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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. XI.

TORONTO, APRIL, 1855.

No. 6.

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CHRIST'S EXALTATION.

Rejoice! O christendom, rejoice!
Dry every tear, and lift your voice
In songs of praise alone.
Forget the past and look on high,
There leads the road from Calvary,
And Christ has reached the throne.
Look down from thence, behold in view,
Enveloped in a morning dew,
The sad and suffering earth!
How great her grief, how large her woe,
When contemplated from below,
Yet now, how small their worth!

Ye happy christians! tell aloud,
Who in a golden morning cloud,
Has risen from the grave.
Of mighty strength, and glorious fame,
The Captain of the Host, his name:
For 'hem his life he gave.
Before the host the Captain goes,
And in each contest with his foes,
He every danger dares:
And when through conflict, rest is won,
The work achieved, and perils done,
His joy the army shares.

Cheer up ye blessed warrior band!
With him in danger, heart and hand,
Ye have maintained your post.
The warfare ended, think ye now,
When majesty adorns his brow,
He will forget his host?
Ah, no! a shameful captain ho,
Who, after strife and victory,
His people should disown?
But follow ye your faithful Lord,
And ye shall share his great reward,
His kingdom and his throne.

From the German of Tholuck.

HOME MISSION COMMITTEE.

The Home Mission Committee will meet within Knox's College, on Wednesday, 2nd May, at 3 o'clock, P. M.

The following are the names of the members of Committee, viz.—The moderator Dr. Burns, Dr. Willis, Messrs. Lowry Uro, Young, Reid, Rogers, McLeod, J. Smith, Grogg, Baras, Boyd, McMurray, Duncan, Wardrope, D. Fraser, Inghs, Clark, Quinn, D. McKenzie, Scott, T. McPherson, Sutherland, King, Irvine, Stark, McEwan, Dr. Bayne, ministers; and Messrs. McMurrich, Shaw, Henning, Jeffrey, McLaughlin, Stewart, (Kingston), Redpath, Court, Kennedy, of Bytown, Begg, McMillan, McLellan, and Blair, Elders. Rev. R. Ure, Convener.

WIDOWS' FUND COMMITTEE.

The Committee on the Widows' Fund will meet at Hamilton, and within the vestry of Knox's Church, on Monday, 16th April, at 7 o'clock, P. M.

The following are the names of the members of Committee, viz.—Dr. Burns, Messrs. Smellie, Scott, Boyd, Irvine, D. Fraser, R. F. Burns, ministers, together with Messrs. Fisher, Osborne, Buchanan, Elmshie, Walker, McLellan, G. Davidson, Blain, Ferrier, McMurrich, Jas Shaw, Spreull, Morgan, Hon. John McDonald, Mr. C. S. Patterson, D. Dickson, Messrs. Hay, Redpath, D. Davidson, and Gibb. John Fisher, Esq., Convener.

KNOX'S COLLEGE—CLOSE OF SESSION.

The closing exercises will take place on Wednesday, 2nd May, at 11 o'clock, A. M.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The annual collection for this Fund will take place according to the appointment of Synod, on the third Sabbath of the current month

PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery of Toronto will be held in the usual place, on Tuesday 1st of May, at 11 o'clock, A. M.

T. WIGHTMAN, Pres. Clerk.

PRESBYTERY OF PERTH.

An adjourned meeting of this Presbytery will be held in the city of Ottawa, on the second Tuesday of May, at 7 o'clock, P. M.

S. C. FRASER, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.

The next ordinary meeting of this Presbytery will be held at Spencerville, on the first Tuesday of May, at 11 o'clock, A. M.

JOHN McMURRAY, Pres. Clerk.

PRESBYTERY OF COBOURG.

The next meeting is appointed to be held at Cobourg, on Tuesday, 1st May, at 12 o'clock noon.

JOHN SCOTT, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The next meeting of this Presbytery will be held in Hamilton, on the second Tuesday of April, at 3 o'clock, P. M.

M. Y. STARR, Pres. Clerk.

PRESBYTERY OF LONDON.

The next ordinary meeting of this Presbytery will take place at Woodstock, on the second Wednesday of May, at 10 o'clock, A. M.

J. SCOTT, Pres. Clerk.

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held in the usual place, on the third Wednesday of May.

D. FRASER, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Kingston, on the second Wednesday of May, at 10 o'clock, A. M.

W. GRIGG, Pres. Clerk.

PRESBYTERY OF TORONTO.

The following is a brief notice of the principal business before this Presbytery on the 7th of March:—

A report of the missionary meetings throughout the Presbytery was given in, to the effect, that meetings had been held in the various congregations within the bounds, and collections taken up in behalf of the Home Mission Fund of the Presbytery; that the attendance at these meetings had been about the same as in former years, and the amount of collections taken up somewhat larger. Various suggestions were made as to the time of holding such meetings, and the mode of conducting them in future.

Mr. McTavish also reported that Mr. Gray and he had visited Nottawasaga, and Townships east of Eldon. That in Nottawasaga they found matters in a much more favorable condition than could have been expected, considering the state in which that district has been left.—That whole district is becoming very important. The town of Collingwood and village of Nottawa, which were a forest about eighteen months ago, number now about 375 and 100 inhabitants, respectively. One half of the former, and about 80 of the latter are said to be Presbyterians. Several sites for churches and manse are promised already, and a considerable sum for building a church was subscribed in one day. Dr. Burns reported a missionary tour which he had completed, extending to Nottawasaga, St. Vincent, Artemesia, and several places farther west. A committee was appointed to look out for a suitable missionary to itinerate in the north-western district of the Presbytery.

On Mr. Lang's report, in the case of application for supply from the south-east corner of Markham, the Presbytery resolved to include that locality among the mission stations to be supplied, so far as within the Presbytery's power,

A letter was read from Rev. J. Bonar, Con- vener of the Colonial Committee, regarding Mr. James Cameron, a student of the Free Church, who is desirous of finishing his studies in this country—very satisfactory testimonials accom- panied the letter.

It was resolved that means be taken to appro- priate from the funds raised in this Presbytery, for bringing out ministers, the sum of twenty- five pounds, sterling, to provide an outfit for Mr. Cameron.

Session Records from the following congrega- tions were given in, and attested in terms of re- ports by committees appointed to revise them, viz: from Thorah and Eldon, Orilla and Oro, Barrie and Innisfil, Scarboro', York Mills, and Oakville.

A communication from Brampton was read, respecting Mr. Holmes' labours there, and re- questing morning service in the village. After mature deliberation, it was agreed that Dr. Wil- lia, Dr. Burns, Mr. Uro and Mr. McMurrich, be a Committee to proceed to Brampton to collect further information, and report to next meeting of Presbytery.

Report of Sustentation Committee was given in, whereupon the Presbytery agreed to receive the report as on the whole satisfactory, and con- tinue the committee.

Dr. Burns, Mr. Reid, and the Clerk, were ap- pointed a committee to draw up the Home Mis- sion Report of Presbytery, and to correspond with other Presbyteries.

Petitions for supply were received and read from Artomisia, Brock and Reach, and Markham.

Scheme of supplies till next ordinary meeting was arranged, and some financial matters were attended to.

An adjourned meeting was fixed for Wednes- day, the 21st March, in the usual place, at eleven o'clock.

THOS. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in St. An- drew's Church, on the 6th March. The business transacted was less than usual, on account of the short time that had elapsed since the previous meeting. Mr. Smith reported that the mission- ary meeting at Percy was good, and that the collection amounted to nearly £4. Mr. McKen- zie stated that from the severity of the day, he was unable to proceed to Alnwick, but that Mr. Thompson, missionary, was present and addressed the meeting.

The Presbytery were gratified to hear that the people of Trenton have the prospect of proceed- ing with the erection of a church, and that they expect to undertake the support of ordinances among themselves, from this time forward.

Sabbath-school Reports were presented from Baltimore, Cobourg, and Grafton. Reports on the state of religion in the various congregations, from Cobourg, Grafton, Colborne and Trenton.

Financial Reports from Baltimore, Peterboro', Trenton, Grafton and Colborne, and from Otona- bee and Cobourg. The Presbytery instruct those ministers and office-bearers, whose reports on the above subjects have not been forthcoming at the present meeting, to have the reports on the state of religion, sent to the Rev. D. McLeod, and the Sabbath-school and Financial Reports, sent to the clerk by the end of March.

Messrs. Roger and Andrews were appointed to take charge of any arrangements that may be necessary, at Norwood and Warsaw, before next meeting, and act accordingly.

Rev. Mr. Bowie presented a letter he had lately received from the Rev. Mr. Reid. Mr. Roger stated he had also heard from Mr. Reid, on the subject of Mr. Bowie's removal to another sphere of labor. But the Presbytery having fully considered the circumstances, cannot find it their

duty to permit Mr. Bowie to leave their bounds until the next meeting of the Home Mission Committee.

The various sessions within the bounds of the Presbytery of Cobourg, are instructed to present their minutes for examination, at the next meet- ing to be held at Cobourg, on Tuesday, 1st May.

The next meeting was appointed to be held at Cobourg, on Tuesday, first of May, at 12 o'clock noon.

J. W. SMITH, *Pres. Clerk.*

PRESBYTERY OF PERTH.

An adjourned meeting of the Presbytery was held in Ottawa, on the 13th and 14th of March. There were present, six ministers and three elders.

A deputation consisting of W. H. Danmug, R. Fraser, W. Lough, and Charles Hunter, ap- peared before the Presbytery, in behalf of the people of Cumberland, Clarence, and Lochaber. These gentlemen gave an interesting view of the history of our cause in these townships, and its present state under the missionary services of Mr. John McEwan. They craved the appoint- ment of a committee of Presbytery, to visit the district and organize a church, and also the con- tinuance of Mr. McEwan's labours. The petition was granted, and Mr. Wardrop, Mr. Smith and Mr. Lochead were nominated to the duty.

A call in favour of Mr. David Wardrop from Bristol was laid on the table, considered and sustained. This is a most harmonious call and is likely by the divine blessing to eventuate in much good.

The congregation in Merrickville, where, it appears, Mr. Troup is at present labouring, ap- plied to be recognised as a station within our bounds. The Brockville Presbytery claims this station, and this difficulty is first to be got over. The clerk was instructed to correspond with parties.

The Presbytery resumed consideration of the subject of lay agency, and the deliberations re- sulted in the appointment of a committee to nature plans, engage a suitable person, and raise the necessary funds. The committee is thus composed, viz: Mr. Wardrop, Mr. Gour- ley, ministers, and Mr. Hay, Mr. D. Kennedy and Mr. Durie, elders.—Mr. Durie Convoer.

The following contributions to the Presby- tery's Home Mission Fund, were acknowledged by the treasurer:

Perth, £5; Ramsay, £3; McNab, £1 15s. 6d; Osgoode and Gloucester, £2 12s. 6; Beck- with, £1 16s. 6d; Ashton Church, Goulbourne, 15s; A few friends in Beckwith, (additional), 15s; Sabbath-school, Ottawa, per Mr. Durie, £1.

The Presbytery agreed to meet in Ottawa, in place of Carlton place, in the month of May, in deference to a request from Mr. Gray.

Mr. Wardrop gave notice, that at next meet- ing he would move, that in consequence of the increased amount of business, the Presbytery should have quarterly meetings in Ottawa and Perth alternately.

Mr. Durie elder from the church in Ottawa, craved leave to consult with the Presbytery, re- specting what steps might be deemed expedient, with a view of providing accommodation for the rapidly increasing members who have signified the wish to enjoy the ministrations of the Free Church. Mr. Durie stated that the matter had been repeatedly before the session, but that in consequence of difficulties of certain kinds which they could see no way of obviating, they had not, as yet, been able to agree as to the proper course to be pursued. In these circumstances Mr. Durie expressed his anxiety to know the minds of the brethren, with regard to a matter which had so often engaged their prolonged and earnest deliberations. The moderator then called upon the brethren present, in order, to express their views, when it was found that all of them,

though differing as to certain minute details, cordially agreed in declaring it to be their firm persuasion, that there is a loud call, in the Provi- dence of God, to take steps, forthwith, to open a mission station; and in proof of the deep interest felt in this proposed and most obviously necessary and ranking, pledged themselves to see that regu- lar supply be given. Meanwhile, the Presbytery strongly recommend the Session and Financial Committee to secure, if possible, without delay, a suitable site for the erection of a new church for accommodation of the people who may attend the mission station. The Presbytery fur- ther resolved to make a special application to the Home Mission Committee for a suitable por- tion to carry out (in conjunction with the ses- sion and congregation of Ottawa,) the object con- templated. Other members of the session of Knox's Church were present, and having been called upon to state their view of the matter under discussion, cordially acquiesced in the above deliverance.

The next ordinary meeting is to be held in Ottawa, on the 2nd Tuesday in May next, at 7 P. M.

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

OPENING OF A NEW CHURCH AT GRANDE FRIERE.

The Presbyterian Church of Grand Friere, was opened for public worship on Sabbath March 4th. Most appropriate and impressive sermons were delivered on the occasion in the morning by the Rev. D. Black, St Therese, in the afternoon by the Rev. D. Inglis, Montreal, and in the evening by the Rev. Thomas Henry, Lacbute. The discourses were listened to with marked attention by a large and respectable audience. We trust that an impression was made on the minds of many that will not soon be obliterated.

For many long years the members of this con- gregation had no comfortable place, where they could assemble for the praise and worship of their God, as they were wont to do in "days of yore," in the fatherland, but now by the blessing of God accompanying their labours they have erected a neat and comfortable building, in the very place where the aged and hoary-headed amongst us were once overwhelmed in deep grief and sorrow, on account of being destitute of christian privi- leges. Like the Israelites of old, when they were placed as degraded exiles along the bank of the Euphrates, Tigris and Chobar, "they wept, when Zion they thought on."

The building is of brick—is neatly seated, and capable of accommodating 200 persons. It has cost about £330, which soon was raised by the congregation, and from friends in different quarters, so that the building is nigh completed, and free of debt.

To the Rev. gentlemen who favored us with their presence—who edified and comforted us with their discourses and prayers, and to the christian friends who generously aided us in the erection of this building—the Session, Committee, and Members of the Congregation return their warmest thanks

W. S.

DURHAM, C. E.

The Ladies in connection with the Presbyte- rian Church of Canada, at Durham, held a Sum- mee on the 4th ult., by which they realized some- where about £16, which is to be devoted to the purpose of erecting a pulpit, and furnishing the vestry of the new church there. Of better ac- count than the money results, we have reason to say that the occasion called into exercise a large amount of friendly feeling between various sects of professing christians who were present.

When religiously conducted, and with the smile of the Most High upon him, such meet-

ings are well fitted to foster christian sympathy, and, amid the diversity of opinion on minor points, to prove that there is a "unity of the faith," and a "unity of the Spirit"—Com.

MISSIONARY MEETINGS OF THE PRESBYTERY OF LONDON.

Blandford, 20th February, 1855.

MR EDITOR:

It may interest you as well as some of your readers to receive some notices of the Missionary Meetings in the middle division of the Presbytery of London. The first of these was held at Egmondville, on Tuesday, the 5th inst., and from that we proceeded to Brucefield, and held the meeting in the evening. The attendance was good at both places, though more females might have been, were it not for the intense severity of the weather. We were assisted by the missionary who is labouring at the Mitchell Station.

Our next meeting was held at Williams. In that place the friends have erected an excellent building for public worship. It is pewed and will soon, no doubt, have its temporary pulpit supplanted by one more durable and ornamental. We next proceeded to Lobo, formerly connected with the congregation of Williams, but now separated from it, as your readers may have seen reported in a late number of the Record. It would be well for the Presbytery to give as much supply to Lobo as possible, for I was led to understand that there are some seventeen religious denominations in that part of the vineyard.

Our meetings were next held at Dorchester and Yarmouth. As these are country places, and have no settled pastor, the attendance was not large, though, it is believed, it was more numerous at one of these points than on the former year. The frame for a new church is up at Yarmouth, and both these stations intend to combine, and to have a pastor between them.

I might mention before going further, that the Presbytery's lay agent visited the stations with us, that he addressed the people sometimes in the one language, sometimes in the other, and that he sold a number of books in his journeyings, as well as left some others at various points to be afterwards disposed of by some responsible individuals. Our collection at the greatest part of its meetings were taken up for the Home Mission Fund, and I should judge, from what was seen and heard, that the amount will be at least as much if not more, than on any former occasion. When residing over night at Yarmouth, I happened to put my hand on a "memoir of Catherine Brown," a converted Indian, and this leads me to ask, are we ever intending in our corporate capacity as a church, to do anything for the souls of those people? Will no one second me either by speech, writing, or money, when I propose as a church that we take up their case, and make it without delay a legitimate branch of our Home Mission Scheme?

From Yarmouth we proceeded to St. Thomas. This town is rising in importance in its population and buildings, and if its Free Church were made in her own sphere to figure as conspicuously as the Court House in her's, it would just be a charming place. As the evening was dark and rainy when we held our meeting, it was not so favourable for attendance, yet all things considered the attendance was good. The church is to be praised it is said, and notwithstanding the woe pronounced against St. Thomas by a prophet from the United States many years ago, we have more hope than before, that she is not altogether a withered branch, but she is exhibiting signs of improvement.

From St. Thomas we went to Port Stanley to be present at the ordination of the Rev. Mr. Doak, as also to attend the missionary meeting intended to take place on the evening of the same day. The ordination ser-

mons were conducted by the Rev. Messrs. Ross, Scott, and McMillan. Lake Zebulon of old, the people there dwell at the haven of ships, and like her may they "suck of the abundance of the seas and of the treasures hid in the sands." Here, minister and people will frequently find sea-faring men crossing their path, and if spared may have many an opportunity of directing them to cast the anchor of hope within the veil. It is reckoned an auspicious event in the natural world in times of scarcity, for the ports to be opening, and it is hoped that we have something corresponding to this in our ecclesiastical arrangements, since two of our ports were opened in one day; Port Sarma on the west, and Port Stanley on Lake Erie. And we have a third port ready to be opened if we had a mariner to approach it, viz: Port Burwell. At present they worship in the Temperance Hall at Port Stanley, holding it as they do at a rent of £10 per annum, but as they have already purchased a site and procured a deed, they will be enabled before long to procure other church accommodation. Both ordination and missionary meetings were well attended.

Our next meeting took place at Fingal. One of the brethren commended them in three points, viz: that they kept the hour of meeting better than formerly; that there was a greater attendance; and that they had got the pulpit well covered. After meeting, those of the brethren who remained, repaired to the hospitable mansion of Mr. Blackwood, and some of us could agreeably have lingered longer there, it being like the fine air about that the Immortal Dreamer saw Christian enter into when he was half way up the hill of Difficulty. But as the king's business requireth haste, and as we might have lost the missionary roll by taking a nap, we made no tarrying. We next appeared in the Douwich Church, which was lately opened by the Rev. John Scott of London, and the Rev. W. R. Sutherland of Ekfrid. "The people connected with this station alone form a regular audience of about 300. The church is a frame building, neat and commodious, situated in the north-west of the township, on an elevated spot, not far from the river Thames. The settlers by whom this was erected, are chiefly Gaelic speaking persons. It is now ready to form a separate charge as soon as a minister can be obtained for it." The attendance at the missionary meeting was good.

Our next meeting was held at Aldbora. An excellent church has been erected there with its spire pointing heavenward. The old weather beaten frame is out of date now. They have recovered their "good name, which is better than precious ointment," and let their good character be established either in capitals, cities, or illuminated letters, from Dan to Bershoba—from Amherstburgh to Metis. Though the baldness of Gaza be on some of our pulpits, not a shred of cloth nor of tapestry, it is not so in Aldbora. There are now three churches along Talbot Street, all of them with spires, and one of them with a session room. And we hope that bells as well as spires will come into extensive use in our churches. As a court was held in the neighbourhood on the same day, the meeting there was less than it would otherwise have been, but notwithstanding this necessary deduction, the number was larger than formerly.

From Aldbora we passed to Wardsville. From some difficulty the church has not been completed there, but it will be, we trust ere long. We never have attended any meeting in that locality without feeling solemn influence more than ordinary, and the meeting anew with a certain christian friend there was to some of us like cold water to the thirsty soul. Having been appointed at last meeting of Presbytery to supply the Rev. Mr. Tulmie's pulpit for two sabbaths at Lanerkip and Blandford, I could visit no more of the churches and stations. But I trust that in Ekfrid, Moss, Caradoc and London, things will

be found lively as well as elsewhere. I shall conclude with some practical results which have already flowed from these meetings.

1 Yarmouth intends to take up a collection speedily for Foreign Missions in addition to the one already taken up for the Home Mission.

2 The St. Thomas congregation, in addition to their collection at the missionary meeting, are to open a subscription list for missions, and to call a congregational meeting to appropriate it to some proper object.

3 A number of valuable books have been sold.

4 Additional concern by the grace of God has been awakened in the minds of speakers and hearers about the claims of perishing souls at home and abroad. "It is a fine ornament to a true church to have a large church porch, or a wide bosom for reception of all that come thither to worship. This was commanded to the Jews, and their glory shone when they did accordingly." "And it shall come to pass in what place the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."

I remain, yours in the Gospel,
W. GRAHAM.

VISIT TO OWEN SOUND AND SAUGEEN.

BY DR. BURNS.

February, 1855.

It was on Tuesday, February 6th, I left Toronto by the Northern Railway, having previously arranged to preach that evening at Nottawasaga, and next day at St. Vincent and Ephrasia. The day was intensely cold; the thermometer standing at thirty-two below zero when we left the city; so that the cars did not reach Barrie, sixty-five miles, before three in the afternoon. The intense cold, frost, and snow, rendered it impracticable to proceed farther that night; and, as I afterwards learned that, from these same causes, no arrangements had been definitely made on the spot for religious services at the stations, there had been no disappointment, and the places intended to be visited could all be taken up on my way back from the Sound. Tuesday night I passed under the hospitable roof of our tried friend, Mr. Alexander, Crown Land Agent at Barrie. An opportunity was thus given me also of paying a visit to our brother, Mr. McKenzie, in whose induction at Innisfil and Barrie I had some time before taken a part. My intercourse with him and his excellent partner was very pleasant, and I earnestly hope that the valuable experience they have both acquired in another field, will meet with its adequate scope and deserved reward in the united mission circuit of Barrie, Innisfil and Essau. Next day, two gentlemen proceeding in the same direction, joined with me in hiring a two-horse sleigh, and we got on through Sunnidale and Nottawasaga to Collingwood, forty miles distance, by nine o'clock at night. This is the terminus of the railroad. Although it has received the name, it is not in the township of Collingwood. It is locally in Nottawasaga, and on the shores of the bay of that name. It is also the terminus of the Huronario Road, one of the lately opened communications betwixt Lake Ontario and Huron. So strong is the impression of the probable rise of this place into importance, that land sold, not many months ago, at two dollars an acre, is now bringing a price varying from twenty or thirty pounds up to two or three hundred, or even more. The Inn here was crowded with visitors, but I got comfortable accommodation, and on Thursday, by the mail conveyance, we weighed up to Sydenham, fifty miles distance, by five in the afternoon. Our friend, Mr. McKinnon, and his family, I was happy to find all in good health; and with them I sojourned from Thursday till Tuesday, engaged

In the interesting services of the communion season. Friday and Saturday had been appointed as the fast and preparation days. The attendance on both was very good, and a solemn seriousness seemed to pervade the congregations. The meetings of Session also for discipline, and for the admission of new members, were occasions of great interest, and nothing gratified me more than the proof thus afforded of the carefulness and conscientious impartiality with which the fount of the sacred table was guarded by its constitutional defenders, who appeared to be men of sound judgment and Christian discretion.

On the Lord's day, the whole English department of sacramental service devolved on me, while the pastor conducted the Gaelic part in a dwelling house adjoining. The church accommodation was inadequate, and much disappointment was thereby occasioned. But a large congregation waited on all the services, and we doubt not that the special presence of the Great Master of the feast was enjoyed by many. The associations of Scotland's Churches in their best days, were vividly present. The habits and experiences of older and holier times, were distinctly recognised, and the grave sweet melody of the heart-singing of the congregation, was an accompaniment which we do not always enjoy in this land of our adoption. Nor do we doubt that the prayer of faith ascended from many a heart, and that fellowship with the Saviour and with one another, was in the best sense enjoyed. The forenoon's meeting on Monday for special thanksgiving, and for the preaching of the gospel, was well attended also; and to show that matters of plain practical morality were not forgotten amid the sweets of the "upper springs" of Zion's hill, we had a "Temperance Lecture" in a large school-house in the evening, when 500 attended, and when a petition to Parliament in favor of the Liquor Prohibition Law was recommended and unanimously adopted. It is my decided opinion that, were the friends of the Redeemer always ready to embark in such things, the helm would be confided to proper hands, and exerecences of a questionable nature would thus be prevented from overlaying a cause otherwise commendable.

Sydenham has grown largely in size and population since I visited it in autumn, 1846. The town was then just in its commencement; now, it has a population of 1600—many goodly stores—a handsome stone court-house and prison—and three weekly newspapers. The congregation of our church embraced, till of late, two main branches—one in the town, the other at Leith, on the Lake shore. This last branch has of late been separated from that in the town, and in its new and independent form has connected itself with the United Presbyterian Synod. Assuredly, in a rising community like Sydenham, there is ample room for two Presbyterian ministers, or perhaps even more; and we know that cordial co-operation is not necessarily excluded by the want of an united organisation in externals. The impression, however, was strong on my mind, that the local position of our church in Sydenham was not altogether favorable to the desired concentration of its membership and influence in and over the town; and I am very happy to learn, since my return home, that the suggestions which were made and pressed by me on the people concerned, are likely to be carried out. The unsuitable location of a place of worship, has, in this country, often proved a source of great evil. Precipitancy in this as in the kindred but more important matters of calls and settlements, ought to be studiously avoided. The present "log-church" of Sydenham, is creditable to its founders seven years ago; but a neat brick erection, in a more central situation, is certainly desirable.

Of the week succeeding the sacramental one, Tuesday, Wednesday, and part of Thursday, were devoted to a mission tour with Mr. McKinnon to Holland, Artemesia, Gloneel, and adjoining

townships south of Oran Sound, and bordering on the Toronto, Durham, and Garafraxa Roads. These townships have all been lately settled, but they are now nearly all taken up by actual occupants, among whom Scottish Highlanders and Irish Presbyterians from Ulster preponderate. They seem all to be comfortably settled, and their desire to support a stated ministry among themselves, has been checked by nothing so much as by the seeming neglect with which they think they have been treated by our Church. We did what we could to assure them that nothing save the absolute want of men had stood in the way of the benevolent movements of the Presbyteries of Hamilton and Toronto in their behalf. It seemed to them, however, that other denominations of christians had moved more briskly, and had in some cases pre-occupied the field which would have fallen to our care had we been sufficiently on the alert. Our impression was, and is, that there is some degree of truth in this charge, and proofs are certainly multiplying everywhere; that a central Synod Committee of Missionary action is needed, not only for distribution and superintendence, but for actual, energetic, aggressive movement. Perhaps more than one such acting agency would be required, but assuredly one at least for the three Presbyteries of London, Hamilton, and Toronto, would be expedient. The first of these Presbyteries will very soon be divided into three if not four. London, Woodstock, Goderich, and Sydenham or Saugeen, will, in my opinion, soon figure in real action as seats of Presbyterial bodies.

In the places visited, five meetings for public worship were held. Besides the preaching of the gospel, with the ordinary exercises, addresses were delivered on the distinctive principles of our Church, as opposed to those of the old Establishment on the one hand, and the United Presbyterian church on the other. Generally speaking, the declarations of sentiment given by the uplifted hands of the hearers, were cordially in our favor. The attendance was good, and we trust that the presence of the Great Master was with us.

The importance of Durham, as a central station, was strongly impressed on our minds. Situated about midway between Sydenham and Ferguson, on an elevated portion of the Garafraxa Road, and in the midst of a very fertile and well peopled region; it promises to be a town of rapid growth and influence. During the Commissionership of the Hon. J. H. Price, the district was surveyed by that gentleman, and ten acres of land in the centre of the town were appropriated by him in behalf of our Church, as the rising religious community of the place. A deed was granted; trustees named; and there the thing stopped. What the reasons may have been, I will not say, but the land is still there, and the Presbytery of the bounds will unquestionably look after it. The modest timidity of the Free Church in Canada has kept us back in instances not a few. The want of an "anticipative reference" to a rapidly advancing growth in the districts, has been painfully felt; while, possibly, the distribution of our mission supplies has been regulated by local considerations more than by an enlightened and comprehensive survey of fields already "whitening to the harvest." A congregation had here been organised years ago. The Holy Supper had been twice solemnized; but for two years past there had been a pause in our movements. A pious Gaelic missionary I found usefully employed in the district; but it is plain, that an officiant ministry, both English and Gaelic, is essential in this commanding locality of the west.

On Thursday evening we returned to Sydenham, and held a congregational tea meeting in the school-house. Upwards of four hundred were present, and ministers and members of different denominations attended. Many matters of common interest were touched on by different

speakers. The subject allotted to me was, "the Rise and Progress of the Free Church of Scotland;" with a view specially to its distinctive principles. A wish having been expressed, that the reasons which stand in the way of an union of Presbyterians in this country, should be clearly stated, I was necessitated to make a trial of drawing the line of demarcation between a national supremacy on the one hand, and an excessive individualism on the other. In this there does not appear to be any very serious difficulty, as our excellent friend, the Convener of the Synod's Home Mission, has clearly shown through the pages of the Record. We may not be able to define all the instances in which a recognition of God by the nations of the earth may become really a duty; but certainly we may be permitted to say, that for a nation as such absolutely to ignore God and the revelation of his will, *even in no circumstances* be a duty. The practical illustrations which were given in support of our views, were derived mainly from the instances of the weekly Sabbath, the obligation of vows and oaths, the abolition of slavery, and the marriage tie as a vow to God, to be solemnized by a religious rite. The question of enjoinment of religion by the State, we leave in abeyance, as on that point our Westminster standards are silent. These addresses we had occasion to make in various places as well as at Sydenham.

On the morning of Friday, the 16th, I left Sydenham for Southampton, a distance of thirty-two miles. Within the last three years this region was absolutely a desert, it is now marked out into townships, nearly all taken up, and the road pretty distinctly laid out. Three times a week, two public conveyances, the mail and a private vehicle, ply the road, and there is ample encouragement for them both. We got to Southampton in the afternoon, and I was kindly received by our friends, Mr. and Mrs. Reid, who, along with Mrs. Reid, senior, I found, to my agreeable surprise, had been at our meeting in Sydenham the night before. Here also I met with a number of old friends from Toronto and other places, now settled here, and the renewal of intercourse with them was very refreshing.

The river Saugeen is a beautiful stream, which winds through different townships, forming three branches, and in their united form, falling into the Haron at Southampton. It is not navigable to any great distance from the lake. The town of Southampton contains not more than 200 inhabitants; but the township in which it stands, is already sufficiently settled to bring in about £400 of taxes annually. Members of our Church were among the first to settle in the place, and for three years it has been a mission station. Several of the members of the London Presbytery, Mr. Scott and Mr. Ball, for example, have repeatedly visited in a missionary character, and Mr. Archibald Crawford was, I rather think, the first settled catechist. That excellent young minister, now in Scotland, met with a very narrow escape from death, amid the swelling waves of the Haron. On his way from Southampton to Kincardine, thirty miles from the coast, a storm overtook the small vessel in which he and a few other passengers were conveyed. On her being capsized, two of the passengers were drowned; Mr. Crawford, the master, and the rest, clung to the vessel, and were providentially saved.

Mr. Macnaughton, a preacher of the Free Church of Scotland, duly designated to Canada by the Colonial Committee at Edinburgh, has labored for nine months at this station, with considerable acceptance. He has received a call from the people adhering to our Church, and the ordination was fixed for Friday, the 22d inst. It was matter of regret to me that I could not remain another week, so as to have taken a part with the brethren of the Presbytery in the solemn work, and to have formally introduced Mr. M. on the Sabbath following. All I could do in the circumstances was, to supply the pulpit twice on

the Lord's day, and, by way of anticipation, to commend the future pastor and his work to the affection of the flock. The tie has now been consummated, and the district of Saugreen now enjoys the inestimable privilege of a fixed and a faithful ministry.

Between the forenoon service and the evening, at Southampton, I crossed the Saugreen on the ice, and visited the Indian settlement, two miles distant. Arrangements having been previously made, a respectable congregation assembled, and with the assistance of the Rev. Mr. Jacobs, the Methodist Indian Missionary, a very competent interpreter, I endeavored to hold forth to these children of the forest, the all-wise righteousness of the Redeemer, *John 2 Cor. v. 21*. The poorly clad welcome me heartily, while the squaws and the congregation generally, shook hands with me at the close. The village stands on a lovely terrace of land above the north side of the river. The houses seem neat and commodious, and the courts, with the spire and bell in the centre, forms a beautiful set off. These Chippewas have been long settled in this location. To their nation belongs that vast tract of land lying north of the London and Gore District, and between the Home District and Lake Huron, containing more than a million and an half of acres. This vast tract was by purchase obtained from these Indians by Sir F. B. Head, the Governor of Canada in 1836; His Excellency reserving, at the same time, for the Indians, the extensive peninsula lying between Lake Huron and Georgian Bay, to the west and north of Owen's Sound, and supposed to amount to 450,000 acres. A portion of this tract, sufficient to form at least five townships, has since that period been acquired by the British Government, and in a few weeks the whole is to be set up for sale to actual settlers, in lots.

The number of Indians is about 200. They were first visited by the Methodist missionaries in 1831; and, with a few exceptions, they are all in connexion with the Methodist Church.—The number of communicants is 70. They have a teacher of their own; and the whole expenditure, ecclesiastical and educational, is defrayed from funds belonging to the Indians, but under the charge of the Indian department of the British Government in Canada. Other settlements of the same tribe are to be found at Owen Sound and at Port Sarnia, all in connexion with the Wesleyan body, and to them I have preached on former visits. Civilization and Christianity have certainly made some progress among these red men; and yet one feels disappointed, that the results of so many benevolent efforts in their behalf have been so limited.

Into the vast districts thus acquired from the Indians in 1836, and at a period much later, thousands of emigrant families have been pouring for the last ten years. Many of the settlers have come up from the east of Canada, exchanging poorer land for richer, or seeking larger scope for their rising families. Thus there is much real property in the district, and the comforts of the settlers are constantly increasing. The religious profession of these settlers is largely of the Presbyterian type—witness Sir James Matheson's emigrants—and wherefore is it that our much loved and honored Church should have nearly altogether ignored them?

On Monday, the 19th, I bade farewell to the kind and affectionate friends at this remote but thriving settlement. Mr. Macnaughton sleighed me half way to Sydenham, and we had worship at the house of one of Mr. McKinnon's worthy elders, (Mr. Holmes,) who resides there. The attendance could not be expected to be large, but it is important even to "lift up a standard" in these newly claimed localities, and to "take infirmity" in the name of Him to whom "the uttermost parts of the earth are given for a possession."

Having arranged for the "homeward bound," and given due intimation to all concerned, I left

our dear friends at Sydenham, on Tuesday morning. My guide and follow-traveller was Mr. Thomas Crichton, son of Mr. John Crichton, now settled in the immediate vicinity of Sydenham, and long esteemed as one of the most valuable officer-bearers of our Church; and he again the son of a worthy grandsire, Mr. Thomas Crichton, one of the fathers of our session in Paisley. This family is associated in my memory with many pleasing recollections, and my earnest prayer for one and all of them is, that the blessings of a father's God may descend upon them. We set off for St. Vincent about nine o'clock, a. m., and got down to Mr. Marshall's house by one o'clock, and there a large congregation met us, and with the different parts of worship, addresses, and conversation thereafter, we were together between three and four hours. Next day, the same engagements occupied us at another place, some six miles distance.

In St. Vincent and Euphrasia I found many warm-hearted adherents of our Church; and Messrs. Marshall, Paterson, Mitchell, Bole, and other kind friends, already tried and proved to be such, encouraged us to go forward in the way of finding permanent supply of gospel ordinances for those rich settlements which, alas! have been unaccountably overlooked. At Nottawasaga I found our excellent missionary, Mr. James Muir, in wonderful health. There, and down near Collingwood, I preached to respectable audiences, and was happy to find that a late visit of Messrs. MacTavish and Gray had contributed powerfully to encourage our friends in the proposal of erecting two places of worship on the Hurontario Road, at the distance of seven miles from each other. I am happy to say that, since my return, measures have been adopted by our Presbytery for carrying out the recommendations regarding all these places, as likely stations for the gathering of our people into stated congregations.

Having gone down by railway from Collingwood to Barrie, on Friday afternoon, and spent the forenoon of Saturday at Barrie, I returned to the city by the afternoon train on that day, found my family in perfect health, and was permitted to occupy my own pulpit on Sabbath.

I am convinced, by growing experience, that no country on the face of the earth, affords finer fields for missionary labor than Canada, whether we look to the facilities of travel or the trifling expenditure of money. May the mighty spirit of all grace countenance every effort for the glory of our Head, and may the God of all grace prosper the work of our hands.

R. B.
TORONTO, March 17, 1855.

OBITUARY NOTICE.

MR. J. J. KELLIE.

At Vankleekhill, county of Prescott, C. W., Mr. John Johnson Kellie died on the 12th January, 1855, in the fifty-third year of his age, after a short illness of nine days. Mr. K. was a native of Haddington, whence he emigrated to Canada in 1844. He came to Martintown, where he resided for eight years, and was much respected as a member of society, and as a faithful and devoted follower of the Lord. He was a kind and a hospitable man, especially to all who feared the Lord. He was active and zealous in every good cause; his great aim was to glorify God, and to do good to souls. He was an advocate of the Temperance cause both in his own native land and that of his adoption. Shortly after he came to Martintown, he established a branch of the Canadian Missionary Society, which was liberally supported by him, and continued in vigorous operation as long as he remained in the place. His very first earnings there were given to that good cause, which he had so much at heart. His zeal for the same continued unabated to the last. He considered it his duty to give "a tenth of all the proceeds

of his work" to that Society. Mr. K. was also the trustworthy Depositary and Treasurer of the Bible Society in that locality, and its zealous and diligent distributor. He was likewise a deacon of the Free Church, superintendent of the Sabbath School, one of her most faithful and devoted teachers, and a liberal supporter of all the schemes of the Church. It may be said of Mr. K.'s giving, that his left hand did not know what his right hand was doing.

Mr. Kellie removed to Vankleekhill about eighteen months ago, where he was re-elected to the office he had at Martintown, and continued as faithful and zealous in the discharge of all his duties as ever. He was much respected by the inhabitants of Vankleekhill and the members of the church. His child-like simplicity, guileless character and godly sincerity, endeared him to all who know him, but more especially to God's people. He was not a man of many words, but sincere and devoted, always trying to do good. He had great delight in meeting the young and teaching them the way of salvation. He considered the young and rising generation the hope of the Church, and the Sabbath School her nursery. He was diligent in the use of all means; his favorite day of the six was the prayer-meeting day, when he met with God's people to pour out his heart before him, and ask his blessing upon all the means of grace. Often he said, "we are but few to-night, but must not, however, be discouraged, we have the promise, let us plead it."

If Mr. Kellie were lively and zealous in the cause of God during health and strength, he was truly so during his last illness. His death was a triumphant one. To use the remark of a friend present at the time, "he is all the time preaching"—warning the careless, encouraging the weak, and comforting the distressed. It may be said of him, "he being dead, yet speaketh," especially by those who were privileged to be around his death-bed. If all he said during his illness were written, it would make a volume of no ordinary interest, and peculiarly edifying to the children of God. Two days before he took ill, he was meditating on the 116th Psalm, and praying that God would give him light upon it. Three days before his death his prayer was answered, while one of his friends happened to open the Bible in that place, and began to read the Psalm to him—making remarks thereon—his thirsty soul breathing after and longing for more of the pure and precious word of God, he exclaimed, "I am getting much light on it, read on; give us more of it." His minister being from home, and he being anxious to see him, said, "no minister has called upon me, but my hope is not in ministers but in Christ." He knew that ministers could do but little for him. He entirely disapproved of the superstitious notions of those who sent for ministers, and think, because they pray over the dying, that all is well, but he valued the means and respected the ministry, but could not bear the thought of man putting ministers in place of Christ. Feeling himself fast sinking, he called upon his beloved wife, and perceiving her excessive grief, said, in the spirit of the gospel, "If it is the will of the Lord, I would like to remain with you, but to depart is much better; and when the Lord will perfect his work in your soul as he has done in mine, he will take you to himself, where we will never part." He bore with great patience and Christian resignation, all the Lord saw fit to lay upon him. His beloved wife seeing his great distress, and that soon she was to be deprived of her affectionate, faithful and loving husband, was naturally in great trouble and distress. The dying saint perceiving her, said, with great humility and much affection, "Oh do not be hard upon God." He felt that it was the gentle hand of his Heavenly Father that was laid upon him, and that was preparing him for the full enjoyment of himself through all eternity. At this stage of his illness, he called upon his much re-

sported medical attendant, Dr. S., to whom he said, "what do you think of me? I am fast sinking." He answered in the affirmative. He said again, "do you think Christ will carry me through all?" There is not the least doubt of that, was the reply. "Doctor," he said, "I know that you have done for me all that medical aid can do, but it is not the Lord's will that your design should be carried out." He felt that the hour of his departure was drawing near, and that all medical aid are of no use when the days are run.

Mr. K's mind was clear, lively, and composed, during the whole of his illness, except on two occasions, through the influence of stimulants. On one of these he was earnestly and sensibly addressing his Sabbath School, from the 9th of Hebrews—the last lesson he taught and explained to his scholars—referring both to the doctrinal and practical part of the chapter. It was interesting to see so many of his scholars coming to see the remains of their loving and devoted teacher. Mr. K. was afraid that his friends were making him too good. He often said that he was not better than others. Being asked by his minister, if he were not better than those who live in public and know sins. "Oh, yes," he said, "but not better than God's people; by the grace of God, I am what I am." It was a feast to God's people to be at his bedside. He appeared to be in heaven before his spirit took its flight from the tabernacle of day. The following are a few of the passages he repeated, and on which he delighted to dwell, and appeared to be more full and precious to him than ever:—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Though I walk in the midst of trouble, thou wilt revive me. The Lord will perfect that which concerneth me. There shall be no more death, neither sorrow, nor crying; neither shall there be any more pain. His left hand is under my head, and his right hand doth embrace me!" The last words he uttered are the following:—"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases." From the brink of Jordan he wished to convey his love to all God's people.

May his mantle fall on many at Vankleekhill and in the Church. D. C.

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

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

TO CORRESPONDENTS.

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

The Record.

TORONTO, APRIL, 1855.

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

This collection, the fourth and last in order of the stated Synodical collections, is to be made, according to appointment of Synod, on the third

Sabbath of this month. In past years this collection has been very generally attended to, and it is hoped that this year it will meet with at least equal attention. It is desirable that the collection should be made on the day appointed, or, if special circumstances should require, on some Sabbath as near the day appointed by the Synod as possible, so that all the returns may be in the hands of the Treasurer before the close of the financial year.

In most instances, such a response has already been made by the congregations of the Church, as sufficiently shows the deep interest felt by our people in this scheme. On this account, we scarcely regard it as at all necessary to urge its claims, or to commend it to the Christian consideration and liberality of the members and adherents of our Church. We would simply state that, with very few exceptions indeed, the stipends given to our ministers, are not sufficient to enable them to make any necessary provision for the maintenance of their families, if, in the providence of God, they should be separated from them by death. Were it otherwise; were the stipends of our ministers sufficiently liberal, no such call as this would be addressed to our congregations. But, with very few exceptions, the stipends of ministers are so meagre, as to be barely sufficient to meet daily expenses. In these circumstances, it is only just that the various congregations of the church should sustain such a fund as the Widows' and Orphans' Fund. By so doing they will undoubtedly promote the real good of the Church, and advance the efficiency of the gospel ministry.

It gives us pleasure to state, that the Fund is on the whole, in a very prosperous state. A full statement will be laid before the Synod, and afterwards published in the *Record*. In the meantime, we would just mention, that the sum of about £700 has been advantageously invested since last meeting of Synod, and it is hoped that a considerable sum in addition will be invested before the annual statement is laid before the Synod.

We would, in conclusion, call the attention of Presbyteries to the resolutions of last Synod, in regard to this matter. While the congregations in some sections of the Church have done their duty nobly, there are other congregations which have done comparatively little. Some, perhaps, have done nothing. Now, it is the duty of Presbyteries, in obedience to the instructions of Synod, to take steps for laying this most important subject brought before such congregations, so that some may not be "eased and others burdened, but that there may be equality." If a visit from a deputation should be regarded as of importance in any particular section of the Church, communication should be made to the Agency Office, in Toronto, without delay.

We should have mentioned, that while the Fund has been prospering, the number of annuitants has been increasing at a rapid ratio. In the course of the year 1854, two of our ministers were removed, leaving families behind them, so that there are now six widows on the Fund. Other ministers we may expect to be removed

from time to time. Hence, although the success of the Fund is no longer problematical, it cannot be regarded as yet placed on a basis of sufficient stability and permanency. But let every congregation, every member, and every adherent, do their duty, and this position would soon be reached. We earnestly trust, that the collection to be made on the 15th, may materially contribute to the attainment of this most important object.

"TAKE HEED HOW YE HEAR."

The advice embodied in these words was, perhaps, never more needed than in the present day. Many repair to the house of God, and wait on the preaching of the gospel. Preachers of any considerable measure of talent, fail not to attract numbers of hearers. But after all, the real effect of the gospel, in influencing the characters and conduct of men is comparatively small. The evangelical messenger is often led to cry out, "Lord, who hath beloved our report?"—yea, is sometimes constrained to complain that he labours in vain, and spends his strength for nought and in vain. How is this to be accounted for? It will not do to content ourselves by ascribing the existing state of things to the sovereignty of Him, who alone can give the former and the latter rain, and whose prerogative it is to give or withhold as he sees good. God is undoubtedly sovereign in grace, as well as in nature and in providence. But if, at any particular time, we find the means of grace in a great measure fruitless, and the seed in few or no instances taking root in the hearts of men, it is our duty to endeavour, by God's help, to ascertain the cause or causes. In viewing the state of things at present, and attentively examining the causes of the want of fruit from the means of grace, we should no doubt find various causes, some chargeable on the ministers of the gospel, and others chargeable on the hearers.

One cause, however, which stands out prominently is, the want of a proper spirit on the part of the hearers. Few receive the gospel with the hearing of faith. Few go to church to hear what God the Lord will speak. There may be intellectual hearing, and critical hearing, but there is, we fear, but little of a simple, earnest receiving of the truth in the love of it. We do not find fault either with intellectual preaching, or with a vigorous application of the intellect on the part of the hearers. If there are truths which call for the most vigorous exercise of the intellect on the part of dying men, whether preachers or hearers, they are the truths which are contained in the word of God—the truths which have a bearing on our own eternal state. But we think there is too much critical hearing. Many go to the house of God, not with the view of being edified, but simply to be entertained with an eloquent discourse, or to criticise the preacher.—While they listen to the preacher, they more frequently are taken up with the manner of the speaker, than with the desire to apply to their own consciences and hearts the matter brought before them; and when they retire from the house of God, they are more ready to pass de-

preciating remarks on the preacher, if he has not come up to their standard, than to powder the message, which he may have been commissioned by God to deliver to them. Is it to be wondered at, if, while sermons are heard in such a spirit, the soul continues unimpressed and unmoved?

God not unfrequently reproves his own people, when they lose sight of Himself, and causes them to know that it is not the eloquence or the more intellectual power of men, but the influence of the spirit, which can promote their spiritual prosperity. It is related that on one occasion a person who accidentally, or to speak more correctly, providentially heard the celebrated Ebenezer Erskine, was much impressed and edified by the discourse to which he listened. At another time the same individual travelled a considerable distance for the express purpose of hearing the eminent divine. On this occasion, however, there was great disappointment. The divine was as earnest and as eloquent as before, but the sermon was heard without much interest or edification. Having had an opportunity of conversing with Mr. Erskine, the individual mentioned the circumstances, and expressed his regret and surprise at the difference. "I think," says the divine, "I can explain to you the cause; formerly you went to hear the word of the Lord—this time you came to hear Mr. Erskine." Are there not many amongst us who continue without spiritual prosperity or advancement, just because in waiting on the means of grace, they lose sight of God and his word, and merely look to the instrument?

The habit of criticising sermons is often productive of the most pernicious effects on the minds of the young, when it is done in their hearing. In the life of the Rev. Dr. Alexander a fact is stated, which shows the evil effects of light and depreciating remarks on sermons which have been preached by the servants of God. At one time he was living, in his youth, in a remote part of the country, where he had not the privilege of waiting regularly on the preaching of the gospel. A travelling minister having preached in the neighborhood, the young man went to hear him, and received a deep impression from the sermon delivered on that occasion. This impression was, however, he tells us, entirely obliterated by the disparaging remarks which were made by his parents. We fear there are many instances of the young being hardened and prejudiced against the gospel, by the light and disparaging way in which their parents and others speak of ministers and of their performances.

Would that we had more faithfulness and godly sincerity on the part of ministers, and more simplicity and earnestness on the part of hearers. Then might we hope to see the word preached, not returning void, but producing mighty effects on the consciences, the hearts, and the lives of men. Then might we hope to see many brought out of darkness into marvellous light, and from the power of Satan unto God. Then might we hope to see the wilderness and the solitary place made glad, and the wilderness made to rejoice and blossom as the rose.

DEATH OF THE EMPEROR OF RUSSIA.

Intelligence, which we have every reason to regard as well founded, has just come, of the death of Nicholas, Emperor of Russia. Apoplexy is said to have followed an attack of influenza, and to have been the immediate cause of his death. Whatever may be the immediate effects of his death on the war which is now being carried on in the Crimea, it is almost certain that it will materially facilitate the negotiations for peace. It is scarcely to be supposed that a young Emperor, whatever may be his individual view as to the present struggle, will exhibit the same iron will, the same unbending purpose, the same reckless determination, which characterized Nicholas. In this view we cannot but recognise the hand of God in the event to which we refer. At the very time when negotiations with a view to peace were about to be entered into, the man, whose ambition and unbending purpose occasioned so much bloodshed, and whose duplicity would have rendered negotiation peculiarly difficult and dangerous, has been cut off.

What an illustration does this event give us of the effect, even in this life, of unbridled passion and uncontrolled ambition. The Autocrat, who reigned over millions of subjects, could not control his own spirit. He gave himself up entirely to the lust of power. Now harassed and prostrated in mind and body, he succumbs to disease, superinduced, in all probability, by mental vexation and physical excitement. What an illustration does it also give of human nothingness, and of God's irresistible and sovereign power. But a short time ago Nicholas, Autocrat of all the Russias, controlled thousands by his individual will. Now he lies a mass of corruptible clay. God, who witnessed his ambitious projects said, "hitherto shalt thou come and no farther." The sentence goes forth from his mouth, and straightway his body returns to the dust as it was, and his spirit departs to its God and judge. Thus God poureth contempt upon princes, and weakeneth the strength of the mighty.

The Czar has died in his 59th year. He was undoubtedly, possessed of many great faculties. But he was the slave of his own ambition, to gratify which, he was utterly regardless of human life. Even since the present war commenced, many thousands have been sacrificed to his insatiable ambition and unbending determination. May his successor be taught to pursue a different course, and to follow the things which make for peace.

THE CLERGY RESERVE BILL.—It turns out, that, according to the fears of many, the Government, instead of recognising individual ministers in the matter of commutation, will do nothing without the sanction of the respective churches. This confirms the suspicion that the whole affair was a mere scheme to blind the community, and to secure to the favourite churches as a perpetuity, their shares of the Reserves. A motion brought forward by Mr. Brown, with the view if possible, of preventing the apprehended evil, has been lost. If not too

late, petitions should be got up against commutation, more especially as the Government pretended that the country approves of the plan, because there have been no petitions against it. If people will only speak out their felt sentiments, there will be no want of petitions.

THE FORMATION OF A PROTESTANT ALLIANCE.

A Protestant Alliance has now been formally organized in Toronto. The objects that are contemplated by the formation of such an Alliance, may be best learned from the Resolutions which were adopted at a public meeting lately held in the city. These Resolutions, so far as they bear on the objects of the Alliance, were in the following terms:—

1. That it appears desirable to form an Alliance, which shall combine all classes of Protestants, whose object shall be not merely to oppose the progress of Popery, but to maintain and defend, against all its encroachments, the scriptural doctrines of the Reformation, and the principles of religious liberty, as the best security, under God, for the temporal and spiritual welfare and prosperity of this Province: and farther, by scriptural means, hereafter to be specified, to aim at the conversion of Roman Catholics to the pure faith of the gospel.

2. That such an Association may promote this most important object, by the following, among other methods:—by awakening Protestants of different classes, and of different opinions on politics and church government, to such a sense of christian patriotism, as shall lead them, in the exercise of their constitutional privileges, to regard the interests of Protestantism as the paramount object of their concern, keeping minor and merely political differences in subordination to this great end; by uniting the Protestants of the Province in a firm and persevering demand, that the Legislative support and encouragement given to Popery, shall be discontinued. In this demand would be included all endowments of Popery in every form and of every kind drawn from the public revenues—any concession of rank or precedence to Romish Ecclesiastics, and the allowance of conventual establishments, not subject to the inspection and control of the law.

3. That the Alliance shall extend their sympathy and support to Protestants in foreign countries, who may be suffering oppression for the cause of the Gospel; and they shall exert themselves to call forth the Home and Provincial Governments to obtain for Protestants in every part of the world, religious liberty equal to that which is granted to Roman Catholics—especially the liberty of public worship—of free discussion—and the unrestricted use and circulation of the word of God.

We observe some difference of opinion has shown itself as to the expediency of organizing such an association. We are, however, decidedly of opinion, that it is high time for something being done for uniting Protestants in an intelligent, scriptural, mild, but still firm opposition to Popery, as being a system directly opposed to the social and political, as well as to the moral and spiritual interests of any community. The present policy of Roman Catholics, their increasing demands, especially with regard to Education, and the subserviency to Popery so often manifested by those in power, render the organization of a Protestant Alliance, in our opinion, not only expedient, but necessary. Such associations are now being formed all over Great Brit.

ship, and surely our danger here is as great and imminent as that of Protestants in Britain.—Much wisdom will be needed in carrying on the operations of such an alliance. We trust that the divine blessing may attend the efforts of this association to promote the cause of truth.

PRESBYTERY OF HAMILTON.—Attention is requested by all Ministers and Elders within the bounds of the Presbytery of Hamilton, to the paragraph of the report of the proceedings of that Presbytery, contained in the number of the *Record* for February, in reference to a conference meeting in regard to the state of religion within the bounds—with a special view to giving an answer to the queries issued by the committee of Synod on the state of religion, and also for the consideration of the subject of a concert for prayer throughout the church for the revival of religion.

The Presbytery will hold its next ordinary meeting at Hamilton, and within Knox's Church there, on the second Wednesday of April, at three o'clock, P. M., and the conference meeting, at which all elders are requested to attend, will be held during its session.

FOREIGN MISSIONS.—The committee appointed by the Synod on this subject, are anxiously inquiring, 'who will go for us?' It may be, that some are desirous to serve our Lord in the Foreign Mission work, but hesitate, without an invitation, to offer themselves.

Accordingly, any ministers, preachers, or students, who have their minds directed to this work, are requested to communicate with the Rev. D. Fraser, Montreal. Such communications, if desired, will be held confidential.

THE FREE CHURCH IN NOVA SCOTIA.—We are glad to see, from the *Halifax Record*, the progress of the Church in Nova Scotia, and more particularly the success which has attended the efforts made for obtaining an Endowment Fund for the College at Halifax. The sum fixed upon has now been subscribed, and the first instalment is in course of being collected. Several students of the College in Halifax have lately been licensed to preach the gospel, and are actively and successfully engaged in the missionary work.

THE RECORD.—We enclose in this number accounts to several who are in arrears. They can remit directly, or pay to any agent in their several congregations. The price for the remainder of the volume, will be 1s. 10^d. when paid in advance. Small sums may be remitted in postage stamps, and larger sums by Post-office order.

NOTICE TO CONGREGATIONS.—Congregations will bear in mind that the financial year will terminate on the 31st May. Contributions, in order to appear in the accounts of the year, must be paid before said date.

KNOX'S COLLEGE.—We trust Presbyteries will see that all congregations within their bounds take up contributions in aid of this Institution. Many congregations have yet to remit.

AMHERSTBURGH.—We are gratified to hear that the members and adherents of our congregation in Amherstburgh, under the pastoral charge of the Rev. William McLaren, whose labours are highly appreciated in the section of the church where, in the providence of God, he has been placed, are taking steps for the erection of a manse. A lot has been kindly granted by Mr. Park, and a very handsome subscription list has been made up by the congregation. Our friends in Amherstburgh have a strong claim on the sympathy and encouragement of their brethren in other quarters. We feel assured that there will be a willingness to extend to them some encouragement of a practical kind in their present praise-worthy undertaking.

KNOX'S COLLEGE LIBRARY.—The Librarian earnestly requests those ministers who have books belonging to the Library, to return them without delay. In several instances, serious inconvenience has been felt by the students, in consequence of books not having been returned to the Librarian.

ST. ANDREW'S CHURCH, COBOCUAG.

The following sums have been contributed by this congregation, to the several schemes of the church, during the present financial year, viz:—

For Knox's College.....	£25	0	0
Buxton Mission, &c.....	12	10	0
Widows' Fund.....	2	10	0
French Canadian Mission.....	15	0	0
Do. do By Sab. School	1	8	9
Schemes of Free Church.....	18	10	0

TOKENS OF ESTEEM.

NASSAGAWEYA.—The congregation of the Free Presbyterian Church, Nassagaweya, lately presented their worthy and reverend pastor, the Rev. Andrew J. McAuley, with a splendid cutter, harness, &c, as a substantial token of their respect and esteem for his very efficient pulpit services, and numerous labours of love bestowed upon them since his induction. It is a fact as pertinent as it is worthy of remark, that although the meeting-house has been erected about twenty years, Mr. McAuley is the first minister ever permanently placed there. Prior to his induction, (which only occurred during the past year,) the congregation was torn by internal dissensions, and scattered upon the hills and in the woods, like sheep without a shepherd. But now they are united in sentiment and purpose, and the meeting-house crowded almost to suffocation every Lord's day. "How beautiful upon the mountains are the feet of him that bringeth good tidings of good; that publisheth salvation; that saith unto Zion thy God reigneth."

[A notice in the above terms was sent to us some time ago. It was accidentally lost sight of, although the fact of the presentation to Mr. McAuley was stated in the *Record*. At the request of the parties who sent the communication, it is now published as sent.—EDITOR.]

VAUGHAN.—The Rev. W. Meldrum, lately received from the young people connected with his congregation in Vaughan, a handsome and substantial cutter, as a token of their esteem and attachment.

CALL.—The congregation of Niagara has presented a harmonious call to the Rev. Mr. Pirie.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

SCOTTISH REFORMATION SOCIETY.—The annual meeting of this society was lately held in Edinburgh. Sixty-nine Branch Societies have been formed with several female and young men's auxiliaries, through whose efforts, 40,000 copies of the *Bulwark* had been circulated, besides many thousand tracts. The income of the society was, £1243 7s. 1d, and the expenditure, £1209 11s. 2d. The principal speakers were Mr. Bardsley and Rev. Mr. Stowell.

AMERICAN BIBLE SOCIETY.—An agent of this society is at Sebastopol. He had a personal interview with Lord Raglan, who heartily approved of his work. The agent finds himself a welcome visitor among the soldiers, and his gifts of the word of God, are gratefully received.

CHINA.—From information recently received, there is reason to fear that Sir John Bowring, the British Plenipotentiary in China, is lending himself to a scheme of the Romanists, to suppress, if possible, by means of the French, who have a powerful fleet in China, the revolution, and to uphold the old dynasty. The Romanists have been all along opposed to the movement of Taiping-wang, on account of the aversion of the latter to every thing like "image worship."

THE PALMERSTON ADMINISTRATION.—Changes have already taken place in the composition of Lord Palmerston's administration, Sir James Graham, Mr. Gladstone, and Mr. Herbert have retired. They are replaced by men of the Whig party.

ANOTHER MISSIONARY FOR CHINA.—Mr. Carstairs Douglas, was lately ordained by the Free Presbytery of Glasgow, as a missionary to China, where he will labour in connexion with the Missionaries of the English Presbyterian Church.

PARISH SCHOOLS BILL, SCOTLAND.—A Bill has been introduced on this subject by Mr. Stirling. It is substantially the same as Lord Kincaid's Bill of last session.

HIGH CHURCH, INVERNESS.—The Free High Church congregation are about to give a call to the Rev. Mr. Traill, of Manchester.

UNITED PRESBYTERIAN CHURCH.—The following is the amount raised by this church, from 1st January 1854, to 1st January 1855:—

For Foreign Missions.....	£14,458	17	5 ³ / ₄
Home Missions.....	4,405	3	10
Augmentation of small stipends	1,442	0	0
Million of Testaments for.....			
China.....	1,745	0	0

Total in 1854.....£22,051 1 3³/₄

J. B. GOUGH.—Mr. Gough's visit to the north of Scotland, has been decidedly successful. We trust the effects may be permanent.

DESTITUTION IN THE HIGHLANDS.—From Scottish papers we learn that destitution is prevailing to a great extent in many parts of the Highlands.

DAY OF HUMILIATION.—A day of humiliation was to be observed in Britain, on account of the

position of things in the East. May the Almighty regard the confessions and supplications of his people.

DESTRUCTION OF NASSAU HALL.—We regret to learn that Nassau Hall, one of the principal buildings at Princeton, has been consumed by fire.

MISSION TO THE MAHOMMEDANS.—We learn that the Foreign Mission Association, lately formed in Montreal, have resolved to send a missionary or missionaries to the East, to labour among the Mahommedans.

NOTICES OF RECENT PUBLICATIONS.

WORDS TO WIN SOULS; Twelve Sermons preached, 1620,—1650, by Eminent Divines of the Church of England. Revised and abridged from a very scarce edition, by the Rev. Thos. S. Millington. New York: Carter & Brother. Sold by D. McLellan, Hamilton.

This neat volume contains a number of admirable sermons, which may be regarded as good specimens of the style of preaching in the seventeenth century. The sermons are pointed, direct, and practical. It is evident, from their matter and style, that the great object of the preachers of them, was to preach not themselves, but Christ Jesus the Lord. Their earnest style and evangelical character might be profitably studied by modern preachers.

THE LAND OF THE FORUM AND THE VATICAN; or Thoughts and Sketches during an Easter Pilgrimage to Rome. By Newman Hall, B. A. New York: Carter & Brothers. Sold by D. McLellan, Hamilton.

Those of our readers who have made themselves acquainted with any of the previous writings of Newman Hall, such as "Come to Jesus," or the "Mémoir of Dr. Gordon," will not require to be told that this is an able and interesting book. So many works have been written on Rome and Italy, that it would appear to an ordinary traveller extremely difficult to say or write anything which had not been said or written before. There is, however, in the work before us, a great deal that is fresh and interesting. The writer has been a most observant traveller, and is evidently qualified, in a remarkable degree, by intelligence and education, to throw light and interest around every thing which he notices. His chapters on Rome are peculiarly interesting and instructive. Four books, or divisions of the volume, refer to Rome, viz., Ancient Rome; Holy Week in Rome; Developments of Popery in Rome; and Miscellaneous Notes in Rome. The volume will be read, we doubt not, by many with great pleasure and interest.

FRANCE BEFORE THE REVOLUTION; or Priests, Infidels, and Huguenots, in the reign of Louis XV. By L. F. Bungener, Author of the History of the Council of Trent, &c. Edinburgh: Constable and Co. Toronto: J. C. Geikie.

This is one of the most interesting books which we have ever read. It gives a thorough insight into the state of France in the reign of Louis 15th. The sufferings of the poor persecuted Protestants, the scandalous immorality of the ecclesiastics, the intrigues of the priests on

the one hand, and of the infidel party on the other, and the despicable and vile character of Louis, are all brought forward by the writer with very great effect. The work is written in a lively style, and with great artistic power. The reader is made as it were personally acquainted with most of the notabilities of the age, the history is presented in these volumes. We cordially recommend the work, believing that it is one which is not only calculated to be entertaining, but to be highly instructive to the reflective reader.

JEANNIE MORRISON; or the Discipline of Life. New York: Robert Carter & Brothers. Sold by D. McLellan, Hamilton.

A well written and interesting story, and well worth a careful perusal. The great truths of the gospel are clearly brought forward, and their practical effect in subduing and moulding the character, very strikingly illustrated. It may be read with interest and profit.

THE CHILDREN'S HYMN BOOK. London and Edinburgh: Thomas Nelson & Sons. Toronto: J. C. Geikie.

This is a cheap and suitable Hymn Book for children. A number of the hymns are copyright, and are not often met with in similar collections.

PICTURE REWARD CARDS. London and Edinburgh: T. Nelson & Sons. Toronto: J. C. Geikie.

These cards, each containing a well executed picture and a short hymn, cannot fail to be highly prized by children. They are really pretty; and parents, Sabbath-school teachers and others, could not well find more attractive gifts for the young.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. January, 1855.

This quarterly is conducted with great ability, and is well worthy of the attention of ministers and biblical students. The present number contains seven articles, all of a high order of merit. We have 1. Remarks on the Studies and Discipline of the Preacher. 2. The Plan and Purpose of the Patriarchal History. 3. Exegesis of Heb. vi. 4, 8. 4. The World in the Middle Ages. 5. Recent Works on Mental Philosophy. 6. Nahum's Prophecy concerning Nineveh, and 7. Memoir of Dr. Archibald Alexander. We should rejoice to hear of many of our ministers becoming subscribers for this Review.

CHRIST AND CHRISTIANITY; A Vindication of the Divine Authority of the Christian Religion, grounded on the historical verity of the Life of Christ. By William Lindsay Alexander, D. D. New York: Carlton & Phillips. Sold by J. C. Geikie, Toronto.

Few living Divines are more capable than Dr. Lindsay Alexander, of doing justice to such a subject as the Evidences of Christian Religion. And few treatises will compare with the manual which Dr. Alexander has lately produced. The aim of the author has been to establish the truth of Christianity on a solid philosophical basis. He argues entirely from facts, and conducts his investigation in a logical and philosophical manner. One peculiar excellence of Dr. Alexan-

der's work is, that it takes up the more recent forms of infidelity, and especially enters at considerable length into a consideration of the theory of Strauss, respecting the origin of the gospels. The work is divided into two parts. The first contains the proof of the genuineness of the four gospels. In the second, the author proceeds to prove from certain facts recorded in the gospels, that Christianity is Divine. The facts recorded in the gospels on which he bases his arguments in favor of the divine origin of Christianity, are 1. The Personal Character of Jesus Christ. 3. The Miracles performed by Christ. 3. The Predictions uttered by Christ, and 4. The Character of Christ's Public Teaching.

The chapter which occurs in the first part of the work, on the Mythic Hypothesis of the origin of the Gospels, will repay the perusal of the theological student. Having described the hypothesis itself, according to which the narratives of the Gospel are mere legends or fictions, like the stories of the heathen gods and goddesses, the author proceeds to show that such a hypothesis is altogether untenable. He shows in the first place, that the formation of such a collection of myths, and legends would have been impossible in the space of time which must necessarily be assigned to it. He afterwards goes on to show that the people among whom such a cycle of myths is supposed to have arisen, were such as to render this supposition incredible, and that the hypothesis referred to, leaves us without any satisfactory mode of accounting for the origin and early progress of Christianity, and leads its author into many glaring inconsistencies.

Dr. Lindsay Alexander's Manual will, we doubt not, be most favorably received by the Christian community.

LECTURES DELIVERED BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION, EXETER HALL, LONDON, from November, 1833, to February, 1854. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

For nine years, a course of lectures has been annually delivered for the Young Men's Christian Association in New York, and afterwards published in a collected form. The series of lectures contained in the volume before us is, on the whole, excellent. The lecturers for the year were, the Right Hon. Sir James Stephen, K. C. B.; J. B. Gough; Rev. R. Bickersteth; Rev. William Landels; Rev. Dr. Cumming; Rev. F. Clote; Rev. W. M. Punshon; Rev. Dr. Vaughan; Rev. Thomas Binney; Rev. A. P. Stanley; Hugh Miller, Esq.; Rev. Dr. McNeill and Rev. Dr. Canlish. The subjects are varied, and as might be inferred from the character and talents of the lecturers, are all highly interesting.

THE VILLAGE CHURCH YARD.

THE VILLAGE PASTOR.

THE VILLAGE OBSERVER. By the Author of the 'Retrospect.' New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

The author of the above volumes was for a number of years a pious and most useful minister of the Church of England. He was the author of several interesting works, which have been highly appreciated by the Christian world.

These have been re-published by Carter and Brothers, and will, we doubt not, be well received by the evangelical community. Several sketches are contained in those little volumes which render the reader of Leigh Richmond's tender and beautiful narratives.

THE PRESBYTERIAN BOARD OF PUBLICATION.

We subjoin a few extracts from a pamphlet which we lately received, setting forth the principles and plans of the Board of Publication of the Presbyterian Church in the United States.—In addition to what is stated in this pamphlet, we may mention that, according to the Report presented to the General Assembly in May, 1854, there had been employed during the year, 151 Colporteurs, of whom 6 laboured in the British Provinces; 91,885 volumes were sold, and 9581 given away, while a large number had been circulated by separate Synods, the total amount of volumes put into circulation being 135,983.—Tract distribution had also been carried on to a large extent, 1,300,547 pages of tracts having been distributed. The work issued by the Board was excellent. Might not more be done by Presbyteries in our own Church for promoting the circulation of these and similar works?—

HISTORICAL NOTICES—ORIGIN AND EARLY HISTORY.

The Presbyterian Board of Publication had its origin in the "Presbyterian Tract and Sunday School Book Society," which was established by the Synod of Philadelphia, November, 2nd, 1833. The original design of this Society was the publication of works, treating of the distinctive doctrines and polity of the Presbyterian Church.—With whom the conception of such a purpose originated, cannot be distinctly stated. It is believed, that the overture, on which the action of the Synod was based, was framed by the Rev. S. G. Winchester, and was the result of a discussion of the subject, in the Presbytery of Philadelphia, in October previous, to whose attention it was brought by some zealous friends of the Church in Philadelphia, by whom the idea had been conceived, during the sessions of the General Assembly, in that year, in 1833. It was not, at first thought that the publication of books could be undertaken; such a work being regarded as too expensive and hazardous. When, however, the subject was presented to the Synod by the Presbytery of Philadelphia, an overture was also laid before that body, by the Presbytery of Huntingdon, and, though with many misgivings, the Synod felt sufficient encouragement to appoint a Board of Managers, "to prepare, publish and circulate Presbyterian Tracts and Books, inculcating the distinctive doctrines of our standard." The first Executive Committee consisted of Rev. Drs. Greca and McDowell, Rev. Messrs. Engles and Winchester, and Messrs. S. Allen, M. L. Beran, A. Symington and Dr. A. W. Mitchell. These names will indicate the character and purposes of this infant institution.

During the first twelve months, the Society accomplished but little. A circular was sent to the churches, soliciting co-operation. Correspondence was instituted to procure original Tracts, which, however, owing to the want of confidence in the success of the enterprise, was not productive of results. Without funds or suitable tracts or a cordial response from any quarter, the Managers persevered till 1835, when they issued their first publication, being two sermons, by Rev. Dr. Miller, on Baptism, which he had just delivered, with great acceptance, before the Presbytery of New Brunswick. This was shortly followed by four or five others, and, in 1836, the whole number issued was nine, of which four were stereo-

typed, to meet the increasing demand. In 1837, four more tracts were added, a volume of those issued was prepared, of which seven hundred and fifty copies were printed. At this time, the entire issues of the Society amounted to 70,000 copies of tracts.

Till 1835 the operations of the Society were sustained by the generous donations of a few persons. In that year, the First Presbyterian Church of New York made a contribution of \$406, which was the first aid received from any church. It is but justice to say, that the Institution, both as a Society and a Board, has continued to receive an annual contribution from the same source to this time. The funds of the Society gradually increased from \$217,34 in 1834, to \$733,77 in 1838. Meanwhile, the list of publications had been enlarged to eighteen tracts and one small work, "Dr. Janeway on Romans;" the entire amount of publications was now 104,000 copies, and the demand for them was constantly increasing.

ADOPTION AND REORGANIZATION BY THE GENERAL ASSEMBLY.

In 1838, this hitherto struggling but now prosperous Society was offered to the General Assembly, which promptly and cordially accepted the grant, and reorganized the Institution, under the name of the "Assembly's Board of Publication of Tracts and Sunday School Books," entrusting the Board with ample powers, to conduct a service demanded by the wants of a widely extended and increasing communion. The Assembly thus undertook "the work of furnishing the churches under its care, with suitable Tract and Sabbath School publications, by a Board appointed for the purpose and directly amenable to the Assembly," bound to "make annually to it, a report of their proceedings." Thus the Assembly proposed to discharge a part of its constitution, by the diffusion of "sound and scriptural principles for the promotion of charity, truth, and holiness," through all the churches under its care. In the first Report of the Board, made to the Assembly of 1839, it is stated, that besides republications of existing works, "one Sabbath School book had been issued," "The Way of salvation," by Dr. Alexander; and that seventeen other works were in the hands of the publishing committee or had been ordered to the press, besides an edition of the "Confession of Faith."

This Assembly completed the organization of the Board, as at present constituted. Already, some other than publications of a strictly denominational character had been issued. The Board was now established on the broad basis, indicated by the title, "The Board of Publication," and instead of being restricted to the Publication of "Tracts and Sunday School books," was required to publish "also approved works in support of the great principles of the Reformation, as exhibited in the doctrines and order of the Presbyterian Church, and whatever else the Assembly may direct"—which, "permanent or periodical, are adapted to promote sound learning and true religion."

WORK PERFORMED.

Since that period the business has continued to expand. The number of volumes issued has reached about 375, and of tracts 163. During the year just closed, April 1st, 1854, 238,000 copies of books, and 312,000 copies of tracts have been printed; making the total of publication since the Board commenced operations, 2,259,450 copies of books, and 2,443,450 copies of tracts. Meanwhile there has been established a "Sabbath-school Visitor," a paper for children, of which the annual issue is now 43,000 copies. Including 28,000 volumes, and 48,000 pages of tracts, distributed by the Synods of Pittsburgh and Virginia, and 6,517 volumes, and 381,000 pages of tracts, distributed by the Board, through various channels, for gratuitous purposes, the entire distribution of the year has been 135,

983 volumes, and 1,300,547 pages of tracts. Since April 1st, 1850, a period of four years, the distribution may be represented in round numbers, by 400,000 pages of tracts.

The receipts of the Board in 1853, exceeded \$104,000. Of this \$5,000 were contributions to the Colporteur enterprise, of which a large part has been paid by churches and individuals scattered over the country, evincing the appreciation in which this important part of the work of the Board, is held by our people.

As the almoner of the churches, the Board has dispensed to various objects, about \$2,300 worth of books and tracts. This has been in addition to the donations made by Colporteurs, which have amounted to nearly \$2000.

THE AMERICAN TRACT SOCIETY, IN RELATION TO SLAVERY.

We have referred, in some of our late numbers, to certain articles which have recently appeared in the *New York Independent*, with reference to the duty of the Tract Society in regard to Slavery. In the following extract are mentioned some things which the Tract Society, might do, and should do, in regard to slavery:—

Other suggestions, equally illustrative, might be multiplied. For another example, we refer to the internal slave-trade. All evangelical Christians, in all parts of the country, are agreed in holding, or at least professing to hold, that the occupation or business of slave-trading is not only infamous, but essentially wicked, and that no slave-trader, unless he repents of that great wickedness, can escape the damnation of hell. Ought there not to be among the publications of the Society a treatise—simple, pungent, clear, showing why the slave-trade is so wicked a thing—what law of God, what sacred rights of man are violated; making it plain to slave-traders that, as such, and as surely as there is a God in heaven, so surely their must be a nail for them, ontreating them to repent, and to bring forth fruits meet for repentance, before the tree is hewn down and cast into the fire; and warning every reader, and especially every Christian reader, to take heed how he becomes in any manner a partaker in their sins. We call on Dr. Nehemiah Adams, as a member of the publishing Committee, to see that such a treatise is prepared. Let him write it himself, with his own characteristic unctuous and tenderness of spirit. Let him write it from the very position from which his "South-side View" was taken. Surely, his travels and experiences at the South have taught him that all evangelical Christians there, the white as well as the black, abhor the slave-trade. Surely he can make the Committee understand that a tract expounding the ineffable wickedness of that occupation, would be entirely consistent with the catholic constitution of the Society, and would be liable to no reasonable imputation of sectarian or sectional sympathies.

In like manner there should be a tract on the conjugal relation. Such a tract ought to show distinctly that the sacredness of the bond between husband and wife is not dependent on any human legislation or civil protection, or on any priestly or ecclesiastical ceremony. It ought to show the wickedness of those masters who, having power over the domestic relations of their servants employ that power, in derogation of the Divine institution of marriage. It ought to show the wickedness of that master who, having the power, claims that his right to the husband in his service is higher than that of the wife, and that his right to the wife who is his servant, vices or supersedes the right of her husband. It ought to show that he who, for his own gain or his own convenience, tears asunder those whom God hath joined together in that natural covenant, stands on the same level in the sight of God,

with the keeper of the vilest den of infamy. Would there be in such a tract anything at variance with "the catholic principle?"—anything to wound the erroneous but over-to-be-respected feelings of any evangelical Christian?—anything that could be complained of by a Christian man, as "sectional?"

So in regard to the relation between parents and children. So in regard to the right of every man to read the Bible, and to read those good, evangelical, catholic books and papers issued by the Tract Society; together with the implied right and duty of every man to learn to read, and the Christian duty of teaching the ignorant every-where, as we have opportunity, to read the Word of God for themselves. So of many other topics which the time would fail us to mention. Such topics might be discussed without bringing into the discussion any statement of facts in regard to the laws and institutions of any State, and without touching any question of doctrine or of morals which divides the judgment of evangelical Christians.

Can anyone tell us why it is that the American Tract Society has so carefully left undone these things which it ought to have done? What is the justification of a policy so inconsistent with Christian fidelity to men that are perishing in their sins? What is the motive of it? Cannot these things be done? If not, why not? Who is responsible for that cannot?

MISSIONARY INTELLIGENCE—FREE CHURCH OF SCOTLAND.

By the March number of the *Home and Foreign Record* just received, we are gratified to hear of several instances of hopeful conversion in various parts of the Mission Field. At Lovodalo in Caffraria, not fewer than eleven persons had been added to the church there—of these four were men, and seven women. As to nations, seven were Kaffirs, and four Fingoes. Several of the converts were young men of intelligence, likely to be soon useful among their countrymen.

At Chinsurah, where the first fruits were lately gathered, there has been another baptism, that of Ommur Nath Pul, a young man of eighteen, a member of a large and respectable family. He had been at one time at the Missionary Institution, but was latterly attending Hooghly College. There were three other inquirers in regard to whom good hopes were entertained.

At Madras, three Hindu youths of good caste, and of great promise had been received into the church, and besides these there were several applications for Christian instruction.

MORAVIAN MISSIONS.

LABRADOR.—The latest intelligence received embraces a period of two years, of which the last especially has been one "marked by circumstances of varied trial and distress" to the several stations of the United Brethren in Labrador. The Esquimaux failed in their attempts to secure a sufficient supply of their ordinary provisions, and as the *Harmony* failed, in 1853, to reach more than one of their four stations, the missionaries were short of supplies and could not afford relief to any great extent. At two of the stations, Nain and Okak, the want of food amounted almost to a famine, so that not a few were led to quit the settlements. To the distress occasioned by dearth there was added disease, in the form of an epidemic resembling cholera, which was rife at all the stations, but

particularly fatal at Okak. The mission families were mercifully spared, but several of the native assistants died.—The schools, though often interrupted, especially during the prevalence of the epidemic, on the whole had afforded encouragement to the missionaries. Four companies of heathen from the north had visited Hebron, but there was not an individual who was disposed to remain, or who manifested any desire to become a Christian. Some fruit of their labors, however, the brethren were permitted to see. An aged sorcerer and his wife had been baptized.—A new mission house at Hopodalo, was occupied by the missionaries, for the first time, in November, 1853.

GREENLAND.—Accounts from this mission correspond very much with those from Labrador, exhibiting "are remarkable and distressing contrast to those of the year 1853." In consequence of the extreme rigor of the last winter, "exceeding what the oldest missionaries remember to have experienced," "famine, with disease in its train, appears to have visited the whole of the Southern Greenland, in a form, and to an extent, more or less appalling." Great distress prevailed in all the congregations, and at Lichtenfels and Fredericksdal the mortality was far above the average. The effect of "this twofold visitation," aggravated often by the improvidence of the poor people themselves, was, in too many cases, to induce despondency and indifference to the means of grace, rather than humiliation, and a returning to the Lord. "None but an eyewitness," says one of the missionaries, "can form a right estimate of the extent to which this almost annually recurring need, suppresses all the nobler feelings of the human heart." Many of the people, however, it is said, recognize the chastening hand of God in the sufferings of the last winter, and from this feeling good is hoped. "The training-school has been proceeding satisfactorily."—"The oldest laborers on that frozen coast, Brother Val. Muller and his wife, after a sojourn there respectively of forty-one and thirty-four years," have now retired from the field.

SURINAM, SOUTH AMERICA.—The last "Circular Letter of the Synodal Committee for the management of the Brethren's Mission" makes the following statements in regard to the mission in Surinam. "The number of negroes and colored people who enjoy the services of our missionaries is nearly 23,000. An almost universal readiness and desire to receive the gospel is exhibited. But, besides the difficulties which the sensual character of the negroes interposes in the way of their growth in grace and holiness, innumerable hindrances arise from the state of slavery which still prevails there. The marriage of slaves is not recognized; and man and wife are consequently liable to be separated. The blessings of a Christian home are therefore not enjoyed by the young, and the negroes are daily exposed to manifold temptations to sin. Many are thus led captive by Satan, whilst others fall into a state of despondency and callousness to the gospel-invitation, from being overburdened with work, and subjected to harsh treatment. Nevertheless, there is a considerable number who constitute a salt in the midst of the mass, and who confess their Lord and Master Jesus Christ, by their walk and conversation, and whose reward the missionaries for their pains and trouble, by the most affecting proofs of love and gratitude. The Government shows itself favourable to our missionary work, and the planters likewise manifest increasing appreciation of its value. An association formed in the colony for the purpose of affording aid to the mission, celebrated its twenty-fifth anniversary in July."

AMERICAN MISSIONS IN THE EAST.

ARMENIANS.

CONSTANTINOPLE.—A letter from Mr. Dwight, dated December 23, is in a hopeful strain, and

communicates facts of a very gratifying character respecting the state of religious feeling among some of the people. The work of the Lord is not yet arrested by commotions and distractions incident to the present war. On the contrary, there appear to be some unmistakable signs of the presence of the Holy Spirit. "Not that there is now a revival, but there are 'here and there' indications of the beginning of a better state of things," appearances which may pass away indeed without much fruit, but which should encourage Christians to hopeful and fervent prayer. Mr. Dwight speaks particularly of the church in the city proper, with which he is more immediately connected, and says, in regard to signs of promise, "In the first place, some of the members of the church are stirred up to more than usual earnestness in prayer. A few weeks ago, I appointed a Monday morning prayer meeting, inviting all to attend, who felt a real desire for the outpouring of the Holy Spirit. I told them that it should not be burdensome to any of them; that I would make it short, to accommodate those who must go early to their business; and that the only object would be to unite in prayer for a revival of God's work among us and around us. The meeting began with twenty, which was more than I expected to see, and thirty-seven were present the day before yesterday, eleven were females. A very encouraging spirit of prayer was manifested. When I listened to the fervent and unimportant expressions of the different brethren, while praying for an increase of personal sanctification, as also for the spread of the truth and the conversion of sinners, I said in my heart, 'Oh, that all our beloved brethren and sisters in America could be present with a sufficient knowledge of the language to understand these prayers!' It was a cheering thought to him, as it must be to others, that 'there are many, very many just such praying souls scattered all over this empire, God's own chosen ones, who 'cry, day and night, unto him.'"

"Another very encouraging sign, is the recent waking up, and return to the Protestant ranks, of some who, years ago, turned back from the truth, for fear of persecution, or for the sake of gain. One or two of these individuals seem to be very deeply moved by the Spirit of God. Three of this class have openly joined themselves to the Protestants quite recently, and others are likely soon to come, if we may judge from present appearances. Another sign of the times is that the attention given to the preaching of the Word is unusually good, and new minds are continually interested in the truth. The work is evidently spreading, and it is hardly possible to fall into a company of Armenians, male or female, where if the subject of religion is introduced, some at least do not openly avow their conviction that protestantism is true, and their own Christianity false."

Three persons have recently been examined for admission to the church, and three more were to be examined in a few days. Nor is this all. The letter continues:—"We have another very unequivocal sign of the Spirit's presence in individual cases of conviction for sin. I have rarely, if ever, heard such expressions fall from the lips of any man, as I heard last night from one about whom I have written before. He said to me, 'If any body wants to know where hell is, let him come and look into my heart; he will see it there. Our Saviour said to his disciples, 'The kingdom of heaven is within you.' It might with truth be said to me, 'The kingdom of hell is within you.'"

The case of another individual is mentioned, a young man who had also been spoken of with interest and hope in a former letter, and who is still given evidence that the Spirit is leading him to understand and embrace the truth, upon doctrinal points on which he had been troubled, and also to see and feel his own sinfulness and need of a Savior.

On the 22d of December Mr Dwight continued his letter, giving some further illustrations of the state of feeling among the people. He says: "Last evening I had my regular weekly lecture in our chapel. The rain was pouring down most copiously when I left my house; and I remarked to my wife that there was little probability that we should find any body there on such a night. What was our surprise, therefore, to see that at least fifty people had assembled, male and female, to listen to the words of life! This morning an Armenian merchant and his wife were examined for admission to the church. Both appeared exceedingly well. This is the first instance, I believe, in which a man and his wife have been examined at the same time."

Another instance of individual feeling is furnished in the case of an Armenian scholar who is assisting Mr Dwight in revising a translation of Baxter's *Saint's Rest*. They had just been engaged in this work, and Mr Dwight remarks, "As he was reading this evening a very clear description of the character of those who are to enjoy the rest of heaven, I turned my eyes upon him, and saw the big tear rolling down his cheek, and dropping upon the manuscript below! Little did Baxter think, when he penned those sentences, that they were one day to be the means of exciting such deep emotions, in the hearts of men of a strange tongue, in the capital and centre of Mohammedanism!"

NESTORIANS.

Persecution continues on the part of the French Lazarists and their adherents at Khosrova, against those who sympathise with the missionaries. "A considerable number of families from the Roman Catholic communion, in connection with a dozen families of Armenians and several Nestorian families" desire that measure of toleration which has been supposed to fall within the provisions of the act of the Shah, granted a few years ago at the instance of Great Britain. But the Lazarists, who have availed themselves of the liberty given them by this law to carry their proselyting measures into almost every Nestorian village in Persia, now denounce and resist a movement which threatens to diminish the numbers of their followers; and they have succeeded in persuading the Persian government to change its ground. "The Primo Minister positively orders that no proselyting is to take place, and no interference of one sect with the religious opinions of its neighbours; and that the American missionaries of Oroomiah are not to remove elsewhere to discuss matters pertaining to religion." "A golden influence," it is supposed, has been brought to bear upon the officials. Mr Perkins (November 15) mentions five persons who had come to Oroomiah, having fled from Khosrova, "in the night and in terror," to escape the vigilance of the persecuting Lazarists. Mr Cochran had gone to Tabreez with the sufferers, in the hope of securing for them a safe return to their homes. What is to be the future course of the Persian government in regard to toleration, cannot now be told. It is as most hopeful circumstance, however, that the Hon. Charles Murray, who is well acquainted with the American people, and has many reasons for feeling an interest in all that pertains to them is to be the next English Ambassador at Tehran. A book of nearly four hundred pages, a translation of two small volumes of the American Tract Society entitled *Scripture Facts*, has been issued from the press.—Deacon Yonan, formerly employed as a translator, has for several months been stationed as a preacher in the large village of Ada, which is his home. He proves to be a very active and devoted laborer; and it is hoped that the village, with the blessing of God, on his abundant labors, may gradually become as verdant as Geog-Tapa. A new and commodious church has been reared at Ada, mainly by Deacon Yonan's efficient efforts, and was recently dedicated. Mr Perkins spent a Sabbath there when the dedication took place, and says:

"A large congregation assembled to listen to the Word preached. There were evening assemblies of more than a hundred at Deacon Yonan's house, religious services having been held there every evening during his residence in the village. There was a Sabbath school for males, as also another for females, in which many adults are taught to read. On the whole, I have seldom seen more, at any place, to encourage the heart of the missionary, than I witnessed at that village. But the reviving, converting Spirit is our only hope, there or elsewhere."

MADAGASCAR.

Twelve months since, some particulars of the visit of Rev. Wm Ellis and Mr. James Cameron, were given in *The Independent*. It was then hoped that a way was preparing for the return of the missionaries, and that the days of fierce persecution had passed away. Mr. Ellis returned to the Mauritius, awaiting an intimation encouraging him to hope for a favorable reception at the capital, corresponding meanwhile with the young princes and the native Christians. Mr. Ellis re-embarked for Tamatave in June last, and there made preparations for the journey to the capital. But certain interested parties, who are opposed to the missionaries, created a panic by declaring that Mr. Ellis had brought the infection of the cholera with him from the Mauritius; the effect of revocation of the permission which had been accorded, and Mr. Ellis was again compelled to return to the Mauritius. He has communicated much interesting and important information to the Directors of the London Missionary Society, but this has to be used with much discretion and reserve, in order not to expose to peril native Christians and their friends. At Tamatave, and at Foulle Point, a port some forty miles distant, Mr. Ellis had pleasing intercourse with Christians, and rejoiced to behold their numbers, harmony and zeal, and the high estimation in which they appeared to be held by the rest of the people. They had recently formed a Church and were observing the ordinances of the New Covenant. "Much of our conversation," says Mr. Ellis, "had reference to Christian ordinances, and I was alike surprised and gratified with the simple Scriptural views they entertained, as well as with the satisfactory manner in which they had proceeded. This appeared the more remarkable when I remembered that the ordinances of the Christian Church had scarcely been introduced amongst them, when their original instructors were forced to leave, and that eighteen years had passed away since those teachers had departed. Besides personal intercourse with the Christians at Tamatave and Foulle Point, I was able to correspond frequently with the Christians at the capital, from whom I have received a number of deeply interesting and valuable communications."

Mr. Ellis reports that—

"Nothing can surpass the estimation in which the sacred writings are held by the Christians, and I believe no treasure is so earnestly desired. One of the Christians recently wrote to me stating that, for many years, he was chiefly employed in transcribing portions of God's Word for those of his brethren that were destitute, until his health had suffered and his sight had failed."

"Very affecting accounts have been conveyed to me of the destitution and suffering of some who were in concealment, or in prison, enslaved, on account of religion, and on two occasions I sent them some relief as from their brethren in England, feeling assured the Directors would approve of such appropriation."

"Among those who are not Christians, and who are in high places or aspire to office, there is a great desire for education."

"The feeling in favor of Christianity and education is far more extensive than we had supposed and in many quarters where, at present, it

is little expected, it would probably be found, in the event of a favorable change, that Christianity had influential and sincere friends. I was often surprised to find parties not in the least susceptible of Christianity, either already possessing carefully preserving Christian books, or else anxious to obtain them."

The Directors have received a letter from Christians at Antananarivo, Adamady, in reply to one written for their comfort and consolation under their fiery trials; it is a document of affecting interest, characterized by a noble Christian sympathy and depth of religious sentiment. Take a detached sentence or two:

"We rejoiced greatly in God when we read your letter, for your reminding us of the love of Christ deeply affected our hearts. Read Rom. v. 3, 4, 5.

"Therefore would we praise God, the Father of Jesus Christ our Lord, who has blessed us and enabled us to bear those calamities."

"And we search the Holy Scriptures day and night; they fixed our hearts, even though we mock and speak evil of us. Read Matt. v. 11, 12; 2 Cor. iv. 15, 18; Matt. x. 22.

"And we praised the great Redeemer, who has chosen us out of the world to be his people. Read John xv. 16; 1 John iv. 10, 19.

"This also encourages us and supports us in the love of Him.

"And we desire, that, by the help of God, we, together with you, may rejoice in the great Redeemer, who hath caused us to love each other greatly in his name. Read 2 Cor. iii. 5; John xv. 5.

"And we also say unto you, beloved brethren, forget us not in your prayers in day and in the night. 2 Thess. iii. 1; Col. v. 3; 1 Thess. v. 25.

"And now we came with our remembrances, and to make salutation to all the flock of Christ that are in your land, or in other lands, who have sympathized with us, and born affliction with us. Acts xiv. 22; Matt. x. 38; xvi. 24; Luke xxii. 28, 29.

"We hear of the sympathy of the flock of Christ in our land and other lands towards us. May we, with you beloved brethren, praise God everlastingly for the grace of Jesus Christ our Lord. Matt. v. 7."

Religion does not "walk in silver slippers" in Madagascar; and in all soberness of judgment one might conclude that there, preeminently, in this day, is the power of the Gospel manifested. —*Independent*.

THE NUMBER OF JEWS IN THE KNOWN WORLD.

It is a most difficult task to form a correct estimate of the number of Jews in the known world. Jost and Lowisohn give some grounds upon which calculation can be formed; and a statement was published some twenty years ago, which had been much relied on by many, but all, whose special attention has been directed to the subject, concur in thinking the numbers given to small. Milman has also paid much attention to the subject; and to these various authorities I am indebted for the following statistics. The grand total of the various estimates differs from three to six millions. At the present time there are from five to six millions, in all probability; but, even in Europe, a close approximation to the truth is most difficult; how much more so must it then be in Africa and Asia, where we have no statistical data to go upon, and where the habits of the people are essentially nomadic?

In Africa, but little is known of their numbers, they are found along the whole coast from Morocco to Egypt; they travel with the caravans into the far interior, and, as has been already stated, they exist in great numbers in Ethiopia and Abyssinia.

In Egypt, 150 families alone inhabit that once magnificent city, Alexandria, which occupies so sanguinary a prominence in the Jewish history, where the blood of the devoted race has flowed like water, and where their wealth ever excited the rancour of their Macedonian tyrants. In Cairo there are 2500, including several Karaites families. The Wommar statement gives the following numbers as those of the Jews of Africa: In Fez and Morocco, 300,000; Tunis, 120,000; Algiers, 30,000; Haïsh, 20,000; Tripoli, 12,000; Egypt, 12,000. Total, 504,000.

It is impossible to assign a limit to the number of Jews in Asia. The total given by the Wommar authority is three quarters of a million; but we can form no correct idea of the extent to which they are to be met with in China and the far interior, where undoubted traces of them are known to exist. In Malabar, there are about 100; in Bikanira, 2000 families; and in Bakli, 150. In Persia they number close upon 4000 families; their chief communities is at Isbahan, Shiraz, Kashaan, and Yezd; they groan under the most oppressive tyranny, and are subject to the heaviest exactions.

In Palestine, of late years, they have much increased; it is said that 10,000 inhabit Safet and Jerusalem, and among them are many Karaites. In Arabia, and Beni-Khbir still maintain their Jewish descent and faith: in Yemen there are nearly 20,000 Damascus counts seven synagogues and four colleges; Mesopotamia and Assyria, the ancient seats of Babylonian Jews, are still occupied by 5300 exclusive of those in Basora and Bagdad.

In the Turkish dominions, irrespective of Barbary, their number is estimated at 800,000: in Asia Minor they are numerous and fanatical. There are 43,000 in Constantinople: they are at perpetual variance with the Greeks, and sanguinary tumults are of no unfrequent occurrence. Adrianople numbers 800 families, with thirteen synagogues. Salonica, 30,000, with thirty synagogues. This has ever been one of the great strongholds of Judaism. In the mountains of the Crimea there are 1200 Karaites. In the Russo-Asiatic dominions of Georgia and Circassia they are numerous, but an exact estimate is wanting. In Georgia some of them are serfs attached to the soil; and some among the wild tribes of the Caucases are bold and marauding horsemen like their Tartar compatriots.

But their great seat of modern Judaism is the ancient kingdom of Poland, including Moravia, Moldavia, and Wallachia. In Austria there are 68,000; in the Prussian territory 50,000; which is about the number in the rest of Germany. There are many Jews in Denmark and Sweden: they enjoy freedom of commerce and protection of government. In Copenhagen, in the census of 1819, their number was 1492; in the Netherlands there are 80,000; in France from 60,000 to 65,000. In Spain there are few or none; Gibraltar has 3000 or 4000. In Italy their numbers are considerable; Milan estimates them at 100,000, but this is exaggerated; in the Austrian possessions in Italy they are also numerous; and they abound in Mantua, Puscany and many States of the Church. In Great Britain they are from 30,000 to 40,000, they are entitled to every privilege of British subjects, except certain corporate offices and seats in Parliament, from which they are excluded by the act which requires an oath to be taken "on the faith of a Christian. A struggle is at the present time going on, which regard to this last remnant of exclusion; and there can be no doubt, however acrimoniously it be supposed, that its days are numbered, and that, ere very long, the Jews will have the full and unrestricted rights that are enjoyed by every other class of British subjects.

In America, which was the first to accord to them such privileges, there were about 6000, twenty years ago; this number is known, is amazingly increased at the present day, but cor-

rect statistics are wanting.—*Extract from Past Bible-History of the Jews.*

LIBERIA

Among the important events which have crowded upon us during the last half century, not by any means the least, in its ultimate bearings upon us as a nation, and the Africans as a race, has been the establishment of the *Republic of Liberia*, on the west coast of Africa. Like many of God's glorious works, it has risen out of obscurity, and has been comparatively unnoticed by the world. Conceived by the wise and the good, it has fallen silently upon the world as the rain drops from the cloud, gathering strength in its course, till a fountain has been opened in the desert, and streams in the wilderness. Wonderful in the book of providence is the history of Liberia! Wonderful that it has grown out of a nefarious traffic which the Christian world condemns! Wonderful in its preservation amid opposition at home and danger abroad! Wonderful in its present prosperity! And I may add, wonderful in its *glorious destiny*.

About forty years ago, a little band of Christian philanthropists had their hearts moved towards the colored race, then, as now in our country, a servile and degraded people. In the year 1816 they met in the city of Washington, and with prayer for guidance and the blessing of God, organized the American Colonization Society." Now it is important in these days to remember that the founders of this Society were the best, the purest, the noblest men of our nation. Christian women also, full of love and sympathy, mingled their prayers and gave their efforts for the advancement of this benevolent enterprise.

The motives which led to the organization of this Society, in 1816, are worthy of notice; they are given by Gurley, and arranged under six heads. He says: "The patriotic and pious from various parts of the country united in its organization. They could not close their eyes upon the following facts:

1st. That the slavery of two millions of colored persons in the southern portion of this union was under the exclusive and legislative control of slaveholding States—each having the sole right of regulating it within its own limits.

2d. That two hundred thousand colored persons, scattered throughout the Union and legally free, enjoyed few of the advantages of freedom.

3d. That there were powerful causes operating to frustrate all efforts to elevate very considerably men of color in this country, which could not exist to prevent their elevation in a separate community from the whites.

4th. That the voluntary separation of the colored from the white race was, in reason and the public judgment, so desirable, on general principles of benevolence, that a union of the wise and pious from every State and section of the country in support of measures proposed for the good of the colored race, yet tending to no result, could not be expected.

5th. That the success of any measure for the good of this race must depend in a great degree on such union.

6th. That Africa was inhabited by fifty to one hundred millions of uncivilized and heathen men, and that to render as far as practicable the elevation of her exiled children conducive to the deliverance and salvation of her home population was required alike by philanthropy and piety."

In view of these facts, what *humanity and benevolence* to the coloured race suggested was embodied in the Constitution of the American Colonization Society.

Some of the anticipated results of this Society were those which have already in some measure been realized; that it would unfetter and invigorate the faculties, improve the circumstances, animate the hopes, and enlarge the usefulness of

the free people of color; that by awakening thought, nullifying objections, presenting motives convincing to the judgment and persuasive to the humanity of masters, they would encourage emancipation. That in Africa their results would be seen in civilized and Christian communities, in the substitution of a lawful and beneficial commerce for the abominable slave-trade, of peaceful agriculture for predatory warfare, knowledge for ignorance, the arts that refine for vices that degrade, and for superstitious viles, cruel, and blood stained, the ennobling service and pure worship of the true God."

Such were the motives that actuated them; and such the results they hopefully anticipated—*Colonization Journal*

THOUGHTS ON ELECTION.

For a proof of this doctrine, I would appeal to the experience of all real Christians. Whence is it, brethren, that you differ from others? You yourselves were once God's enemies, but are now reconciled to him and become his friends. You see many thousands of your fellow-creatures in the same unhappy state in which you yourselves lately were. Whence is it that you are now in a better state than they? You delight in the paths of holiness and peace, while they delight in the paths of sin and misery. You are walking in the narrow way which leadeth to heaven, while they are walking in the broad way which leadeth to hell. Whence is it that your state is so much better than theirs? Who hath made you thus to differ? Will you ascribe this to your own distinguishing goodness, or the distinguishing goodness of God? I am fully persuaded you will not, for one moment, ascribe this to yourselves. By the law of faith, which you are now under, boasting is for ever excluded. But if you will not ascribe this difference to yourselves, you must ascribe it to God. It was he who created you anew in Christ Jesus. It was he who, according to his abundant mercy, hath begotten you again unto a lively hope, by the resurrection of Jesus Christ from the dead. And if it was God who thus made you to differ from others, he must have acted herein, either according to a previous design or without a design. To say that he acted without any design, would be infinitely unworthy of God, and little less than blasphemy. But if he acted according to a design, this design must have been eternal; for with God there is no change, nor shadow of turning. Now, his making some sinners to differ from others, by bestowing on some, and not on all, regenerating and sanctifying grace, according to his eternal design or purpose, is all that the Calvinists understand by the doctrine of election.

Thus, brethren, have you not in your own bosoms very satisfactory proof of this doctrine? If you have any good evidence that you have been born of God, that you are new creatures in Christ, that your stony heart has been taken away, and that you now possess hearts of flesh, all this must have been of God. And in regenerating you, and making you new creatures in Christ his Son, God must have acted according to a previous and eternal design; and his doing these things for some sinners, according to his eternal purpose, is the very election the Calvinists contend for.

But you have often heard dreadful things said of this doctrine,—that it is a soul-murdering doctrine; that it makes God a liar, unjust, cruel, and everything that is bad. But I beg you will consider what harm election (as it is held by Calvinists in general) has ever done to any one. It has never caused the destruction of any, but has secured the salvation of thousands. It keeps none from Christ, but draws many to him. When seven thousand were saved from the almost general apostasy in Israel, in the days of Elias, by the election of grace, election did infinite good to the said seven thousand that were

saved, and it did no harm to the rest. When many thousands of the Jews were saved in the same manner, in the days of Christ and his Apostles, election did unspeakable good to as many as were saved, while it made the circumstances of the rest no worse. (Rom. xi. 4, 5.) Therefore, if election does such unspeakable good to so many, while it injures none, why are such hard things said respecting it? There is certainly great reason to wonder, and say with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unspeakable are his judgments, and his ways past finding out!" But there is no room to find fault.

It is a fact that God saved Saul the persecutor, plucking him as a brand out of the burning; as a God of infinite perfection, he must have done this according to the election of grace. This was to Saul an act of infinite mercy; and there could be nothing unjust and cruel in it, as God herein injured no man living, either in this world or the next. And if there was nothing unjust and cruel in God's actually saving Saul in time, there would have been nothing unjust or cruel in his designing to save him in eternity. The same observation will hold good respecting every one that shall stand at last at the right hand of the Judge. God's decree of election is no more than his gracious and eternal design to do good, in saving myriads of sinners from everlasting misery; and surely there could have been nothing unjust and cruel in God's designing to do good,

I desire you will further consider, what effect the sovereign good pleasure of God, in bestowing the knowledge of salvation on some, and not on others, had on the mind of Jesus Christ. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, O Father, for so it seemed good in thy sight." (Luke x. 21.) There you see that the sovereign good will of God unto some, and not unto others, which amounts to the same thing as election, was matter of joy and praise to Jesus Christ. Surely, if there had been any injustice or cruelty in this, the compassionate and holy Saviour never would have rejoiced and thanked God on such an account. Is there not much reason to fear, that those who speak so disrespectfully of election and the sovereign decrees of God, are very far from being of the same mind as Jesus Christ?—*Extracted from Old Welsh Tract.*

THE BROWN TOWEL.

"One who has nothing, can give nothing," said Mrs. Sayers, the sexton's wife, as the ladies of the sewing society were busily engaged packing the contents of a large box, destined for a Western missionary.

"A person who has nothing to give, must be poor indeed," said Mrs. L., as she deposited a pair of warm blankets in the already well-filled box.

Mrs. Sayers looked at the last-named speaker with a glance which seemed to say, "You who never have known self-denial, cannot feel for me," and remarked, "You surely think one can be too poor to give."

"I once thought so, but have learned from joyful experience that no better investment can be made, even from the depths of poverty, than lending to the Lord.

Seeing the ladies listening attentively to the conversation, Mrs. L. continued, "Perhaps as our work is finished, I can do no better than to give to you my experience on the subject. It may be the means of showing you that God will reward the cheerful giver.

"During the first twenty-eight years of my life I was surrounded by wealth, and not until I had been married for nine years did I know a want which money could satisfy, or feel the necessity of exertion. Reverse came with fearful suddenness, and before I had recovered from the blow,

I found myself the wife of a very poor man, with five little children dependent upon our exertions.

"From that hour I left all thoughts of any thing but the care of my family. Late hours and hard work were my portion, and to my unskilled hands it seemed at first a bitter lot. My husband strove anxiously to gain a subsistence, and barely succeeded. We changed our place of residence several times, in hope of doing better, but without improvement.

Every thing seemed against us. Our well-stocked wardrobe had become so exhausted that I felt justified in absenting myself from the house of God with my children, for want of suitable apparel. While in this low condition I went to Church one evening where my poverty-stricken appearance would escape notice, and took my seat near the door. An agent from the West preached, and begged contributions to the Home Missionary cause. His appeal brought tears to my eyes, and painfully reminded me of my past days of prosperity, when I could give from my abundance to all who called upon me. It never entered my mind that the appeal for assistance in any way concerned me, with my poor children banished from the house of God by poverty, while I could only venture out under the friendly protection of the darkness. I left the church more submissive to my lot, with a prayer in my heart that those whose consciences had been addressed might respond. I tried in vain to sleep that night. The words of the text, 'Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom,' seemed continually sounding in my ears. The eloquent outcry of the speaker to all however poor, to give a mite to the Lord, and receive the promised blessing, seemed addressed to me. I rose early the next morning, and looked over all my worldly goods in search of something worth bestowing, but in vain; the promised blessing seemed beyond my reach.

Hearing that the ladies of the church had filled a box for the missionary's family, I made one more effort to spare something. All was poor and thread-bare; what should I do? At last I thought of my towels. I had six, of coarse brown linen, but little worn. They seemed a scanty supply for a family of seven, and yet I took one from the number, and putting it in my pocket, hastened to the house where the box was kept, and quietly slipped it in.

I returned home with a light heart, feeling that my Saviour's eye had seen my sacrifice, and would bless my effort to do right.

From that day success attended on all my husband's efforts in business. In a few months our means increased so that we were able to attend church, and send our children to the Sabbath-school, and before ten years had passed our former prosperity had returned four-fold. 'Good measure, pressed down, and shaken together, and running over,' had been given us.

"It may seem superstitious to you, my dear friends, but we date all our success in life to God's blessing, following that humble gift of deep poverty.

"Wonder not that from that day I deem few too poor to give, and that I am a firm believer in God's promise that he will repay with interest even in this life all we lend to him."

Glances of deep interest unmixed with envy, were cast from the windows at Mrs. L., as, after bidding the ladies adieu, she stepped in her luxurious carriage,

Her constant benevolence had proved to all that in her prosperity she still retained the same Christian spirit which in her days of poverty had led to the bestowal of the brown towel.

"Well," exclaimed Mrs. Sayers, "if we all had such a self-denying spirit, we might fill another box at once. I'll never again think I am too poor to give."

PHILLIP O'FLAHERTY.

The subjoined letter is from Philip O'Flaherty, addressed to the Rev. Mr. Brannigan, of the Irish Mission:—

CAMP BEFORE SEBASTAPOL,
December, 22, 1854.

REV. SIR.—I am forced to write to you in red ink, as none other can be found at this time. The enemy made a bold sortie on our advanced works on the morning of the 21st. They came in such large columns, and so suddenly, that our sentries had to retire for a short time; the ground, however, was kept well by our men, and the Russians although in our advanced works, were soon compelled to retire. The Russians fired many volleys. It was a beautiful, though a murderous sight, to see the shells flying about like hail, lightening and illuminating the land all around. An order was given that all our men should be under arms. I accordingly was one of the number, and last night for the first time, and for the future I must do duty with my company as a soldier, and not as an interpreter, though I still hold that rank and pay, but the worst of it is, that as a soldier I am liable to the vicissitudes of fortune. I shall if spared be at the storming of Sebastopol. I will fight as a soldier and do guard like a Christian soldier. Whether fighting or otherwise, my rule or motto is, "Watch and pray, fight and conquer;" and this I mean to do in every sense of the word. I am going on guard in the trenches near Sebastopol, where so many were wounded, killed and taken prisoners by the enemy. This is, indeed, a novelty to me, but welcome be it. If I am killed at Sebastopol, you will see my name in the *Gazette*; and whether wounded or missing, it will be in the same. It killed my Bible is the only thing I shall be sorry for; but I wish him who finds it, bound up and sealed to my bosom, the same peace, the same knowledge, the same comfort, yea, the same state of mind, from it that I have received. I feel this moment if I go to the battlefield to-night and fall there, that there shall be a crown prepared for me,—a crown of glory. I make up my mind for this. But I have still the hope of going back to my native land and doing some good perhaps to my relatives and friends, or those in ignorance in my native country, or anywhere else, when people would be led to say, like the Turkish soldiers here in the land of battle, "Christianity is the best,—it is better than Islamism." I have taught and told some of the most learned and intelligent amongst the Turks and Turkish officers that Christianity is truth,—that it was taught by the Son of God, who left the right hand of glory and came to die for men, and a good many things beside concerning the Saviour, the trinity and unity of the Godhead, and the plan of salvation, until every officer in the tent admitted that Christianity is the best and soundest plan of salvation; and one said if he got home he would become, live, and die a Christian. There is great sweetness in the Bible. When I translate it the Turks are delighted with it, and the doctrines and sweet passages I quote to them, seem to instil some of their sweetness into their minds and a feeling of thankfulness to Ally or his glorious Son for the promises contained in their dear English friends' Koran. To engage in such work is a heavenly gift, and is full of joyous heart-felt pleasure. God grant that I may yet find an open door, either in my own, or in any other land, to bear witness to the truth, and see it produce the same change. But with me this opportunity is lost, at least till after the fall of Sebastopol, and even then, I might never see those who took so much heed to my Bible. One person wished for my Bible to have it translated into Turkish when he got home. I gave him a little diary, full of my own translations, which was joyfully received by eight officers. Sebastopol is not yet taken. Our men are almost run off their feet. To do guard in the

trenches is not pleasant work, they are filled with slush, owing to the constant rains, and exposed to the fire of the enemy's batteries, yet we must remain under cover. There is talk of a great battle very soon, of a general attack; and I hope even at the expense of my own life, that we will make the cuts of the great bear give in. Last Sunday being their patron saint's day, they were singing *Te Deum*, ringing bells, beating drums, &c., and afterwards they were blessed, and told to go and fight the infidel enemy. We were ready to receive them but they never came in view. I hope we will take the place, and send the garrison prisoners to England. I do not like shedding blood, but shed alas! it must be. My health is pretty good. I will have a miserable Christmas. I wish you a merry one, and a happy new year.—I must conclude by saying I remain your loving son in Christ Jesus.

BIBLE SOCIETY.

To the Editor of the Record.

DEAR SIR,—

Will you be pleased to insert in the next number of your valued christian periodical, the subjoined additional list of contributions to the Jubilee and Million Testament Funds of the British and Foreign Bible Society, together with the extract of a letter just received from the Foreign Secretary of that distinguished Institution, by which its friends in Canada will discern that the Almighty still vouchsafes his blessing on its arduous labours in distributing the word of life.

I have much pleasure in adding that, with us in Canada, the past has proved a year of great prosperity—our receipts being large, and the issues exceeding by several thousand copies, those of the preceding year.

I remain, most cordially yours,

J. S. HOWARD,
Sec. U. C. B. S.

EXTRACT.

The society is pursuing its work with undiminished activity, and I am thankful to be able to add, with undiminished means; and in this latter respect we are much more highly favored than several other of the leading religious Societies. I mentioned in one of my last communications, that Spain was occupying our attention; since then we have had a friend visiting several of the cities and towns of that country, and from the information he was able to collect, we have been led to conclude that the time has come for us again doing something for that benighted land,—and for this end the needful measures have already been taken.

We are just now very busy in getting off scriptures to Italy and the East, principally for distribution among the soldiers—English, French, Piedmontese, Turkish, &c. Not less than 120,000 copies have now been despatched for this object—and it is really delightful to learn with what eagerness the poor fellows receive the copies, and study their contents. From the many facts which have come to our knowledge of good effects resulting from the partial distribution of the scriptures among prisoners in the last war, we are encouraged to persevere in this branch of our labours, feeling persuaded that the seed of the word thus plentifully sown will not remain without fruit: even the conversion of immortal souls to Him who is their only Lord and Saviour.

Our friends in China are busily engaged with the printing of the first quarter of "The Million" copies of the New Testament, many of which are now ready for circulation. We are anxiously watching the progress of events in that strange land, and in the meanwhile we are full of hope, knowing that sooner or later "the kingdoms of this world must become the kingdoms of our Lord and his Christ."

Contributions received by the Upper Canada Bible Society to the Jubilee and Million Testament Funds of the British and Foreign Bible Society.

Amount already advertised.....	£1118 13 0
Collection by young Ladies, Wesleyan Methodist, Warwick & Brooke, per the Rev. G. Case, Job. Fund	3 5 7½
Rev. S. B. Ardagh, Barrie, don. "	1 5 0
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Niagara, " "	9 17 3
Port Robinson, " "	0 10 1
Grantham, " "	6 0 0
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Wesleyan Sabbath School Children, Yorkville, Mill. Test Fund	1 2 3
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Miss Alice Jones " "	0 10 0
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Miss H. Newcombe, Thorold, " "	2 10 0
Miss Barber, Esquesing N., Juv. " "	3 10 6½
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VOL. X.—Rev. A McIntosh, up to end of volume; John Agnew, J Christie, Manchester; J Hume, Esquesung; J Hannah, McKillop, in full of arrears; T England, Miss J Gillespie, Port Dover.

VOL. IX.—A Campbell, J Campbell, Eldon.

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NOTICE TO SCHOOL TRUSTEES.

SCHOOL TRUSTEES who may require the services of well qualified Teachers for the summer, may communicate with the Rev. W. Reid, Knox's College, stating rate of remuneration and other particulars.

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A PERSON duly qualified to act as a city missionary and visitor, in connection with a Free Presbyterian Congregation. Salary liberal. Apply personally, or by letter, to the

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PUBLICATIONS.

AMERICAN TRACT SOCIETY,
150, NASSAU STREET, NEW YORK.

ITS DUBIOUS CHARACTER—RELATION TO SLAVERY, &c.

1. GOSPEL METHOD OF EVANGELIZATION—Sermon Preached before American Mission Association (established 1846 and is Anti-Slavery) at Annual meeting, September, 1853 by Rev. Prof. Peck, of Oberlin, Ohio. New York, A. M. Association, 48 Beekman Street, p. p. 16.

2. AMERICAN SLAVERY, a formidable obstacle to the conversion of the world—By W. Goodell New York, Anti-Slavery Society 48, Beekman street (Prize Essay) 1854, p. p. 24. \$3 per 100.

3. AMERICAN SLAVERY in connexion with AMERICAN CHRISTIANITY, embracing Sermon (our Country's Sin) by the Rev. Dr. Perkins, Letters by Hon. W. Jay, as to the "AMERICAN SUNDAY SCHOOL UNION," (established 1824) which is under dictation of the Slave Power—New York: H. B. Knight, 48 Beekman Street, 1854, p. p. 60.

4. (Lately published) UNANIMOUS REMONSTRANCE of the fourth Congregational Church, Hartford, Conn. against the policy of the American Tract Society (established 1825) on the subject of Slavery, Hartford. S. Andrus and Son.—\$1.50 per 100 (stereotyped) p. p. 34, 1855.—(This pamphlet should be in the hands of every freeman, and loyal man, and Minister of religion especially, in Canada.)

5. MINUTES OF GENERAL ASSOCIATION (Congregational) of Michigan—Detroit, May 1854—with appendix containing Report on the American Tract Society and Slavery—Ann Arbor: p: Pound's Press—and New York—price 25 cents—p. 51.—

—AND—

6. COLPORTAGE IN CANADA,—An address of Committee of Upper Canada Tract Society,—Toronto, October 1854,—with Report of Convention of Colporteurs at Toronto—Sept. 1854 (Published for the Society, Toronto) p. p: 30—The address is well and ably written and the plan excellent,—but there is no remonstrance in the Address against the American Tract Society, whose publications they adopt, in the face of facts divulged by American Divines and Societies and others, of such Society being in the position it is as to Slavery,—its expurgations in Books published,—want of genuineness of the editions—and dubiousness as to doctrines.—One memorable Book mentioned in said address, as adopted, I know to be not genuinely copied in the edit on published.

The first five publications are particularly noted for the perusal and guidance, in this free country, of every Christian and loyal man,—and for the guidance of the Tract Societies at Toronto,—Kingston, Montreal, and Quebec—and Hamilton, Dundas and London.

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