instincts of humanity" as well as "in direct opposition to the spirit and precepts of the christian religion." A case of somewhat similar nature has taken place in Spain.

THE REVIVAL IN SCOTLAND.—In Scotland the work of revival still continues and advances. The subject has engaged the attention of several of the Synods in the various Presbyterian Bodies. Resolutions were in every case passed acknowledging the work as the result of the Spirit's work, and instructing Presbyteries to give all encouragement to the work and those engaged in it, while they sought to check any extravagance that might manifest itself.—Prayer meetings are very greatly on the increase in almost all parts of Scotland.

WESTERN TRACT CONVENTION—UNITED STATES.—A convention of Evangelical christians, op-

posed to the policy and operations of the American Tract Society, on the subject of Slavery, was lately held at Chicago. The result of their deliberations was the adoption of resolutions in favor of Tract circulation in connexion with the Boston Tract Society, and the American Reform Tract Society of Cincinnati, both of which societies are faithful on the subject of slavery. The Directors of the two societies referred to, have resolved to refer final action with reference to the proposal to the annual meetings of the respective societies.

UNITED PRAYER FOR THE OUTROUING OF THE SPIRIT.—Means are in operation for establishing a general concert for prayer for the outpouring of the Spirit during the second week in January, 1860. It would be truly a pleasant thing to find christians throughout the world uniting for such an object.

DEATH OF REV. R. FORBES, OF WOODSIDE, ABERDEEN.—We regret to see in late papers the announcement of the sudden death of the highly esteemed minister of the Free Church, at Woodside, Aberdeen. Mr. Forbes was a man of great devotedness and of untiring activity. He was an old and consistent advocate of the Temperance movement. He was the author of a work on the "Procedure in Church Courts," a work of great usefulness.

ELECTION OF LORD BROUGHAM AS CHANCELLOR OF UNIVERSITY OF EDINBURGH.—The Council of the University of Edinburgh, under the new University regulations, elected Lord Brougham as Chancellor. His opponent was the Duke of Buccleuch. The final vote was as follows, viz.—For Lord Brougham 654, for Duke of Buccleuch 235. Mr. Maitland, Solicitor-General for Scotland, was elected Assessor.

REVIVAL IN INDIA.—The *Bombay Guardian* reports the premonitory symptoms of a religious revival in India. Four daily prayer meetings are held in Bombay. The Bishop of Bombay (Dr. Harding) favors the movement, and has issued a circular on the subject.

ORDINATION OF MISSIONARY TO THE JEWS.—We learn from our contemporary the *Presbyterian*, that the Rev. Dr. Epstein has been ordained as a Missionary to the Jews. He proceeds to Turkey under the auspices of the Presbyterian Church of Canada in connection with the Church of Scotland. The ordination took place at Kingeton. Rev. Professor Mowat preached and proceeded.

REV. JOHN BLACK.—We have the satisfaction of announcing the safe arrival of Mr. Black, with his wife and child, at the Red River settlement. They reached their home on the 25th October. Mr. Black and his fellow-travellers were put to great inconvenience in consequence of the steamer on the Red River having been laid up. Mr. Black found all well in his congregation.

DEATH OF REV. DR. WILSON, BELFAST.—Recent papers announce the death of the Rev. Dr. Wilson, Professor of Biblical Criticism in the General Assembly's College, Belfast. Dr. Wilson was very eminent in the department

assigned to him, and his death will be a severe loss to the cause of sacred literature.

Several articles have been left over in consequence of want of room. They shall appear in next number.

Circumstances, which could not be controlled, have delayed the publication of this number a day or two beyond the usual time.

WHITBY—SABBATH SCHOOL REPORT

At the Annual Soirée in behalf of the Presbyterian Church Sabbath School, at Whitby, held on 9th November last, the following statistics were mentioned in the Report read on the occasion. *viz.*—

Number of Scholars on the Roll, (93 boys, 104 girls),	197
Average number in attendance during the preceding twelve months,	130
Number of Teachers,	16
Number of families represented by scholars,	75
Number of volumes in the Library,	200
Proceeds of Missionary Box since 1st January last,	\$7
Number of copies of "Childrens' Paper" distributed gratuitously each month,	75

The lessons used are those contained in the quarterly series published by the Edinburgh Sabbath School Teachers' Union."

Communications, &c.

FOURTEENTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY OF KNOX COLLEGE, TORONTO.

Once more in the good providence of God we are permitted to assemble in this hall, to celebrate the fourteenth anniversary of our Missionary Soc.ety. It behoves us now with grateful hearts anew to erect our Ebenezer, and inscribe upon it "hitherto hath the Lord helped us."

In accordance with the usual custom of the Society, it devolves upon your Committee to submit a brief report of last year's proceedings, with the view of increasing the interest of those who have personally engaged in the work, as well as of those who have given of their means to its support.

Your Committee would express their gratitude to the All-wise Disposer of every event, that they are enabled to report favourably of the Society's labours during the past year. Two missionaries, Messrs. Ball & Paquette—both students of this college, the former of whom resided for several years in the capital of France, and there became acquainted with the French language, and the latter a native of Lower Canada—were engaged in your mission field during the past vacation; and your Committee have much pleasure in testifying to the zeal and faithfulness with which these gentlemen prosecuted their labours amid many difficulties and discouragements. The efforts of your missionaries were confined to the French population resident in the counties of Kent and Essex. Their method, as formerly, was to go from house to house and distribute the word of God among the people—at the same time by exhortation and prayer, when opportunity presented, to bring the light of Divine truth to bear upon the darkness of Popery, in which that sin-

ple but interesting people are enveloped. "On entering upon my labours" writes Mr. Ball, "I first directed my efforts to Windsor and surrounding neighbourhood, and afterwards to Sandwich, which is situated about two miles and a half down the river Detroit. This latter place may be regarded as the citadel of Popery in this part of the province, for here the Bishop has lately taken up his residence. The reception which I met at Windsor and Sandwich was far from being friendly or inviting. The usual threats and insults were sparingly given. Although the generality of the people in this district gave me so little encouragement yet not a few were more civil and courteous in their behaviour, and several accepted a Testament and tract, notwithstanding their being forbidden to do so by the priest. After visiting the French-Canadian families in Windsor and Sandwich, I proceeded to call upon those situated in the country. Among them also I met with considerable opposition while pressing upon them the claims of the Gospel, but upon the whole, I found them more accessible than their brethren in the town. I read to them many passages in the Bible, such as I judged most suitable to the case of each. With some I would have to discuss the doctrine of confession, others would argue in favour of the Virgin Mary, while very few indeed seemed to acknowledge Christ as the only Saviour of sinners.

Mr. Ball having spent considerable time in this district, *viz.*, Windsor and Sandwich, proceeded to Amherstburg and surrounding country, and from thence to Chatham and adjoining town-ships. In these localities your missionary met with difficulties and discouragements similar to those elsewhere experienced.

Mr. Paquette also visited the same districts—all but the last, and laboured among the people in a similar manner—met with discouragements no less formidable, but rather the reverse, having been several times turned out of doors by those to whom he carried his message.

On more than one occasion were your missionaries called upon to defend their message against the priests, those ever active enemies of the truth, and in one instance that came to the knowledge of one of them, the priest in person wrested a copy of the word of God from a family who had received it chazefully, and were reading it with relish.

Many interesting facts, illustrative of the good that, under God, we have reason to hope, has been done in your mission field during the past season, might be gathered from the reports of your missionaries did time permit. One or two, however, may not be out of place here. "There was one interesting family," writes Mr. Ball, "upon whom I called, about four miles from Windsor. When I entered the house the father and mother of the family with another French Canadian, who seemed to be one of the neighbours, were seated at dinner. The mother appeared displeas'd, when I commenced to read a portion of the Bible and at last told me that she did not want me to come within the house Her husband, however, and the other Canadian encouraged me by listening attentively to the reading of the Scriptures, and to the remarks I made, urging me at the same time to go on reading. I did so for a length of

time. They were undoubtedly awakened to the anti-scriptural teaching of their church, for the Canadian already referred to, expressed his sentiments without scruple regarding the conduct of the priests. He maintained that the priests could not reply to that book, meaning the Bible, that it was only the ignorant that the priests could lead astray. His friend seemed to acquiesce in all that he said, in spite of the threatening looks of his wife, whose displeasure he was evidently fearing.

"In Painscourt" continues Mr. Ball, "I met with a French Canadian who seemed to me truly convinced of the errors of his church. He had been reading the Bible for a long time and endeavouring to take it as his guide. He spoke much to me of the preciousness of Christ to whom alone he looked for salvation, without priest, saint, or virgin as mediator. We conversed a long time about the way of salvation, regarding which this Canadian seemed to have correct scriptural views. Before parting we engaged in prayer, when I besought the Lord to enlighten this enquiring soul, and lead him to a knowledge of Christ, whom to know is life eternal." Many other cases of no less interest might be mentioned, but these must at present suffice.

Over one hundred copies of the Scriptures were distributed by your missionaries during the season, and about 700 religious tracts. Some of those Bibles and Testaments were received gratuitously from the Bible Societies of Windsor and Sandwich, for which your committee would embrace this opportunity of publicly expressing their gratitude.

Such are a few facts connected with the labours of your missionaries during the past season. Your mission field is at present unoccupied, your late missionaries being now engaged in the prosecution of their studies preparatory to the work of the holy ministry.

In addition to the labours thus referred to, many of the members of your Society were occasionally engaged in missionary work during the winter. Twenty-seven were employed distributing tracts in destitute localities in this city, and several were engaged in Sabbath school teaching.

A Gaelic service was conducted, as in former years, in the basement of the emperance Hall, which was well attended.

Your Society met monthly during the season for the transaction of business, on which occasions suitable devotional services were engaged in—missionary intelligence communicated, and essays read on the following subjects, *viz.*: "Intellectual and Moral Tendency of Romanism," by Mr. D. H. McVicar; "The Vanity of Christianity and its conquests, past and future," by Mr. James Robertson; "The duty of Christians in regard to the evangelization of the Heathen," by Mr. Alexander McKay; "The weight due to the complaint of the present day against long sermons," by Mr. William Millican.

Your committee would here state that M. Labelle, with whom the Society have entered into an agreement to defray his expenses in preparing for the ministry, in order to become their missionary, was not sent to the mission field last summer, as in former years, owing to the state of his health, but was sent to prosecute his studies under the superintendence of the Rev. Air-

Logan of the Weston Grammar School. He is now enrolled as a student of the second year in the literary department of this college.

We have thus rapidly glanced at a few of the leading incidents connected with the operations of your Society during the past year, and I certainly have no reason to be discouraged in view of the future from want of success in the past. If the word of God has found its way into the bosom of a single family—if the veil of Popish darkness has been removed from the eyes of a single individual—if the light of life has illumined a single benighted soul, we may well thank God for the past, and take courage for the future; and instead of relaxing our efforts or waxing lukewarm in our zeal, let us exert ourselves more and more to carry the glad tidings of a glorious salvation to the ears and hearts of our French Canadian fellow-countrymen.

On behalf of the Committee,
FINLAY McCUAIG,
Secretary.

NOTES OF TOUR TO RED RIVER.

Woodville, 7th November, 1859.

MY DEAR SIR,—

As some notice of my visit to the Red River is naturally expected by the Church, and as I do not wish to encroach on your pages, I will try to give a brief sketch, saying little about the country over which I passed, and mentioning few of the many novelties and incidents of the trip.

I left Toronto on Tuesday, the 19th of July, and went by Detroit and Chicago to Dunleith on the Mississippi, arriving there on Thursday evening. The country from Detroit is mainly a rolling prairie, not quite destitute of timber, though this is always scrubby, and occurs only in strips and patches, or single trees. The soil seemed generally a light loam, more or less mixed with sand. The crops were called excellent, but I thought them poor. From Dunleith to St. Paul's, a distance of about 350 miles, I went by steamboat. The river throughout is bounded by ridges, which rise usually from, or near to the river, on both sides; and as an excursion party, got up by a social organization called the Sons of Malta, had deranged the regular traffic, I was two days and nights in the steamer, and had time to describe all the cities which we passed. That is the region of cities—there are no villages, or even towns. Cities are laid out, and named, before a house is built. Some of these have now one house, and one piece of mill, and the roof of a house. I reached St. Paul's, about 11 p.m., on Saturday, and found it in a commotion, the Sons of Malta having gathered there on their way to the Falls of Minnehaha. Dancing was kept up by them into the Sabbath. In the morning another traveller and I attended the Sabbath School of the old School Presbyterian Church. The superintendent, D. Smith, asked if one of us would address the children, which I did gladly; on concluding, he asked my name and profession; and when Mr. Rieckhale, the minister, and another who was missionary at Allahabad, during the Indian Mutiny, came in, I was introduced to them, and afterwards took part in the pulpit services. The scholars were few, and the congregation small.

The sermon was good, though rather lacking in application. A missionary address in the evening I thought rather Yankee. American religion always seems to me to have too much of a business, and too little of a devotional aspect. Before the sermon, baskets were handed around for the collection, and at the close, the minister put the contents into his pocket.

The stage for the Red River was advertised to start at 4 a.m. on Monday, and did so two hours later. On getting up, I found that the hotel-keeper had sent on Sabbath to the office, in order to secure a seat for me, though I had told him not to do so; he said, "There is no harm; every one does that here." The conveyances were crowded, and the company generally most polite, and though I tried to check it, I had to listen to language which vexed my soul, till we reached the steamer on Saturday forenoon. I hoped now for a respite, which, however, was far from realized. I preached on Sabbath, but few attended, and the service was begun amid a din caused by caulking the hull, and mending the boilers. In the afternoon, goods which had just arrived from St. Paul were shipped, under pretence of pity for the poor Indians. We started next morning, expecting to have provisions enough for our voyage. We got on slowly for two days, as the river is crooked, and the water was low, but early on the third day, the ship grounded, and the captain, alarmed for its safety, landed the goods in order to turn, and sent back to our starting place for the Hudson's Bay Co.'s boats, and for provisions. The passengers, meanwhile, began to make a scow, and when the steamer floated, all hands were employed to finish it. On Saturday, however, the pilot, stating that he had found a channel, it was resolved to try and get the steamer on, and every day saw some progress made; still, on Monday afternoon it was fast again, and not likely to get clear of the shoal for days. We had heard nothing of our messengers for nearly five days, and our provisions were about done. At this juncture a canoe arrived, bound for Fortgarry, and with tidings of help. These passengers who were anxious to get on, got into the canoe. I was as glad to leave the steamer as to reach it. Everything was disagreeable; and one night on which it rained, the water streamed through the old tin that covered the upper deck, and drove me out of my berth to face the mosquitoes, which made a noise like a hive of bees, punctured me even through my clothes, and marked my neck and hands in hundreds of places before I reached my destination. I gained nothing in point of company by taking the canoe; but as we were much on shore, and the weather good, we passengers could have worship often together. Seven being rather too many for one canoe, we, on Wednesday, took one of several that an Indian war party had abandoned on the bank of the river, and from that time we spent our nights on board, having first tied the canoes together. On one night we let them drift on the others one or more guided them. We lived now chiefly on wild geese, which we shot on the river, or caught in the grass. We had not seen a house except an old deserted trading post for eleven days. On Saturday, 11th August we reached Pembina. Here Mr.

Bannatyne left us, and we abandoned a canoe. Having paddled all night, we found ourselves about 5 a.m. on Sabbath, at the upper houses of the Red River Settlement, and after breakfast, Mr. Ross and I set off on horseback on "hunters saddles"—pads with the horsecloth folded under, and the girth passing over each; his stirrups were of timber, and my horse's bridle was a single thong of buffalo hide, one end of which was tied round the poor brute's lower jaw. A smart rule of upwards of 20 miles brought us to the Assinibaine at Fortgarry, about 1 p.m. We crossed, and got word sent to the prayer-meetings, then about to assemble, that there would be preaching at 1 p.m. at the place of worship, 1 mile further on, and at that hour about 210 people were assembled. I remained among them between three and four weeks, and preached ten or eleven times in English, and six in Gaelic, and dispensed the Lord's supper. The service at one table was conducted in Gaelic, and at this about 40 persons sat.

The body of the congregation are located within a distance of about 3½ miles on both sides of the river, near which all the houses stand. There is a station with a small preaching house about 14 miles further down the river, and one being formed about 20 miles up the Assinibaine. At each of these stations, there is a sabbath-school and weekly prayer-meeting, one in Gaelic. On the only Sabbath I was able to attend the sabbath-school in the Church, 101 were present. Our congregation is intelligent, and the youth have been well educated in the Episcopalian schools, for which they are indebted to the missionaries of that body, but while owing this debt, and speaking favourably of the character and preaching of these on the whole, prejudice is not much allured. It seems singular, that notwithstanding all the influence of the H. B. Co., and their efforts to prevent a Presbyterian minister from finding his way thither, and the presence of evangelical preachers of another church, only one family of the original settle was won over to prelatry. Bishop Anderson, who is a kind man, an evangelical preacher, and liberal for an Episcopalian, preaches I am told to between 30 & 40. When Mr. Back two miles off, has about 300. The parents tried to impress on their children the principles and practices which they themselves had learned, and to mark their position, when the Episcopalians rose to sing, they sat, and when the former knelt to pray, they stood. The Church of England Catechism was read in the schools, but not always treated very reverently. One Scotch teacher used to mend the answer to the second question with his pencil, so that instead of my "Godfathers and God-mothers in my baptism," it read my "fathers and mothers," &c.; but in the psalmody and forms of worship, the clergy accommodated themselves to the feelings of the people, till the arrival of the bishop. Our people are highly moral, and must exercise a favourable influence on their neighbours, who are not by any means straight-laced; dancing, card-playing, and such like are not tolerated in the membership, though as one person said to me, it is only the Presbyterians who think that these things are wrong. The use of ardent spirits or ale is hardly known now among them. Their

punctuality in attending church is worthy of imitation in Canada. Within ten minutes of the time when the last bell rings, the last straggler is present, and instead of getting in order when the blessing is pronounced, and at once putting on their hats and rushing out, as if they fled from the plague, every one sits down for a few moments, and then retires in an orderly way. There is a proportion of real living godliness among them, which I expect and pray shall increase and abound. Mr. Black's ministry has been owned of God above many, and I only regret, that, not feeling himself to be permanently settled there, partly because he has not seen more fruit, he has not been able to throw the whole of his superior energy into the work before him, or set to learn the Indian language. I hope however, that he now feels that his God has placed him where he is, and that he shall have more comfort, and more success. As it is, he preaches twice or three times on Sabbath, and teaches a Bible class. He has four preaching places, the extremes of which are 31 miles apart. One he supplies regularly each Sabbath, one at stated times on Sabbath morning, another on Sabbath evening, and one monthly on Tuesday, besides which, he has a lecture on Thursday at 2 p. m. I am truly glad that our church is represented in that remote region by a most laborious and God-fearing minister and session, and that the ever blessed God, has been pleased to bless their labours for the conversion of sinners, and the upbuilding of saints; and yet I feel not the less, that they should be supported without loss of time. The Episcopal Church has some seven ministers and a bishop in that field. The Methodists have some farther north, and though these, so far as they are evangelical, should be regarded as fellow-workers, we ought not to leave the whole to them, they cannot and do not overtake it. As for the Romish priests, their name is legion, they have a large clumsy cathedral, and nunnery near Fort Garry, a chapel at Pembina, and missionaries over the country. I met a priest at Pembina when going down, another and a bishop when returning, and was told, that wherever a Protestant mission is placed, a priest sits down beside it. Some are even on the Mackenzie River, and there is among some parties a competition as to who is to have the advantage of attaching to them by baptism Indians who are often wholly heathen when the work is done. Our people are fast getting into easy circumstances, and are likely to exercise an important influence on the future destinies of that colony, and we are called to a great work there. I find however that I cannot enter in this letter, on the question, of how we are to begin to discharge the responsibilities God has laid us under to that interesting congregation, which cling to our principles during upwards of thirty years of neglect, and of whom during their minister's late absence, not one young or old wandered from their own prayer-meetings, to any other place of worship. And I will therefore conclude at present, expressing my humble thanks to Almighty God, for having been pleased to give me the privilege of visiting and preaching to them, and having preserved my health when it seemed about to fail, and having brought

me in safety back to my family and people.

Yours, very truly,
JOHN MAC TAVISH.

Missionary Intelligence.

FREE CHURCH—INDIA.

The November number of the *Home and Foreign Record* mentions the case of a young man, Balarin Mitra, a member of the second year's college class, who had made up his mind to join the Christian church. Strenuous efforts were made by his friends to carry him off, but their efforts were not successful. At Madras, a young man, Ratham, had gone to the missionaries desiring baptism, but as it could not be proved that he was above 14 years of age, the missionaries could not protect him, and he went away reluctantly. He was removed from place to place by his relatives, but managed to escape, and through great dangers, having come a hundred miles on three planks, arrived again in Madras. At Nagpore, a Mussulman of the name of Syed Imam Kareemoleem had been received into the church. Dr. Wilson, of Bombay, had been suffering from severe sickness, and had gone to Puna for change of air. He mentions in a letter to Dr. Tweedie, that a Parsi youth had been baptized by Dr. Glasgow, of the Irish mission.

CAFFRARIA.—A letter from Rev. R. Ross, of Lovedale mentions that his number of candidates for baptism was ninety. The Seminary is progressing, and its revenues are increasing.

IRISH PRESBYTERIAN CHURCH INDIA.—The last number of the *Missionary Herald* announces the baptism of six converts at Surat. They are of different castes, one is a Parsee, one a Kallee Rajpoot, and three are Hindoos of a low cast. But all three distinctions are now merged in fellowship with Him who is "All in all." They had come in various ways to a conviction of the truth of the Gospel.

MISSIONARY EFFORTS IN EGYPT.—Very little, we fear, is being done for the enlightenment of this old interesting, but long benighted land. It is not, however, altogether neglected. The United Presbyterian Church of America has a Mission at Cairo. The Communion was for the first time lately dispensed in Arabic. There were four natives received as communicants. A new Mission to the Jews in Abyssinia has recently been projected by the London Society.

FATHER CHINIQUY AND HIS PEOPLE.

For some time past a good deal has been written in the religious newspapers of the United States in reference to Father Chiniquy and his work in Illinois. The following letter which we copy from the Philadelphia Presbyterian, appears to be worthy of all credit.

Messrs. Editors.—As the eyes of nearly the entire Christian community are watching with deep interest the progress of the reformation now going on in the colony of French Canadians, founded under the auspices of Father Chiniquy, the Canadian apostle of temperance, at Ste Anne, in Kankakee county, some fifty miles from this city, it is probable that the results of a day's observation there may not be unacceptable to your numerous readers. And let me premise what I have to say by stating that my visit to this interesting locality was made in com-

pany with the Rev. Dr. J. Leighton Wilson of the Presbyterian Board of Foreign Missions, to whom I can confidently refer for the correctness of any statements I may make.

That Father Chiniquy is a sincere, humble, and ardent Christian, and that he has been instrumental, under God, in inaugurating and carrying forward a wonderful word of grace among the Canadian French in this section, none who visit his colony, and see the man and the people, can for a moment doubt. On Sabbath last the communion was administered to one hundred and seventy-five more of these poor people, who have just broken away from the bondage and superstitions of Romanism, and are now rejoicing in that liberty with which Christ makes his people free. In this one settlement of Ste Anne, about eight hundred, after giving good evidences of the new birth, have partaken of the emblems of the broken body and shed blood of their Redeemer. Prayer-meetings, conducted in the manner used with us, have been established, and are attended by hundreds. And the good work seems to be spreading. Last Sabbath some Roman Catholics from a settlement nine miles distant attended the communion services in the chapel at Ste Anne, and have, since their return, sent for Father Chiniquy to visit them, and preach to them the pure Gospel of Jesus Christ. In Kankakee City these converts from Rome also have a prayer meeting, which is attended by about eighty, and the services are said to be deeply interesting. The young man who accompanied Dr. Wilson as driver, resides in Kankakee, and is doing a great work there and at Ste Anne by labouring as a colporteur among his countrymen, both Roman Catholic and Protestant. One little incident will serve to indicate the character of these new converts. After our return from Father Chiniquy, this man called upon us at our hotel in Kankakee, and spent some time with us. As the hour of half-past six arrived, he arose and excused himself, saying it was the hour for his prayer meeting, and he must go. Do not such men just emerging as they are from the darkness of Popery, put to shame many of us who should be their exemplars?

Five thousand persons have received the Scriptures in their own language, and many affecting instances were related of the gratitude and joy with which these poor people receive this inestimable gift. They thank God that, though he has blasted their harvests, deprived them of food, and made them dependent on the charities of their fellow Christians, he has given them an open Bible, which many of them have learned to love better than their own lives.

The schools at Ste Anne contain about three hundred children, and, unlike some older Protestants, Father Chiniquy does not seem to be afraid of the contaminating influence of the English version of the Scriptures upon the minds of children, and hence the reading of them forms a prominent part in the daily exercises of the schools. One of the most interesting sights I ever witnessed was that of these children, just rescued from Roman bondage, reading their New Testaments in English with a correctness of pronunciation and inflection seldom surpassed in any of our public schools. These schools are all under the supervision

of Father Chiniquy, assisted by a corps of competent teachers.

But these poor Christian brethren are suffering, and suffering greatly, for want of food and clothing. There is no mistake upon this point. Two thousand of them must be supported, during the ensuing winter, by the benefactions of their fellow Christians, or they must starve. For three successive seasons untimely frosts and rains have spoiled their crops, and they are now without food, with the exception of a small quantity of the Chinese sugar cane, from which they are manufacturing syrup. During our few hours stay at Father Chiniquy's as many as twenty persons came asking for food and raiment. They were emaciated from long fasting, and the most affecting sight I ever witnessed was that of little children looking up to their benefactor, with their pinched, cadaverous countenances and streaming eyes, and pleading for something to satisfy the gnawings of hunger and protect their limbs from the piercing cold.

Christian friends, will you not heed this appeal? These persons are your brethren and sisters in Christ, and whatever deed of kindness ye do to one of these little ones is done to the Master himself. Do not let them suffer. No apprehensions need be entertained that your benefactions will be unworthily bestowed. The Rev. Mr. Staples of Kankakee has greatly interested himself in behalf of these suffering ones. He knows all about them, and has kindly consented to take charge of any donations of leather, clothing, or money that may be forwarded to his care.

CALVIN.

Miscellaneous Articles

HINTS TO CONGREGATIONS ON THE DUTY DUE TO THEIR PASTORS.

INADEQUATE SUPPORT

The first duty incumbent on every congregation, is to afford their pastors an *adequate support*. This, to some, may have too mercenary an aspect to be placed in the front rank, as the first duty of a congregation. We are of a different opinion. Ministers of the gospel are not ethereal beings, who can live without earthly aliment. They must eat, drink, and sleep like mortals in other walks of life, in order to call forth the physical energies requisite to their work.

A farmer would regard it as a hardship to be called forth to his daily toil before he had refreshed his physical powers; and it would certainly be unreasonable to expect a minister to study and preach, to fulfil his other pastoral duties, and to rear a family, without the ordinary means of living. Involuntary fasting is seldom useful to either soul or body. It is well understood that a minister of the gospel, if, as is required, he gives himself wholly to his work, is excluded from the usual methods of earning money. If he should engage in mechanical employment or merchandize, he would degrade his office in the eyes of the people, and be accused of having secularized himself; and if he should resort to teaching, as more congenial with his profession, there would soon be complaints that he paid too little

attention to the preparation of his sermons, and to pastoral visitation. If, then, he is reduced to the alternative of depending upon his people, he has a right to expect from them an adequate support. Paul sets this matter in a clear light in the form of an emphatic interrogatory—"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" We should think not. There are cogent reasons why this should be done. 1st. It is essential to the temporal comfort of a minister and his family, that he should be provided with his daily bread. 2d. If he be anxious and perplexed on this subject, he will be unfitted for his duties. 3d. He cannot feel that respect and love for a people who are stinting him, which it is necessary he should feel, in order to a cheerful performance of his duties. 4th. He will naturally be thinking of what he shall eat and drink, and where-withal he shall be clothed, in stead of thinking how he shall best promote the spiritual edification of his people. The influence of an inadequate support is not only felt by a minister, to his great discomfort, but it reacts on the congregation most injuriously. They do not reap, because they do not sow; they do not obtain the best instruction from their minister because they do not place him in a situation to bring forth his best. Nay, we go further than this. There is no fact, of the truth of which we feel a stronger assurance than this, than the Lord will not command his blessing on a congregation which treats his ministers with injustice. We have no doubt that one of the principal causes of the spiritual dearth which blasts our churches, is this very neglect of ministerial support. How is it to be expected that the Lord will confer his choicest blessings upon people who show so little appreciation of their value, that they will not hospitably entertain those who, in his name, come to proclaim good tidings? Remember, too, your contract, voluntarily and solemnly made. To free your ministers "from worldly cares and avocations," you "promise and oblige yourselves to pay" what is necessary for this purpose. You seem, at the time of calling your minister, to have been apprised that he should be freed from worldly cares and avocations, before you could expect the blessing which the pastoral relation is designed to confer; and has any thing since occurred to falsify this opinion? Do you find the ministrations of your pastor more profitable since he has been involved in debt, through the scantiness of his salary; or since his mind has become harassed in devising expedients for providing food and clothing for his family?

In this connection it may be proper to advert to an act of glaring injustice, which is of but too frequent occurrence. We mean the indifference manifested by some congregations in collecting the subscriptions made for a minister's support, and on the faith of which he accepted the pastoral charge. A Christian minister, solemnly contracting with a Christian people, ought to feel entire confidence in their good faith, and they surely should feel as much obliged to the punctual fulfilment of their promise, as they would in mere matters of business contracts. God is witness, and he will require it. The excuses which now pass current for neglect in this matter, will

be swept away as wholly insufficient, when He sits on trial in such cases, as He certainly will.

There is even a greater act of injustice than this, under which ministers sometimes suffer, especially in country parishes. We refer to a diminution of annual subscriptions for his support, after he is settled. "I only subscribed for a year," says one— "Only subscribed for a year! and did you expect your minister to encounter the expense of removal and settlement of his family among you, on such a contingency? Did you give him warning, that when he had been with you for one year, you intended to cut down your subscription, and take the bread out of his mouth, and so impoverish him that he should not even have the means of removing from among you. If you did not give him this honest warning, then you have done him a grievous wrong, for which there can be no apology. What will men of the world think of such a proceeding? nay, what will God think and do? We forbear enlarging on this subject. We have spoken plainly and truly. We are not pleading an ordinary cause, when we plead for justice to God's ministers. We are not pleading their cause merely, but the cause of the Church, of religion, of your own souls assured as we are, that the ministry of re-conciliation can never be as effective as it should be, until Christian people extend to it a liberal support.—From Tract of Pres. Board.

Proceedings of Presbyteries, &c.

PRESBYTERY OF OTTAWA.

The Presbytery of Ottawa held a meeting in Ottawa City on the 8th & 9th ult. No business of much interest came before the meeting except the following Missionary Meetings and Presbyterial Visitations which were appointed as follows:—

- Dec. 6—Wakefield Visitation of Presbytery, 3 p m. Missionary Meeting, 6½ do. Speakers—Mr. Thos. Wardrope, Mr Duncan Mr Gourlay.
- " 7—Alymer Presbyterial Visitation, 3 p m.—Missionary Meeting, 7 do. Messrs Fraser, T Wardrope, Duncan, and McEwen.
- " 8—Nepean Presbyterial Visitation and Missionary Meeting, 2 p m. Messrs McKinnon, Corbett, Duncan, McEwen.
- " 8—Bell's Corners Missionary Meeting, 7 p m. D Wardrope, Whyte, McKenzie.
- Jan. 3—Ottawa City Pres. Visitation, 3 p m. Missionary Meeting, 7 p m. Messrs Fraser, McKinnon, McEwen, Whyte, McKenzie.
- " 4—Cumberland P V & M M, 11 a m.—Thurso, do do, 6 p m. Messrs Fraser, Duncan, D Wardrope & Whyte.
- " 5—Russel P V & M M, 11 a m. Osgoode do do, 6 p m. Messrs Fraser, McKinnon, Duncan, Gourlay & McEwen.
- " 10—Ashton P V & M M, 11 a m. Beckwith, do do, 3 p m. Carleton, 7 p m. Messrs T Wardrope, Duncan, Gourlay, Whyte & McEwen.
- " 11—Ramsay P V & M M, 11 a m. Messrs Corbett, Whyte, McEwen & Lohead.
- " 12—Dalhousie, St. Andrews, do do, 11 a m. Ninth Line, do do, 3 p m. Messrs Gourlay, D Wardrope, Whyte & Lohead.
- " 16—White Lake, do do, 6 p m. Messrs McKinnon, Whyte & McEwen.
- " 17—Burnstown, do do, 11 a m. Messrs McEwen, D Wardrope & McKenzie.
- " 17—Renfrew, do do, 7 p m. Messrs

Corbett, McMeekin, Whyte & McEwen.
 " 18—Pembroke, do do, 6 p.m. Messrs
 Corbett, Whyte, McKenzie, McEwen &
 Loehnd.
 " 19—Bristol, do do, 5 p.m. Messrs Mc-
 McKinnon, Duncan, Whyte & McEwen.
 Feb. 6—Perth, do do, 7½ p.m. Messrs. Cor-
 bett, Gourlay, Whyte & Loehnd.

J. L. GOURLAY, P. C.

PRESBYTERY OF TORONTO.

This Presbytery met in Brock on the 11th
 October, and was chiefly occupied with the
 consideration of difficulties in the congrega-
 tion of Brock and Reach.

On the 20th October, the Presbytery met in
 Toronto. The call from Cobourg for Mr.
 Laing, of Scarborough, was taken into con-
 sideration. Parties from the two congrega-
 tions were heard. Mr. Laing stated that
 while everything had been done for his con-
 fort in Scarborough, and nothing had ever
 happened to mar the harmony which had ever
 subsisted between pastor and people, still, for
 reasons which he regarded as sufficient, his
 convictions of duty, and his inclinations were
 in favour of going to Cobourg.

The Presbytery consented to the translation,
 and at the same time resolved to record their
 deep sympathy with the congregation of Scar-
 borough in their present position, their deep
 regret at parting with Mr. Laing, and their
 earnest prayers for his success in the sphere of
 his future labours.

Returns, approving the proposed Basis of
 Union, with the United Presbyterian Church,
 from the Sessions of Acton, Union and Norval,
 Milton and Boston, were read.

A report in the case of Mr. D. B. Pearce,
 was given, and a committee of investigation
 re-appointed.

On the 5th day of November, the Presby-
 tery again met at Toronto. In compliance
 with a request from Mr. Nisbet, a committee,
 consisting of Messrs. Reid, Gregg and McMur-
 rich, was appointed to confer with his session,
 with reference to the expediency of certain
 changes in the supply of the stations under his
 care.

The committee in the case of Mr. D. B.
 Pearce gave in a report containing evidence of
 an unfavourable character, and a confession
 from Mr. Pearce, who was present. As the
 facts acknowledged by Mr. Pearce involved
 gross immorality, the Presbytery resolved to
 depose him from the office of the holy ministry,
 and to declare him no longer a member of the
 Church. After prayer, the sentence of depo-
 sition was pronounced by the Moderator.

A scheme of Missionary Meetings was sub-
 mitted by Mr. Nisbet, and approved.

WILLIAM GREGG,

Presbytery Clerk.

PRESBYTERY OF COBOURG—MISSION-
 ARY MEETINGS.

The following arrangement for Missionary
 Meetings in Cobourg Presbytery for 1860—
 two ministers to assist the pastor at each
 meeting.

Place.	Jany.
Percy	3 Messrs. Duncan & Bowie.
Seymour	4 do.
Hustings	5 " Alexander & Duncan.
Norwood	6 " Roger & Alexander.
Warsaw	7 do.
Grafton	8 " J. Smith & Laing.
Vernonville	4 do.
Keene	3 " Douglas & Windel.
Westwood	1 do.
Cobourg	9 " J. Smith & Roger.
Cavan	9 " Windel & Blain.

Brighton	11 " J. Smith & McKenzie.
Colborne	12 do.
Millbrook	11 " Blain & Windel.
Alawick	9 " Alexander & Bowie.
Peterboro'	31 " J. W. Smith & Laing.
Bowmanville	31 " McKenzie & Duncan.
Feb.	
Smith	1 " J. W. Smith & Laing.
Springville	2 do.
Inskillen	1 " McKenzie & Duncan.
Manvers	7 " Douglas & Andrews.
Cartwright	8 do.
Baltimore	7 " J. W. Smith & Laing.
Coldsprings	8 " Blair & Laing.
Bethesda	9 " Blain & McKenzie.

Corner for the Young.

LITTLE BY LITTLE

Do my dear young friends ever think
 how almost all that is good comes to us?

Did you ever see a farmer planting and
 sowing? Down in the moist earth goes
 the seed and yellow corn, grain by grain,
 little by little. God sees the farmer at his
 work, and knows full well that he has done
 what he could; so he kindly sends the
 gentle rain, drop by drop; and not one of
 these little drops ever forgets its errand—
 the pleasant errand upon which the good God
 sent it to the earth.—"I have found you
 out," says the raindrop to the tiny grain
 of wheat, "though you are dead and in
 your grave. God has sent me to raise you
 up." Well, there is nothing impossible with
 him; so when the raindrop has done its
 errand, a spark of life shoots out from the
 very heart of the tiny grain which is dead
 and buried, and little by little it makes its
 way out of the tomb, and stands, a single
 blade, in the warm sunlight. That is nicely
 done; and if the great God pleased, he
 could make that little blade strong and
 fruitful in a single moment. Does he do this?

No. Little by little does the stock wax
 strong; and its leaves grow slowly, leaf by
 leaf.

Is it not so with everything that is good?—
 Should we like another way better?
Impatience would.

It is only a few days ago that I heard
 a little girl say, "I am tired, tired, tired!
 Here is a whole stocking to knit, stitch by
 stitch! It will never be done."

"But was not this one knit stitch by
 stitch?" I asked, taking a long one from
 her basket and holding it up.

"Yes."

"Well, this is done."

The little girl was counting, instead of
 knitting her stitches. No wonder that she
 was tired.

Did you ever see a mason building a
 house of bricks? "Poor man!" *Impa-
 tience* would say; "What an under-
 taking!—to start from the earth and go so
 far towards the sky, brick by brick!" O
 no, sir. People can get nearer the sky
 than that, and upon the same principle, too,
 only we call it step by step. Some little
 children know that the world has wandered
 far away from God. He meant that we
 should be happy; but mankind have chosen
 the paths of disobedience and misery, and
 so lost their way; I mean the way back to
 holiness and peace. You know who came
 to be our way, so that we might not be for-
 ever lost. But even in this way we have
 to go step by step. Children should know
 this, so as not to be discouraged when they

are trying to be good. Indeed, this neces-
 sity of doing things little by little, step by
 step, drop by drop, need be no discouragement.
 Listen now, and see if you do not
 hear a voice saying, "Try, try, try." Who
 ever saw a patient, persevering person try
 and not succeed at last? So then, step by
 step, which is God's way, must be the best
 way.

Let us see that we do every day what we
 can. Any little boy or girl who, in look-
 ing back upon a day gone by, can say, "I
 have done one thing well," may be happy
 with the thought that they have aken one
 step in the way of wisdom an virtue.

But remember one thing, dear little
 friends, the buried grain of wheat would
 never start into life if God did not send it
 help; and it is by the same help that it
 increases day by day. As the little rain-
 drop—God's beautiful messenger—descends
 into its tomb, so in the darkness and death of
 sin the Holy Spirit comes to us. If he
 breathe upon our hearts, we live to do good;
 without him, we do nothing good. Let us
 obey this Spirit, and all good will be ours at
 last, though we gain it little by little.—*Ex.
 Paper*

ANSWERS TO QUESTIONS OF LAST
 MONTH.

1. Blessed of the Lord, Genesis 21: 31;—
 Blessed of the Father, Matthew 25: 24;—
 Brethren of Christ, Luke 8: 21;—Beloved of
 God, Romans 1: 7;—Beloved Brethren, 1 Cor.
 15: 58;—Brethren, Acts 12: 17;—Believers,
 1 Timothy 4: 12.
2. "The Spider taketh hold with her hands,
 and is in king's palaces."
3. Psalm 22;—Matthew 2: 16—18;—Luke
 23: 7—12;—Acts 4: 25—28.
4. Psalm 145: 15;—Psalm 103: 19;—Prov-
 erbs 16: 9.

QUESTIONS FOR NEXT MONTH.

1. Give 20 names of Christians, beginning
 with the letter C.
2. Name eight individuals whom the Bible
 describes as eminent for piety at an early age.
3. Show who foretold the manner of Christ's
 entry into Jerusalem, and how the prophecy
 was fulfilled.
4. Give texts to prove the character of Pro-
 vidence.

MONEYS RECEIVED UP TO 22ND NO-
 VEMBER.

SYNOD FUND AND BUXTON MISSION.

Chinguacousy	\$5	00
Port Elgin	2	50
Woodstock—Chalmers' Church	5	50
Acton	7	00
Bristol	7	50
Ayr	16	00
Ashburn	5	00
Beachville	1	00
Buxton	8	25
Lyn, Yonge, & Caintown	6	25
Westwood	3	50
Milton 4.15, Boston Church 8.20	12	35
Innisfil 6. 6th, Barrie 3.6th, Essex 2.27	12	50
Jarvis 0.97, Walpole 0.43	1	40
Egmondville	5	00
Nassagaweya	8	00
Keene	4	21
Mirrickville	2	12
Harrington	7	00
Gloucester 5.00, N. Gower 4.40	9	40
Whitby	5	10
Percy 4.62, Seymour 2.13	6	75

Cartwright 5.60, Ballyduff 2.40	8 00
Hastings 8.50, Norwood 4 00	12 50
Dundas	00
Prescott	14 00
Avon Church, Downie 4.80	
Carlingford 2.75	7 55
Moore	3 00
Fergus	16 50
Ashton 4.12, Beckwith 7.50	11 62
Darlington, front 9.87	
rear 7.35	17 22
Belleville	00
Scarboro', Knox's Church	12 00
N. Easthope	14 50
Knox's Church Toronto	23 00
Caledonia	11.00
" S. S. Miss Box 6 00	
Allan Settlement	9.00
Onida	3.00
Brock & Reach	7 23
Ingersoll	4 50
Glenelg	7 10

FRENCH CANADIAN MISSIONARY SOCIETY.

Mrs. Gates, Port Elgin, don.	\$2 00
Caledonia 9.00	
Allan Set'm't 7.00	
Onida 4.00	20 00
Ayr	15 00
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