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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. XV.

TORONTO, MAY, 1859.

No. 7.

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PRESBYTERY OF LONDON.

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

PRESBYTERY OF HAMILTON.

An adjourned meeting of this Presbytery will be held at Durham, on Wednesday, the 18th May, at 12 o'clock, noon.
J. MIDDLEMISS, Pres. Clerk.

PRESBYTERY OF KINGSTON.

An Adjourned Meeting of this Presbytery will be held at Picton, on the 2nd Tuesday of May at 10 A. M.
A. McALISTEE, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.

The next quarterly meeting of the Presbytery of Brockville will be held at Kemptville, on the first Tuesday of May, 10 o'clock A. M.

PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery will be held in Cooke's Church, Toronto, on the second Tuesday in June.
W. GREGG, Pres. Clerk.

PRESBYTERY OF COBOURG.

The next meeting of this Presbytery will be held at Cobourg, on the 1st Tuesday of May, at 11 A. M.
J. BOWIE, Pres. Clerk.

PRESBYTERY OF OTTAWA.

The next meeting of the Presbytery of Ottawa, will be held at Ottawa, on the last Tuesday of May.
J. L. GOURLAY, Pres. Clerk.

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Montreal, on the 2nd Tuesday of May.
A. F. KEAR, Pres. Clerk.

ANNUAL MEETING OF SYNOD.

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

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

TO PRESBYTERY CLERKS.

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

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

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

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

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

It is desirable that all Overtures, References, Petitions, and other papers to be laid before

the Synod, be forwarded as early as possible, so that the business of the Synod may be properly arranged.

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

Wm. REID, Synod Clerk.

Notices of Recent Publications.

THE ACCEPTED TIME, for Securing the Gospel salvation and from the Analogy between Temporal and Spiritual affairs, answering certain doctrinal excuses sometime urged for neglecting it. By L. H. Christian, Philadelphia, author of 'Faith and Works,' Philadelphia; Joseph M. Wilson, Sold by D. McLellan, Hamilton.

The somewhat lengthy title of this Work, explains the object and purpose of it. After pointing out in the first chapter the duty and importance of immediate attention to the soul's salvation, the author proceeds to consider and refute some of the more common pleas which men urge for neglecting an immediate acceptance of an offered saviour. These pleas or excuses to which the author gives special attention, are—1. That man cannot change his own heart: 2. That the prayer of the wicked is sin; and 3. The sovereign election of God. These excuses are well refuted, and the whole work is written in an earnest, solemn style, and is well fitted to do good to such as carefully study it. It is but justice to the publisher to say that the getting up of the book is exceedingly good.

A WORD TO PARENTS, OR THE OBLIGATIONS AND LIMITATIONS OF PARENTAL AUTHORITY. By the Rev. H. W. Buckley Ballou, N. Y. Philadelphia: Presbyterian Board of Publication.

This contains a seasonable and most useful word to parents on their duties and responsibilities. We believe that there is scarcely any thing at present so much needed as a careful and faithful attention to their children on the part of christians. This the Bible requires, this professing christian parents promise, but alas the performance of the duty is sadly neglected. We should rejoice to see such a tract as this circulating amongst the families of our people.

THE FAMILY TREASURY.—Edited by Rev. A. Cameron London; Edinburgh; and New York; T. Nelson and Sons. J. Campbell Toronto, Agent for Canada.

We have read for many years 'the Christian Treasury' formerly edited by Mr. Cameron, and have regarded it as one of the best magazines of the kind. We have no doubt the 'Family Treasury' will be equally excellent. The number before us is beautifully got up, and on the whole it must be regarded as admirably adapted for the object intended.

RECEIPTS FOR RECORD UP TO 21st APRIL.

For VOL. XI.—J Park, Ingersoll; A Currie, Harpurhay; A Sherwood, Esq, Brockville; Mrs Drummond, Spencerville, (over paid 50 cents); J Kay, I Cavan, H Torrance, M Deans, D Ballingall, R Ballingall, R Moore, John Smith, P McGregor, D Kay, Paris; A Matheson, student; T Bell, G Saunders, Nassagaweya; N Stewart, D McDougall, A Stewart, P McTavish, Jas Stewart, Jas McEwen, W D Stewart, Franktown; F McEwan, Alex Clark, Ashton; D Cram, W Duff, A McArthur, Esq, W Peden, Esq, Carlton Place; D Stewart, White Lake; John Stewart, Appleton; Rev J C Quin, Kemptville, for 26 copies; J McPherson, A M McKenzie, Alexandria; D Campbell, W Grunton, Osgoode; T Willing, D C Yale, A Crombie, Mrs Dr Bethune, J Ferguson, W Bell, G Small, W Cline, T Hamilton, P McDonald, Jas McBain, Mrs Dunlop, J Fiekin, Esq, R Peters, D McKinnon, M McCaskell, J Bell, Mrs Leys, Mrs Gibb, D Tennant, W Alexander, Esq, Mr Keith, Messrs, Duncan & Clark, Hon A McLean, Toronto; Mrs Taylor, Stirling; Mrs Keith, Belleville; A Taylor, Bristol; T Brown, Binbrook; Rev J Ross, Scotland; Mr Melrose, Rawdon, C. E.; W Young, James Maxwell, Scarborough; A Traver, Trenton; J Morrison, student, A Gibb, sen., A Galt, jr., Miss Ross, York Mills; Mr Young, Buttonville; W J Dick, Esq, Kingston, for 35 copies; J Flannigan, Esq, Mr Gass, Mr Jack, Mr Sharp, Kingston; J Stinson, Storrington; J Scott, D McLure, Brampton; H Currie, Bowmore; D McArthur, Epping; E Clark, St Vincent; S Marshall, Walter's Falls; D McFadyen, Rev Mr Grant, Owen Sound; R Kennedy, J McNab, W Crawford, Ashton; J G Ferguson, Williamston; M McFarlane, Norval; J McIntyre, G Montgomery, W Wilson, E Ferguson, W Anderson, Woodstock; Rev J Mitchell, Milton; G Hellem, Long Island Locks; D McKinlay, Ridgetown; A Haggart, Morpeth; S Porter, J Tate, R Waddell, A Buckham, R Wright, W Eagleston, S Stratton, T Scenes, J Dalyell, G Grier, A Waddell, Math. Grier, Jas Larmer, R Seaton, R Byers, J Herron, J D Armstrong, J Robertson, J Stewart, W Kidd, W Francey, R Stewart, South Monaghan; D Leask, Wick; Mrs Platt, Toronto; Mr McLean, Ashburn; Mrs McLaurin, Mono Mills; J McMurchy, Nobleton; Mr Wallace, student; Mr Boys, Innisfil; H McCreman, Woodville; H McLaughlin, Mrs Kellie, Vankleekhill; P Ewing, Westport; Mrs Wallace, Mrs J Dow, T Dow, T Park, Mrs Duff, J Smith, J Forsyth, Rev T Lowry, Whitley; Mr A Lowry, Ireland; G Roddick, Fort Hope; T Grieve, Cobourg; Miss Hamilton, Rochester; J Supple, Esq, Rev H McMeekin, Pembroke; R Dougan, Thorold; E Cameron, Esq, Port Stanley; Miss Gauld, Port Burwell; J Calder, Donald Munro, Angus McKay, Donald McLeod, Jas Adam, W Sutherland, Embro; J Wilson, J Nichol, London; D Campbell, Rev E McLean, Stornoway; J Stewart, W Aikens, Binbrook; J McPhee, Warsaw, Rev J Middlemiss, Elora; J Tait, Morriston, \$2.00; J McLaughlin, J Black, N McKillop, Fingal; R Fletcher, H Fletcher, Iona; W Begg, London, for 31 subscribers, names in next number; Rev J Gray, Orillia, two copies; Mrs Fraser, Scotland; Mrs Sinclair, Point Fortune; Mr Sinclair Ottawa; Mr Henry, Gormley's; Mr Orr, Toronto; J Greenfield, Student; J McLaughlin, Eldon; Mr Marshall, Toronto; W Wilson, A Cummins-ville; D Duncan, Egmondville; A Mitchell, Loydton; P Ewing, W Ewing, Westport.

For XIV and previous Volumes—J Park, Ingersoll; A Sherwood, Esq, Brockville; D C Yale, Mrs Dr Bethune, W Clyde, Mrs Dunlop, John Flaken, Esq, J Bell, Esq, Mr Keith, Messrs Duncan & Clark, Toronto; Rev John

Ross, Scotland; Mr Melrose, Rawdon, C E; M. McCuig, J McIntosh, Vankleekhill; W Young Jas Maxwell, Scarborough; A Gibb, jr, York Mills; A Cairns, Artemisia; J Inkster, Fever-sham; D McFadyen, Owen Sound; Thos Horne, Oro; J G Ferguson, Williamston; D McKinlay, Ridgetown; J McMurchy, Nobleton; Rev D Anderson, Wick; Mr Boys, Innisfil; W Wallace, student, J Melnes, A Parker, Vankleekhill; J Supple, Esq, Rev H McMeekin, Pembroke; J Stewart, Moira; R Dougan, Thorold; Mr McTavish, Cornwall; Mrs Sinclair, Point Fortune; D Sinclair, Ottawa; D McMurray, D McGordon, Fraser Sutherland, Embro; J McGouch, Egmondville; J McPhee, Warsaw; J Tait, Morriston, \$3.00; J Martin, Morriston, \$4.00.

DR. WALTER B. GEIKIE,

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

NEW BOOKS JUST RECEIVED.

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

- Wilson's Presbyterian Almanac.....
- Baillie's Life of Augustine..... 50
- Warfare and Work..... 50
- Precepts in practice..... 50
- Now, by Author of "Come to Jesus" &c., 25
- Dr. Guthrie's Saints' Inheritance..... \$1 00
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- Newcomb, Harvest and Reaper..... 0 63
- Dr. Moore's Last days of Jesus..... 0 63
- Kennedy's Divine Life..... 1 25
- The Ten Years' Conflict..... 3 75
- Edie Elterlee and the Mine..... 0 50
- The Ministry of Life by the Author of
Ministering Children..... 1 00
- The Earnest Christian, Mrs Jukes..... 0 75
- Leighton's Complete Works 1 vol..... 2 00
- Pilgrim's Progress, Splendidly Gilt... 2 00
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- Dr. Fairbairn's Ezekiel..... 3 00
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- Ryle's Commentary on Mark..... 1 00
- Memoirs of Genesaret, by the author of
"The Memories of Bethany"..... 1 00
- The Sheep Fold and Common..... 1 25
- Sunday Afternoon, by author of Ministering Children..... 0 50
- Light for the Line, by author of Captain Vicars..... 0 25
- Collins' New and Matchless Family Bible is complete now, and at various prices, according to the style of binding.
- Dr. McCrie's Works, complete, 4 vols., 30s.
- Dick's Christian Philosopher, new and enlarged edition, 5s.
- Lorimer's Manual of Presbytery, 3s 9d.

Also, a choice assortment of Pulpit Bibles, both English and Gaelic, Communion Vessels and Tokens, and Session, and Presbytery Minute Books, &c.

D. McLELLAN, Bookseller.

KNOX COLLEGE.

Subjects for examination of Students.

I. For Entrants in Literary Course.

Latin, Cæsar, De Bell. Gall. 1st and 2nd Books.
Greek, John's Gospel.
Arithmetic.
Geography.

History of England, and English Grammar.

II. For Students entering second year.

Latin, Aeneid; Book VI.
Greek, Epistle to Ephesians: 1st and 2nd Timothy; Iliad, Book I.

Euclid, Books I, II, III, IV.

Algebra, to Quadratic Equations, (inclusive.)

III. For Students entering third year.

Latin, Horace, 1st Book of Odes.
Greek, Acts of Apostles, and the three Epistles of John.

Whateley's Logic.
Reid's Essays on the Intellectual Powers, to the end of the Doctrine of Perception.

IV. For Students entering Theological Course.

Latin, Horace,—Ars Poetica.
Greek, Epistle to Romans.

Hebrew, Grammar.
Genesis, Chap. I to X.
Psalms, I to X.

Wayland's Moral Philosophy.

V. For second year Theological Students.

Latin, Cicero de Amicitia.
Greek, Galatians, Hebrews.
Hebrew, Psalms 1 to 30.

Exegetical Theology, Hodge on the Ephesians.
Evidences, Butler's Analogy, Paley's Evidences.
Natural Theology, Paley.

VI. For third year Theological Students.

Latin, Calvini Institut, Lib. III Chap. 4 (Col. lect. Lat.)

Greek, New Testament ad aperturam.
Hebrew, Psalms 30 to 50.
Isaiah 40 to 50.

Exegetical Theology, Ep. to Hebrews.
Ecclesiastical History, Biblical Church History and first four centuries.
Systematic Theology, Calvin, Hill.

KNOX COLLEGE—BURSARIES.

BURSARIES will be awarded during the session (1859-60) according to the following Scheme:—

I. The John Knox Bursary of £10, (founded by Isaac Buchanan, Esq.,) for the best Essay on "The nature of Sanctification, or Gospel Holiness," showing its relation to the covenant of grace,—to the atonement, and to justification by Faith,—also, asserting the obligation and defining the nature and uses of good works, with reference to the Romish errors of merit, perfection, and supererogation.

II. The George Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.,) for eminence in Latin and Greek, as proved by examination in the Grammars of both languages; Livy, Book, 1st, 30 chapters; Horace, 3rd Book of Odes; Xenophon's Memorabilia, Book 1st; Iliad, Book 3rd, 200 lines; and an exercise in Latin Composition.

III. A Gaelic Bursary of £5, open to students of the preparatory classes, for the best Essay on "The obligation of the Sabbath." The competitors will also have to submit to an oral examination.

IV. A Gaelic Bursary of £5, open to Student of the Theological classes, for the best Sermon (in Gaelic,) on Phil., iii, 8: the length of the Sermon not to exceed twenty minutes.

The Essays to be given in to the Secretary of the Professors' Court on or before the 1st of December.

The Essays must be correctly and legibly written, with mottoes on the title pages, instead of the names of the authors.

By Order.

Toronto, 15th April, 1859

The Record.

TUESDAY, MAY, 1859.

KNOX COLLEGE—CLOSING OF SESSION.

On Wednesday 6th ult. the session of Knox College was brought to a close. The closing address was delivered by Rev. Dr. Burns, and will be found in another column. It was listened to with interest and attention, not only by the students but by a numerous audience, embracing not a few ministers from different parts of the country, several professors of the University of Toronto, various brethren of other denominations, and a large number of friends residing in the city. At the close of the lecture, Principal Willis, who had also introduced the proceedings, addressed the audience and particularly the Students, in a few impressive and appropriate remarks, and then brought the proceedings to a close by giving out a few verses of a Psalm to be sung, and then pronouncing the benediction.

THE CHRISTIAN PULPIT.

Closing Address by Rev. R. Burns, D. D.

The great apostle of the Gentiles, at the commencement of his first letter to the Corinthian Church, makes this weighty announcement: "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," (I Cor. i. 21.) The native abilities of man had been tried, and they proved to be only weakness. His wisdom was put to the test, and it turned out to be only folly. On his moral and religious character an experiment on a broad and extended scale had been made; and men soon manifested that "they did not choose to retain God in their knowledge;" yea, that He who is holy and true,—He who is the fountain of every blessing,—had no place in their affections or hearts. Science, both genuine and spurious, had done its part; idolatry in all lands had put forward its chequered and loathsome features; self-righteousness had devised its varied schemes of propitiation;—and the god of this world wrought with them all, and was in all alike unsuccessful. "When the fulness of the times had come," God spoke "by his son from heaven," and while "to the Jews Christ crucified proved a stumbling block, and to the Greeks foolishness," to vast multitudes both of the one class and of the other, the tidings of salvation by the cross of Jesus proved "the power of God and the wisdom of God."

The context clearly proves that the term "foolishness" was not meant to apply exclusively at least, to the method of communication, but rather to the subject matter of the communication itself. The plan of saving men by an expiatory oblation on the cross seemed a foolish expedient; and, from that day to the present, man's estimate of it has been the same. In the meanwhile, higher orders of being desire to look into it, and gaze on its wonders

with surpassing interest. In the meanwhile, also, the plan develops itself with amazing success, and the "foolishness of God" turns out to be "wiser than men." The heralds of the cross "went everywhere preaching the Gospel, and "multitudes of saved ones were added to the Church." "Somightly grew the Word of God and prevailed."

It does not appear that the charge of folly was ever attached, at least prominently, to the simple idea of preaching, or to the position occupied by the preacher, whether designated a tribune, a platform, or a pulpit. In all ages indeed, the charge of imbecility has been advanced against the men who have occupied the Christian pulpit, and the matters with which they have dealt when in it. But a Paul at Athens and at Ephesus; a Chrysostom in Constantinople, and when an exile also; a Claude at Turin; a Luther at Wittenberg; a Calvin at Geneva; a Latimer in his stone pulpit at Paul's Cross; a Knox and a Chalmers in Scotland; a Whitefield and a Wesley in England; a Rowlands in Wales; a Tennant and a Davies in America,—these, with a host whom we need not name, expose the absurdity of the plea, and prove the weapons of our warfare and the instruments which the Christian pulpit has at command, to be "mighty through God." Julian, the apostate, had the sagacity to see, even amid the growing darkness of the fourth century, the might of the Christian pulpit, and he set up *his* pulpit also, to plead for the departing glories of his favorite paganism. God, by the hand of death removed him soon from the scene, but he lived long enough to prove that he was not at all a fool in the estimate he had formed of pulpit potency and of popular appeals.

In the fourth and fifth centuries, the lustre of the Christian pulpit had begun to wane; and monkery, and relics, and gorgeous vestments, and the images of Mary and of departed saints, had little in common with the heart-stirring appeals of the few spiritual men, who still gathered around their pulpits, dense masses of eager hearers. Julian saw this, and he took his advantage of it. He knew that Constantine's kindness had overlaid the Church, and that forms of prayer and the mysteries of the sacraments, were more in vogue than public weekly appeals to the popular mind. He availed himself of the crisis, and his example was followed, partially at a later day, by the leaders of the French revolution, and more systematically still in our own times. Medieval revivals, in the intoning of prayers and the fondling of rotten bones, have been strangely associated with wild speculations, both in theology and science. The venerable halls of Oxford are not unapprised of this, and the finest set-off against it is to be found in the weekly Sabbath assemblies, and popular pulpit appeals of Westminster Abbey, St. Paul's Cathedral, and Exeter Hall. If this new and noble phenomenon of the age is to be interfered with by the torpedo touch of a Pusey or of a Wilber-

force, the thinning process will begin by turning the pulpit to a corner, and by attempts to regale the teeming multitudes with prayers *bolden* and intoned in full style, and by the occasional exhibition of a venerable relic.

The most prolific sources of superstition in the Christian Church have been the use of an unknown tongue in its devotional services, and the turning of the pulpit to the side, in order to give prominence to the reading desk, and the paraphernalia of the altar and the liturgy. The plea for it has been, the worship of God as taking precedence in His house. But the application of such a plea to exclude or put into a corner the faithful and edifying exposition of God's own Word, and the substitution of "vain repetitions" in place of the warm and lively preaching of the Gospel, is sinful in a very high degree. "Christ sent me," said Paul, "not to baptise, but to preach the Gospel." "I charge thee before God," addressing Timothy, "and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove rebuke, exhort, with all long suffering and doctrine," II Tim. iv. 1-2. The apostle's words embrace the varied objects comprehended in the Christian ministry, as an ordinance for the salvation of men; and the Christian pulpit, with its understood accompaniments, embraces them all.

The Reformation brought back the Christian pulpit to its proper place in the sanctuary; and the reformers acted on a two-fold principle, which ought never to be lost sight of in our view of the apostolic ministry. In the first place, they brought out to view, what had been long obscured, yea, well-nigh ignored, the supremacy of Christian truth, and its prominence in all public instruction. The person and the work of Christ; the state of man as by nature guilty, impure, and helpless; the provision made for him by the Covenant of Grace; the offices of the divine Redeemer; the mighty change to be effected on every sinner ere he can be admitted to heaven; the necessity of that faith by which the justified man shall live; and the agency of the Holy Ghost, purifying the heart and controlling the life:—these, and their concomitants, held their due place in discourses from the pulpit, and the earnest preachers of these times expected no saving results, excepting from the warm and lively preaching of those truths in their systematic order, and practical relations. In an age nearer our own the Puritans and non-Conformists of England developed still more fully in their sermons the lineaments of evangelical truth; while in regard to the second particular, in my mind, they have never been surpassed by the preachers of any age or country, I refer to the knowledge of human nature they displayed, and their skill in adapting the truths of God to the ever varying classes and characters of men. This is what renders the pulpit an instrument of peculiar responsibility, and augments its voice.

bly the difficulties which surround its occupant. The simple recognition of the fact that every congregation is composed of two distinct classes—of believers, and of unbelievers—of those who love God supremely, and of those who love the world supremely, does of itself demand of the preacher great discrimination and great faithfulness. But under these general divisions there are phases of character almost infinite. To adapt ourselves to these requires great skill in expounding the lively oracles, and great wisdom and discretion in seeking to bring out of the same treasury things new and old, that thus we may rightly divide the word of truth, and give to every man his portion of meat in due season.

Perhaps in this connection the most solemn and awful passage that can be selected from the sacred word is the following, in which St. Paul suspends the matter of qualification on the results of a preached Gospel, as bearing on all men, whether for weal or for woe. "Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life; and who is sufficient for these things?" 11 Cor. ii. 14, 15, 16. Great blessings involve greater criminality in those who neglect them, and the perfections and plans of God shall assuredly triumph, whatever be the issue of a preached Gospel in regard to men. But the question becomes one of most solemn magnitude: How shall the duties of the Christian pulpit be so discharged as that the criminality shall not attach to us of our endangering the salvation of the souls of our hearers, by our trumpets giving an uncertain sound?

The Christian pulpit, while it brings forth to view the noblest of all truths, and these in close relation to man's highest ends, must avail itself of the language commonly in use. An acquaintance with classic tongues will fit a man for using his own tongue with far higher advantage than otherwise; but there are not many who retain through life the classical habits of early years, even to this limited extent; and even with the ordinary average of literary attainment, it is not safe to leave the whole matter of mental communication to the reflex influence of classic reminiscence. The mind thinks in words, and those words will belong to the language we currently use, and not to the elegant Greek, the masculine Latin, the primitive Semitic Hebrew, or the polished French, of our rarer acquirements. In preparing for the pulpit then, we must not disdain the vulgar tongue, for the majority of those whom we address, expect from us nothing more than plain, although good English. Truth, thought out in words, must be put down and brought out in words too; and this is an art which must be acquired by rule and by practice. To quote the words of the learned and

nente Mr. Roget, in the introduction to his curious work on "English Terms"—

"The communication of our thoughts by means of language, whether spoken or written, like every other object of mental exertion, constitutes a peculiar art, which, like other arts, cannot be acquired in any perfection, but by long and continued practice. Some indeed there are more highly gifted than others, with a facility of expression, and naturally endowed with the power of eloquence; but to none is it at all times an easy process to embody, in neat and appropriate language, the various trains of ideas that are passing through the mind, or to depict in their true colors and proportions the diversified and nicer shades of feeling which accompany them. To those, who are unpractised in the art of composition or extempore speaking, these difficulties present themselves in their most formidable aspect. However distinct may be our views, however vivid our conceptions, or however fervent our emotions, we cannot but be often conscious that the phraseology we have at our command is inadequate to do them justice. We seek in vain the words we need, and strive ineffectually to devise forms of expression which shall faithfully portray our thoughts and sentiments. The appropriate terms, notwithstanding our utmost efforts, cannot be conjured up at will. Like "spirits from the vasty deep" they come not when we call; and we are driven to the employment of a set of words and phrases either too general or too limited, too strong or too feeble, which suit not the occasion, which hit not the mark we aim at; and the result of this prolonged exertion is a style is at once laboured and obscure, rapid and redundant, or vitiated by the still graver faults of affectation or ambiguity."

What is the practical lesson to be learned from this? The pulpit must keep abreast of the age, and the style and manner of its compositions and of its appeals, ought to be in some proportion to those of the bar, the Senate, and ordinarily educated popular assemblies. Composition and elocution ought to be made great subjects of study. To teach to think, and to learn to think, must not be held as childish or useless. Not only must the mind be filled with ideas, but it is necessary that these ideas be well arranged, clearly apprehended, accurately defined, and distinguished from their correlatives; put down from time to time on paper, in proper words fitted to proper places, and then brought out to the people in such a mode of elocution as ordinarily educated persons are accustomed to use to one another when they mean to be understood. "The offence of the Cross" is great enough already, independently of those voluntary and optional additions which it is ever and anon receiving from slovenly composition, and vulgar and monotonous address.

In fine, Protestants may learn a lesson from Roman Catholics in this very matter of the Christian Pulpit, and the duty and advantage of trying to raise it in Public estimation. In

1540 the Jesuits were organized, and their first efforts for checking the Reformation, and reviving the Church, lay in the line of a profound classic literature on the one hand, and a bold popular eloquence on the other. In the following age, Cardinal Baronius thundered out his eloquent lectures on Church History, in the Chapel of the Oratory; and the Bishop of Meaux gathered around him vast multitudes to hear of the "Variations of Protestantism." At a later period Bourdaloue, Massillon, and Flechier, infused something like new life into the papacy; and within the period of our own knowledge, the eloquent Bishop of Nancy, in France, was brought over to Montreal, for the very purpose of reviving the cause of Popery in Lower Canada, which had suffered during the Rebellion, and from the pulpit of the large Cathedral, at Montreal, he addressed thousands from week to week, and with astonishing effect. *Fus est et ab hoste doceri.* The City of Glasgow, the second city in the British Empire, once had a religious motto on its Arms. Commercial indifference to religion, put it away; but we may restore it with an application to our own land,—“Let Canada flourish, by the preaching of the Word.”

A Theological Seminary is a nursery for the pulpit. We cannot give primary qualifications for its occupancy, but we can receive under our charge aspirants, who have the gifts and the graces that seem necessary for the high trust. And we can train and discipline and instruct according to the rules of God's Word, in order that they may be "apt to teach" "faithful men, and able Ministers of the New Testament."

Never let it be supposed for a moment that the Protestant Pulpit excludes the students who are to fill it in their turn from the range of its prayers. Never let our Church forget that in putting forth young men from her seminary, in licensing probationers, and in ordaining Pastors to the charge of souls, she incurs a responsibility whose issues can be known only amid the realities of a deathless future.

RESULTS OF FIFTEEN YEARS OF KNOX COLLEGE.

It may interest our readers, perhaps surprise some, to be informed that fifty of the Ministers on the present Roll of Synod have been alumni of Knox College, either during the whole or part of their course. This number may be expected to be increased during the present summer by ten to fifteen ordinations. Sixty at least will then be the gross number, and this, exclusive of at least two occupying ordained charges in Scotland, several now deceased who rendered valuable service in the Province as Ministers and Missionaries, and several more, who as Teachers, or in other important situations, are benefiting the community by the fruits of their education at our Seminary.

Fifty or sixty Ministers, making nearly half of the Synod, (as far as clerical members are concerned,) is itself such a result of a Theological Institute, as yet of scarcely fifteen years stand-

ing, as may surely suggest reasons of devout gratitude and joy to every well-wisher of our country and of the gospel.

EUROPE—ITS PROSPECTS.

The eyes of men are again turned to that great centre of political agitation, and to those parts which form the scene of most interesting prospective developments to the church as well as the world. The question of peace or war seems to hang in equal balance. The next day or hour may report events big with momentous issues to the nations. Meanwhile it is sought to transfer the settlement of disputes to the field of diplomacy rather than war. It is devoutly to be desired in the abstract at least, that a pacific adjustment may be the result of the convention proposed—a sort of high court of arbitration, representing the greater European powers. Yet the Bible christian, while desiring peace, will probably discern in present events signs of great approaching changes not to be reached, it is likely, without sanguinary strife. "The Lord reigneth, let the earth rejoice."

According to many interpretations of Scripture, the time of the Millennium is very near. Not a few of the most pious of former generations pointed to the year 1866 as the time of its introduction. This is one of the periods fixed on by Professor Brown of Haddington—though he also mentions an alternative one, a century and a half later. We observe that the good Mr. Mason of Wishawton, Scotland, in his "Church's Happy Prospect," strongly reasons for 1866. How long shall it be to the end of these wonders? "Our opinion," he says, "is this: that Daniel's 1260 years began with the 533rd year of the Christian era, (Justinian) and ended in 1792; that his additional number of 80 years, which makes his first number 1290 will expire in 1822; and his third number of 45 years, which completes his gross number of 1335 years, will end in 1867, the last year of which will be the first of the blessed millennium, which will also be the first of John's 1000 years. With this calculation John's number perfectly agrees, when dated from 606, the second date of the rise of Popery, because from 606 to 1866 there are 1260 years. The judgment against the little horn, and for the church's deliverance and exaltation, has been sitting, and the vials have been pouring out since 1792—itsself a signal year when the most uncommon, general, destructive, and judgment-like war that Europe ever saw, had its dismal commencement."

We do not enter into the question of dates. On any of the usual calculations, the time is at hand; and the interests of European freedom and of Protestants do, on this account, claim the prayers of Christians everywhere. Whatever may be in the present disputes of earthly monarchs, what heart does not mourn over the prostration of the human mind in some of the fairest provinces of the earth? And can we think of Italy, Austria, and France, without feeling how much the issues of political conflicts there may be identified with the redress of religious grievances, and the acceleration of long anticipated enlargement to the reformed church? Austria has for ages been the foe of religious liberty. In France—though comparatively opposed, from age to age, to ultra-montane principles—Christian liberty is ill-

defined, but its soil is one of freedom for Protestants compared with Hungary, Bohemia, and other parts of the Austrian empire. We notice with interest that on the 29th of May, 1859—this very month—the pastors of all the French Reformed Churches, in celebration of the third century of the Reformation, have agreed to preach in their various localities on that subject. The season is looked forward to as one of a great religious festival. May it be blessed! May it revive the spirit which, in 1559, banded together the Protestants of France in their famous league against Kings Henry and Francis, and the house of Guise, resulting, though after many vicissitudes, in the establishment of their civil rights by the edict of Nantes. The Church, however, must seek its enlargement by spiritual, not carnal, weapons; and may not Churches in other lands, yea, in other continents, sympathize with these men of prayer? We dare say pastors and flocks in Canada will gladly bear on their spirits the cause of European revival on the very day named.

All Protestants have reason to remember 1559—it was one of the greatest crises of the Reformation. It decided the Reformation in Scotland—it was the year of Knox's final return to his country. It was the first of Elizabeth's reign in England, and of the consolidation of England's Protestantism. It was the year of Philip II. leaving the Netherlands, but not without counselling the bloody work which resulted at last in the emancipation of the Low Countries, nor without inaugurating his reign in Madrid by hecatombs of victories offered to the moloch of ecclesiastical despotism. It was the year in which the Reformation came to such a height within the Austrian dominions, particularly in Hungary, that it is said only three families of the Hungarian magrates adhered to the Pope, and of the people thirty for one declared for Protestantism.

Finally, the interest taken at present in the Neapolitan refugees may recall the time when Italy, especially Naples, lifted a resolute, but partially successful, protest against Popery. In Venice, Tuscany, Naples, the doctrines of Luther spread widely, and it is remarkable that the inquisition which frightened back to the yoke of the Pontificate other parts of Italy, could never make its way into the kingdom of Naples. May neither the arts of Jesuits, nor the arms of despots, long retain those fair countries in spiritual thralldom!

A SCENE IN THE SOUTH.

We have just read a small pamphlet, published March 1859, by the American Anti-Slavery Society, giving an account of a great auction sale of Slaves, which lately took place at Savannah, in Georgia.

It was a good thought to reprint this report in a Pamphlet form. It is indeed a most affecting document—and fitted to be a very telling one as against Slavery. It recites, with all the vivid and impressive manner of an eye witness of the scenes, the details of the largest sale of "human chattels" that has been made in America for several years: "The lot consisting of four hundred and thirty-six men, women, children and infants, being that half of the negro stock remaining on the old Butler plantation, which fell to one of the two heirs to that estate." We have sections or little chapters on "Where the negroes came from;" "how they were treated in Savannah;"—how fed and kept in condition until disposed

of, how they were huddled together on the floor—how they slept on the bare boards—their food rice and beans—how their shed was visited by speculators, the negroes examined as if brutes—the buyers pulling their mouths open to see their teeth, pinching their limbs to find how muscular they were, walking them up and down to detect signs of lameness &c. Then we have "The Sale"—the place being the grand stand of the race course, the Auctioneer—alert to notice every bidding nod; his hearty word ready for each bidder—his jokes: the lots as per inventory, males, females adults, babes, individuals, families!

It is alike disgusting to observe the coarse, reckless, humanless, treatment of the slaves by their buyers, and touching to see how these poor creatures, alive to the rights of men, and conscious to the delicacies of woman, bore, recoiling, but submissive and desperate, their hard fate! The Legrees and Uncle Toms of Mrs. Stowe are here reproduced as realities; confirming the worst of her representations of the murderous indifference which the slave-system engenders to every consideration of the chattel human, but their market value.

We might quote several very characteristic dialogues, but space forbids. But in the meantime the sale was going on, and the merry auctioneer, with many a quip and jest, was beguiling the time when the bidding was slow. The expression on the faces of all who stepped on the block was always the same, and told of more anguish than it is in the power of words to express. Blighted homes, crushed hopes, and broken hearts, was the sad story to be read in all the anxious faces. None of them regard the sale with perfect indifference. The only apparent seeming exception to this description in the whole recital—and yet it is only seeming,—is when the husband of a slave woman—for they are hardly permitted to know the sacred relation of wife—conceals his horror, while he courts a purchaser with avidity; and almost indulges in a mirthful encomium on his own muscular powers, or the versatile capabilities of the betrothed, or espoused one, to induce a purchaser of both together. The separation of families is one deplorable condition of the human chattel system. The fact indeed is denied to be of frequent occurrence. But it is enough that the law of Slavery allows it—though self-interest and sometimes a modicum of humanity in the slave holder, may prevent it. It is notorious that it often occurs both by the necessity of circumstances, and by the recklessness of covetousness. The pamphlet before us is most affecting of all in its recital of the separation of husband from wife, and lover from his betrothed, at this Auction in March last. Early and late had one Jeffrey interceded with buyers for his Dorcas. Hope is flattered, but it is betrayed. Dorcas is sold, and her toiling life is to be spent in the cotton fields of South Carolina, while Jeffrey goes to the rice plantation of the great swamp. One may well exclaim—How long, Oh God, shall the oppressor triumph?—

How long shall the workers of iniquity be thus bold? Yet the most High regardeth! and a reckoning will come.

Meanwhile, the question most interesting to christians is—what are churches doing. Can they look on, and see, under the guise of law, the perpetration of such unbearable wrongs? How all the apologies for such a system as is here described, perish in the light of Scripture, interpreted with any regard to its letter or spirit! Would that revivals in churches attested, as they ought—their genuineness, by united, earnest, remonstrance with every State in the Union legalising Slavery. And can we be otherwise than doubtful of that religion, which can endure, without remonstrance, the violation not only of the primary rights of individual man, but the sacredness of the God-ordained domestic ties, and of the deepest and dearest feelings of the human heart; nay the practical abandonment of millions, deprived of the art of reading, to the darkness of an artificial heathenism?

MEETING OF SYNOD—PRAYER MEETING.—We have pleasure in announcing that a prayer-meeting will be held in the basement of Cooke's Church on the day of the meeting of Synod, 14th June, at 4 o'clock P. M. It is to be hoped that many of the members may be enabled to be present.

CALLS, INDUCTIONS, &c.

INDUCTION OF REV. D. FRASER.—The Rev. D. Fraser was, on the 24th March, inducted as Minister of the Free High Church, Inverness. On the following Sabbath he was introduced to his flock by the Rev. Mr. Munro, of Rutherglen, who preached in the morning and evening, Mr. Fraser himself preaching in the afternoon. The audience on each occasion was large and the collections liberal.

THAMESFORD.—The Rev. John Fraser was on the 4th ult., inducted into the pastoral charge of the congregation at Thamesford.

WALLACETOWN AND CURRIE ROAD.—The Rev. Archd. McDiarmid was on the 27th ult., ordained and inducted as Minister of the United congregations of Wallacetown and Currie Road.

CLINTON.—The Rev. A. D. McDonald, was on the 28th inst., ordained and inducted as Minister of the congregation at Clinton.

MANDAWMIN AND ENNISKILLEN.—The Rev. J. W. Chestnut, was on the 20th inst., inducted into the Pastoral charge of Mandawmin and Enniskillen.

SAUGEEN.—The Rev. J. H. McNaughton, has resigned the pastoral charge at Saugeen.

PORT STANLEY.—The Rev. W. Doak, has tendered to the Presbytery his resignation of the pastoral charge of the congregation at Port Stanley.

GALT.—We are gratified to observe that the

Rev. Dr. Bayne, whose resignation had been laid on the table of the Presbytery of Hamilton, has not been accepted. His continuance in his important position will gratify not only the large congregation at Galt, but the church generally. We trust he may be long spared to be a blessing to the Church.

WOODSTOCK.—The Rev. John Laing has not accepted the call to Woodstock.

KNOX'S CHURCH, BOSTON.—This congregation, formerly under the charge of the Rev. W. McLaren, have given a unanimous call to the Rev. David Magill of Philadelphia.

STORRINGTON.—A Missionary Soiree was held at Storrington, on the evening of the 14th April. The meeting which was largely attended, and very interesting and successful, was addressed by Rev. Messrs. Gray, Swinton, Gordon, and McLaren. It is hoped there may be soon a resident pastor in this place.

KINGSTON SABBATH REFORMATION SOCIETY.—We have received a copy of the yearly Report of the Kingston Sabbath Reformation Society.

The document, which our space will not allow us to publish in full, states what has been done in this country, with a view to put an end to public Sabbath desecration. It notices also the movements made in other lands. It is to be regretted that, in our own Province less interest appears to have been taken than on some former occasions, (if one may judge by the number of petitions presented) in the passing of Mr. Brown's Sabbath Bill.

ACT FOR PROHIBITING THE KEEPING OPEN OF TAVERNS, &c., FROM SATURDAY EVENING UNTIL MONDAY MORNING.—We are glad to observe that the Bill for requiring Saloons, Public Houses, &c., to be shut from Saturday Evening until Monday morning has now become law. We have not space to give it in full. We trust it will be faithfully enforced. The friends of morality and temperance have it now in their power to prevent a large amount of drunkenness and immorality.

GRATON.—We are requested to publish the following statement by collections of the Graton Congregation for the year 1858-9:

College.....	£6 10 4½
Home Mission.....	4 10 0
Buxton.....	2 0 0
French Canadian Mis. Society.	1 0 0
Foreign Mission.....	1 5 0
Widows' Fund.....	1 0 0

FREE CHURCH COLLEGE, HALIFAX.—The Session 1858-9 of the Free Church College, at Halifax was concluded on the 8th April. The Session had been a long and successful one. Professor King had in his theological class twelve students, one of whom will now be ready for license. Professor Lyall had nineteen students in the Philosophical classes, and Mr. McKnight had ten students of Hebrew. The Free Church Academy is in successful operation with eighty pupils in attendance.

NOTICE TO MEMBERS OF SYNOD.

With the view of provision being made for the accommodation of Ministers and Elders attending the meeting of Synod, it is requested that information be sent not later than the 15th of May, of the names of all who purpose being present at the Synod, either to Rev. W. Gregg, or Rev. W. Reid. It is hoped that this will be attended to.

If Return tickets be given by the Grand Trunk Railway Company, they will be forwarded in due time. It is understood that many Ministers hold permanent tickets entitling them to return free. Those who have not such tickets should apply for them.

Items of Intelligence.

RELIGIOUS REVIVAL AT ABERDEEN.—For some time past there has been a religious revival at Aberdeen, chiefly in connexion with the labours of Mr. Grant of Arndilly, and R. Radcliff Esq., of Liverpool. Steps were taken by the Presbytery of Aberdeen (in connexion with the Established Church) to exclude such lay preachers from the pulpits of the establishment. Crowds attend the services which continued to be carried on in the Free and United Presbyterian Churches.

THE SABBATH QUESTION IN GERMANY.—From the *News of the Churches*, we learn that the friends of the Sabbath are adopting means to promote the better observance of the Sabbath in Germany.

STATE OF RELIGION IN SWEDEN.—In Sweden religious revival still appears to be going on. Many who were formerly careless and irreligious, are now living under the influence of the truth.

THE NEAPOLITAN REFUGEES.—The Neapolitan Refugees, men who although immured for many years in dungeons, are stained by no crime, have arrived in London. A Committee, headed by Lord Shaftesbury, has been organised to collect subscriptions for their relief. The Mayor of Cork writes an affecting letter to the *Times*, enclosing £100. He says that several of the exiles, when they landed at Cork, knelt down, and kissed the soil, on which they trod as freemen, and no longer the slaves of despotism. It is not true that they formally seized the ship, chartered to convey them to America. They protested in writing against the Captain taking them away, against their will, and under the flag of a free country.

AMERICAN SUNDAY SCHOOL UNION.—The 35th anniversary of this Society, was held at Philadelphia. The receipts amounted in all to \$57,141 21, and the volumes supplied by sale or donation were 142,438.

Communications, &c.

NOTES OF MISSIONARY TOUR.

MR. EDITOR.

My excuse for troubling you with the following notes is, my knowledge of the interest that the readers of the "Record" take in the extension of our own section of the Church of

Christ in the land. Were I to consult my own feelings in the matter, I would much prefer to perform any little missionary duty laid upon me by my brethren in the presbytery without any public notice thereof whatever. But as it was in the first age of the christian church, so it is still, that recitals of what God is doing by us, and for us in advancing His own spiritual kingdom, give great joy to believers, and are a means of stimulating to increased effort; for these reasons alone, do I request a corner in your next issue for the following brief statements.

I may refer your readers to the "Record" for April 1858, for a description of the majority of the places which I am now to speak of.

The congregations in the Village of Erin and Caledon West, have been without a pastor ever since the translation of the Rev. Duncan McMillan to the congregation of Aldborough in the London Presbytery. They have made several attempts to obtain a pastor, but hitherto without success.

Although the long continued vacancy in the pastorate has been very detrimental to these congregations, the people still hold together, and have not lost hope of ultimately obtaining a pastor whose labours God may bless among them. I preached in Erin on the evening of Monday, Feb. 14th. The church was well filled with a most attentive audience. On the following morning I had a meeting with the congregation for business,—several office bearers were appointed; and besides receiving a collection for the Home Mission Fund, and the whole of arrears due for supply of preaching I received a subscription of twenty three dollars for the funds of Knox's College.

On Tuesday, Feb. 22nd. I preached in Caledon West. The meeting was small—many of the people being unavoidably prevented from attending; received a very good collection for the Home Mission Fund, and had a meeting for business after preaching. At the meetings in both these places a very earnest wish to have a settled minister without delay was expressed.

From Caledon I went to the West side of the Township of Mono, where I had a meeting on Wednesday, Feb. 23rd, and after preaching had a conference with the friends on their present position and prospects.

Found that the walls of the church in Amaranth have been raised, arrangements made for taking logs to the saw Mill to be cut into lumber for roofing and finishing, and a sum of money collected for the purchase of glass and paying for carpenter work.

Also learned that the church in Mono Centre has been seated and finished internally, and the work paid for. There is still a strong desire on the part of the congregations in that quarter to have a settled minister without delay. I received a considerable portion of arrears due for supply of preaching.

From Mono, I proceeded to Ospry. Certain friends were (by appointment) waiting my arrival with whom I made full arrangements for the various meetings.

My special object here was to make up a communion roll and dispense the sacrament of the Lord's supper.

I continued in the Township from Thursday, 24th Feb. till Tuesday March 8th. Had meetings for preaching and receiving applications for church membership at eight different places. On the second Saturday of my stay in the Township the communion roll was completed, and contained seventy three members—Fifty seven of these had previously been members of the church in other places, and sixteen were admitted to church privileges for the first time. Besides these a number deferred making application because they had neglected to bring certificates with them from the congregations with which they had been previously connected,

but which they hope to receive before another opportunity of observing the sacrament in the Township shall be afforded.

A student spent four months of last summer in Ospry, his labours were well received and highly valued; and there are not lacking evidences that the blessing of God has attended the efforts of the several students who have visited (more or less frequently) our friends there.

We hear much in the frontier Townships about the pressure of the times; and this has been made in many cases an excuse for not paying, or delaying to pay what has been due for the maintenance of Gospel ordinances. In the old settlements there is not a beginning of the hardships that are being endured in the new. I have met with numerous cases of persons who never previously knew what it was to be without a good suit of clothes and some money in their pockets, who at present possess neither; and not a few will unquestionably be short of provisions before another harvest shall be gathered—yea, some are already compelled to seek employment from home to provide bread for their families. And yet in the midst of their poverty these people paid me what they owed for their summer supply of preaching; many of them cheerfully paying what they had subscribed although they would not thereafter have a quarter of a dollar left in their possession. I do not mean to say that all have acted in this liberal manner, but many have done so—a sufficient number to set an example before their wealthier brethren. It is my earnest prayer that God may grant to those who have thus acted His own rich blessing on the work of their hands; yes, I feel confident that He will fulfil His own promise to those who have thus first sought the kingdom of God, that all other things will be added unto them.

It is sincerely to be hoped that government will use discrimination in enforcing the regulations that have been lately issued regarding the payment of arrears on land; if rigidly enforced in all cases, it is to be feared that many industrious and deserving families will forfeit their land, and lose the improvements they have made on it, not from any fault of their own, but simply on account of the failure of crops and low prices for the last two years.

Sabbath the 6th of March, we feel assured, will be a memorable day to the Presbyterians in Ospry, as being the day on which for the first time in their own settlement they were allowed the privilege of meeting around the table of Our Lord. The day was favourable, not cold, and the roads good. The school house in which the services were held, was filled in every corner, and a considerable number sat outside the door (where benches were provided for them) during the whole of the preliminary services. It was estimated that not fewer than two hundred people were present.

The most serious attention, and the utmost stillness were observed during the whole of the services, (which lasted four hours) and when the sacred memorials were placed in the hands of the communicants, the silent tears might have been seen upon the cheeks of some who doubtless remembered their years of spiritual privation, for some were there who had not enjoyed the privilege for nine long years.

We doubt not that these tears as much indicated the joy that was felt in the prospect of the future progress of the gospel among them, as regret for the privations of the past. It is sincerely to be hoped that the services of that day will prove the foundation of a glorious spiritual edifice yet to be reared to God in that section of the country. I was thankful to have the assistance of one of the elders from

Nottawasaga—who kindly came up for that purpose. On the following Monday there were thanksgiving services at two distant places—which were well attended. Having accomplished all that I had purposed in Ospry, and having arranged with the committees to see them on my way when returning homewards, that I might receive their application for such supply of preaching for the summer as they might (after consulting the people) feel warranted to ask, I went down on the morning of Tuesday 5th March, to the Scotch corners, Nottawasaga. Here I preached to about fifty people, and afterwards consulted with them about their congregational affairs. These I found to be rather in a discouraging state, a church was erected about four years ago. It is not yet plastered nor seated, and as it stands at present, there is about one hundred and twenty dollars of debt on the building.

The number connected with our church in this locality is not great, nor are they so energetic as they might be. Those who were at the meeting could not undertake the responsibility of an application for full supply for the approaching summer. I urged the adoption of measures for the immediate payment of the debt on their building, and finishing the same; and also to use every effort to stir up their brethren to greater activity.

On the evening of the same day, I preached in the neat little church in the Town of Collingwood. Another meeting, was held in the Town the same evening, which made the attendance smaller than it otherwise would have been. I had not been in Collingwood for four years. At the time of my previous visit the railway had just been finished, but very few buildings had been erected in the town—the railway station itself had not been built. I was agreeably surprised to find so many streets well laid out, and lined with good stores and houses. But like other places, Collingwood is suffering from the general stagnation in business, and a large number of its former inhabitants have left for other parts. Yet withal, our congregation holds on its course, having occasionally difficulty in meeting demands, but not discouraged thereby, there is a determination on the part of the members to have a settled minister if possible this season. If they succeed in this determination, I question not but the congregation will rapidly grow in strength and influence.

In connection with Collingwood, Nottawa village receives fortnightly supply—the population is small—but with some labour a tolerable congregation might be gathered.

Having left my sleigh at the Scotch corners, Nottawasaga, (the snow being entirely gone from the road to Collingwood,) I returned to that place on Wednesday morning, got my sleigh, and took what is called the mountain road to St. Vincent. Part of the way that I went I found to be untravelled and very difficult to get through; but still I got to the borders of St. Vincent that night, and early the following morning proceeded to fulfil the appointments which had been made for me.

I found that arrangements had been made for observing the sacrament of the Lord's supper, with five preparatory services at different places. Although the roads were very bad we had an excellent attendance at each of the meetings. On Sabbath March 13th, the sacred ordinance was observed. There were at least one hundred and fifty people present, some from a very considerable distance. There were sixty eight communicants; altogether it was a solemn, and I trust a refreshing and profitable season.

Had a well attended thanksgiving service on the Monday, and a meeting for business afterwards. I found a settled determination on the part of the friends connected with one

of the stations that immediate steps should be taken to obtain a pastor, while the others thought that they could not yet raise the necessary funds. My own impression is that were an active and acceptable minister settled among this people, the funds would not be wanting.

I received all that was due for a supply in the summer of 1853, and a sum that had been owing for the summer of 1857, besides a liberal collection to the general funds of the Home Mission.

I have frequently had occasion to remark the advantage that would accrue to the presbyterian interest in St. Vincent and the adjoining stations, (as well as many other places that I have visited from time to time,) were the proposed union between the United Presbyterian Church and our own consummated. I feel confident that if those who (on both sides) are in the habit of dealing in abstract questions and theoretical difficulties, were to mingle more with both parties as we find them throughout the country; and especially if they would consider well the evil that results from our divisions not to presbyterianism alone, but to the interests of truth, and the souls especially of the young in presbyterian families, their conscientious scruples would soon vanish. When I reflect on what I have again and again witnessed, the spiritual starvation to which in many places the presbyterians are exposed, and the evil influences that are being thrown around their children, I cannot but fervently pray that the time may not be far distant when all the the presbyterians in Canada shall be united as one body; convinced as I am that no serious practical evil would result therefrom, but incalculable good to the cause of truth and godliness in the land. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

On the morning of Wednesday March 16th. I proceeded to the Township of Artemisia by what is called the Meaford road. I was accompanied the greater part of the way by a kind friend who lives in Euphrasia, otherwise I believe it would have been next to impossible to have found the way. The snow was fast disappearing, and the creeks, springs, and mud holes were all open and thawed out. It took seven hours to go a distance of about fifteen miles. When I reached the school house where I was to preach (three quarters of an hour after the time appointed for the service) the people were despairing of my getting through, knowing, (as some of them did) the state of the road. I had reason to be thankful that I reached the place of meeting without any thing more serious having happened than a little mutilating of my sleigh, and wearying of my body; but after taking some refreshment I was able to preach to the assembled people with a degree of comfort I little expected.

In Artemisia I preached at five different places; the meetings were all well attended, particularly those on the sabbath.

What is true in St. Vincent and the neighbourhood regarding the division between ourselves and the United Presbyterian Church, is true in Artemisia regarding the division between ourselves and the branch of the church connected with the Scottish establishment. This division has hitherto prevented any thing of an efficient kind having been done by either party. Our friends had a meeting and resolved to apply to the presbytery for supply of preaching during the approaching summer, and opened a subscription for the purpose of meeting the expense.

The snow that fell on Saturday, March 16th, enabled me to commence with comfort my return journey on the Monday morning. On that day I came into Osprey and found that the committees had agreed to apply for full supply

during the ensuing summer. On Tuesday I went to Nottawasaga, but finding the snow entirely gone, and deep mud in its place, I resolved to defer visiting our stations in the neighbourhood of Lake Simcoe, and to return home by the way that I went (through the Townships of Melancthon and Mono) where I knew I would have more or less snow for at least twenty five or thirty miles. In this I was not altogether disappointed; but I was obliged to leave my sleigh in Mono, and proceed on horse back the rest of the journey. I reached home on the afternoon of Saturday, March 26th, having visited several friends, and having preached twice by the way from Mono.

I have thus Mr. Editor, briefly sketched the work that I have been engaged in, hoping that others may be interested by hearing, as I have been by seeing the progress of our church in the localities referred to; and it is my earnest prayer that God may greatly bless the word preached, and the sacraments administered among so many people who are still to so great an extent destitute of religious privileges. Let us all pray the Lord of the harvest, that He may send labourers into His harvest.

Toronto April, 6th 1859.

J. N.

REVIVAL OF POPERY.

A Lecture delivered last February, in Knox's Church, Galt, by the Rev. A. C. GEMME.

A more obvious commonplace cannot be spoken than this—that the present is an age of marvellous mental activity. This may be healthy and direct, or it may be futile, or even as Bacon expresses it, vermiculate; but whatever be the characteristics of the innumerable activities of this time, the existence of these is denied by nobody. Indeed, those who sigh over the days gone by, admire in them nothing so much as the quiet they possessed, contrasted with the fever-heat of the present. Now, everybody reads, and an extraordinary proportion of mankind writes. Books do not issue at distant intervals from the press to satisfy the longings of the leisured few; but a periodical literature all its own, throws unremittently its broad sheets over the world, tickling for ever into motion the intellect of this generation. Such a stimulus tells on all classes, and by lifting them up to a higher standpoint, makes them despise as tame what entranced their grandfathers, and is really setting some callings at a discount. Thus, for instance, the Parliamentary Orator no more rouses the nations, whatever he may do for a moment with his audience; and yet, in the presence of such men as Lyndhurst, Brougham, Palmerston, Gladstone, Derby, D'Israeli, Russell Bright, and Ellenborough, it will hardly be affirmed that oratory has died out. The fact that men so little feel the efforts of these great masters of the art, proves only that moderns have need of extraordinary stimulants. So also with the Pulpit itself. There are now as good preachers as ever, but too often listless audiences. The truth is the same, the speaker is doing proper work, and working well, but the congregation, apart from any other cause, is fed on spicery too constantly, to perceive the pungency of preaching equal to that of any past period.

This restlessness and energy is seen in literature, in science, in politics, in religion. The Church is as active as all besides. Heresy is as active as orthodoxy, the Scarlet Woman as lively as the Churches of the Reformation. When last I had the pleasure of addressing this audience, I sought to show that Popery need not be feared, because it was everywhere confronted by the life of Protestantism; my subject to-night shall be,—THE REVIVAL OF ROMANISM.

There is indeed a Romish Revival. Lately, we have had something like a Mohammedan revival, issuing in massacres at Jeddah, tumults at Sinyrna, and a rebellion in Hindostan. But this is a mere spasm. There is not truth enough in that system to allow of its ever quickening again. It is far otherwise with Popery. Rome, however corrupt a Church, is a Church, including fundamentals in its creeds, and sacraments in its practice. There is indeed a marvellous and ruinous superstructure of error; such a superstructure, as, we may well believe, hides but too often all the truth in the back ground; still, God's truth is in the back ground, and this has rendered a revival possible, and effort continuous. When that Revival began, is a question to be answered by appeal to long past but pregnant history. Carlyle quoting Novalis says—"The thinking heads of all nations had in secret come to majority, and in a mistaken feeling of their vocation, rose the more fiercely against antiquated restraint. The man of letters is by instinct opposed to a priesthood of old standing; the literary class and the clerical must wage a war of extermination, when they are divided; for both strive after one place. Such divisions became more and more perceptible, the nearer we approached the period of European manhood, the epoch of triumphant learning; and Knowledge and Faith came into more decided contradiction. In the prevailing Faith, as was thought, lay the reason of the universal degradation; and by a more and more searching knowledge, men hoped to remove it. On all hands the religious feeling suffered under manifold attacks against its actual manner of existence, against the Forms in which hitherto, it had embodied itself. The result of that modern way of thought was named Philosophy; and in this, all was included that opposed itself to the ancient way of thought, especial y, therefore, all that opposed itself to Religion." The period to which Novalis refers is the time of Louis XV., the time of Voltaire, Diderot, D'Alembert, and the *Encyclopedie*. It was an age which invented nothing and destroyed everything. "Now this epoch, of the eighteenth, or Philosophic-Century," says Carlyle, "was properly the End, the End of a Social System which for above a thousand years had been building itself together, and after that, had beguiled for some centuries (as human things all do) to moulder down." Old reverences perished, and feudalities and crowns began to shake. Infidelity abounded in France, and spreading thence, entered the hearts of the leaders of public opinion all over the European continent. The Church of Rome itself was filled with sceptics or worse, and none need wonder that her doom appeared sealed. That was the hour of her weakness. Men hated her. Men scorned her. It is vain to say they hated all religious truth. They knew nothing religious save as she taught, and it were little wonder if they distrusted such a teacher. All, however, we have to do with is the fact, that Rome was hated, and that men were bent on destroying her.

The Order of Jesus had been created to defend the Popedom, and it had done much to stem the tide of the Reformation. But it grew arrogant and intolerable to the thinkers and rulers of Europe; for it tutored the young as it pleased, and by furnishing Confessors in palaces, entered courts, and ensheathed sceptres. In the middle of the eighteenth century, France, Spain, Naples, and Portugal, all writhed under the burden, and all sought to remove it. In the year 1762, the Parliament of Paris, pronounced the suppression of the Jesuits in France, and soon, Charles III of Spain, the King of Naples, and the Duke of Parma followed his example. All was ferment. Neither Kings nor Pope would yield. In 1769 Cle

ment XIII. died in convulsions, just at the moment when resistance seemed hopeless; and his successor, Gauguanielli, pronounced this decree in 1778: "Inspired by the Divine Spirit, as we trust urged by the duty of restoring concord to the Church, convinced that the Society of Jesus can no longer effect those purposes, for which it was founded, and moved by other motives of prudence and wise government which we keep locked in our own breast, we abolish and annul the Society of Jesus, its offices, houses, and institutions." Here was a great event. It now seemed as if Rome were receding from her former pretensions; and we are assured by Ranke, that the outbreaks being carried, still more vigorous assaults were made, until Austria herself, under the reign of the second Joseph, put down convents, and nunneries, and took all the temporalities of the clergy into her own keeping. All Romish Germany was in a ferment. "A lively spirit of innovation had seized both the learned and the laity. The lower clergy and the bishops, the bishops and the archbishops, the latter and the pope, all at mutual variance. Everything, there as elsewhere, foreboded a change."

At this crisis the great Revolution broke out in France, the authority of Rome was trodden under foot, and the armies of the Republic sweeping over Europe, carried with them, not only Republicanism and confusion, but contempt for that spiritual authority which trembled as their tread. In 1796, the Directory was supreme in Italy. In 1798, Berthier took possession of the Castle of St. Angelo, and made his home in the Quirinal palace. This was on the tenth of February. On the twentieth of that month, Pius VI was hurried, a prisoner, from the Eternal City, and crossing the wintry Alps, the aged Pontiff found no rest till he reached Valence on the Rhone, where, eighty two years of age, he died in 1799. Meanwhile, the territories of the Church were ruled, and the very signet ring of the successor of the Fisherman used by the Atheistic soldiers of France. Then, if ever, Popery seemed crushed. It had sunk to the profound of helplessness and degradation. This was for it, "the middle waste and hollow of the night." It seemed the triumph of infidelity, for this ever condemned Popery with Christianity. It seemed a triumph to the Protestant, for Anti-Christ had fallen. But in the counsels of Heaven other things were designed, and both Philosopher and Christian were doomed to much more than disappointment. Never was human calculation more utterly at fault. The hour of Rome's extremity proved that of her resuscitation. She seemed to die, but she began to live. The blow which appeared to kill, effected a revival. The coarse brutality of Atheism saved the Popedom. Angelo Braschi was the martyr whose sorrows proved the seed of his Church.

The tiara now looked lustreless and little worth. Still men sought it, and then as ever, many an intrigue was hatched before Chiaramonti took his seat in the chair of St. Peter as Pius VII. He was elected in the first year of this century, and Buonaparte speedily forced from him a humiliating Concordat; but there was good in this ill, for here was a formal recognition of his authority, and so, a step upwards. During a few years he had peace, but in 1805, his troubles began, for at that date the great Corsican occupied Ancona, and soon after attempted other inroads on the Papal independence. Then came an angry correspondence, the occupation of Civita Vecchia, and finally, an army to the gates of Rome. Soon, Pius was a prisoner in his own palace, and in this unfriendly attitude Napoleon and the priest stood towards each other for four years. But Pius brought the dispute to a crisis, for in 1809 he excommunicated the despot, and the despot in return carried him

into France, keeping him a prisoner at Fontainebleau, but treating him with a large measure of respect. Another Concordat, more humiliating than ever, was now wrung from the perplexed and helpless Pontiff, but this was the straw which broke the camel's back; and the concessions which Pius made in the January of 1813, he formally retracted in the March following. But his humiliation was coming to an end. Napoleon was ruined, and on the 24th of May 1814, Pius was in Rome again. From the day when Pius VI died in exile, till that return to Rome, uncertainty seemed to hang over the future of Romanism, but amidst all apparent adversities, circumstances were steadily favouring its revival. Men had started back in horror from Atheism, and all judged some form of faith needful to civil government; while the insults, heaped on the heads of the two old men, had excited an all but universal sympathy. The Romish countries supposed they had erred in their past unfaithfulness to the Holy See, and even Protestant England thought only of aged and ill-used princes, while she persuaded herself that the system which they represented had become effete, and would thence forward continue, if it continued at all, in a very different form from the Popery which their ancestors had so righteously opposed and dreaded. Contrition and self-interest among Romanists, and generous pity combined with an ignorant and criminal liberality among Protestants, were now at work, putting into the willing hands of Pius, the opportunity of making the system of which he was head, as pretentious, and all but as powerful, as it had been five hundred years before. The Revival was preparing long before the exile at Fontainebleau dreamed of again sitting in the Chair of St. Peter. His return to his capital fixed the date of its commencement. Then, as Ranke has it, "a new age was begun for the world, and a new era for the Roman See."

On the 4th of April, 1814, Napoleon abdicated; and, after the signing of the Treaty of Paris, on the 30th of May, the Emperor of Russia and the King of Prussia visited the Prince Regent in London. This was in June. Thither also, went Cardinal Consalvi to meet them, and with the help of a Protestant Regent, a Protestant King, and a schismatical Emperor, to arrange for the resuscitation of the power of his Church. "Never," says the *Quarterly Review*, "was there a time when the Roman Catholic religion was looked on so favorably in this country." Then, in 1815, came the Congress of Vienna, at which the proposals made in London were so well enforced by the able Consalvi, that Rome recovered all her Principalities, Duchies, and Legations. The Revival was now inaugurated. And to whom does the world owe, in great part, this inauguration? Undoubtedly, in the main to Protestant Britain. That accursed notion of 'political necessity' was then at work in the Mother Country, as it now is in Canada. The words of Ranke are very noticeable:—"It was the victory of the four great allied powers, three of which were anti-Catholic, over that one which thought to make its own capital the centre of Catholicism, that set the Pope free, and enabled him to return to Rome. It was to the three Anti-Catholic monarchs alone, who were then assembled, in London, that the Pope's wishes to recover the entire states of the Church were first submitted. How often in former days, had the resources of those states been strained to effect the destruction of Protestantism, whether in England or in Germany, and to propagate the Roman Catholic doctrine in Russia or in Scandinavia; and now it was to the interference of the rulers of these anti-catholic Countries that the Pope was to owe his restoration to his dominions; differences of creed were for the moment for-

gotten, political considerations were alone regarded."

Pius was not slow in seizing his opportunity. He believed his life-work to be, the restoration of the Papacy to all its ancient authority and splendour. His first great act was to revive the Order of the Jesuits, for he rightly judged that his strength lay with it. On the 7th August, 1814, he issued his bull "*Sollicitudo omnium Ecclesiarum*," and the Society of Jesus lived again, Kings and rulers being then too busy, penitent, or indifferent to care anything about the matter. Everything favoured such bold measures. It was the hour and the power of Legitimacy, and Popes could, for the moment, do as they pleased. The King of Spain instantly recalled the disciples of Loyola, new bishoprics were established in Sardinia, Tuscany restored its convents; Naples assented to a most Popish concordat; even France had well nigh become as ultra-montane as Italy. But new organizations and activities were not confined to the Romish countries; Protestant nations now saw Rome toiling within their bounds with a long forgotten vigour. The once shrivelled heart was again distended, and each pulsation drove to the ends of the earth men, wily, and indomitable, trained, and faithful. Rome had entered on a new struggle for the dominion of the world, and what Pius VII. began, his successors pressed forward.

We shall now glance at the signs and effects of this Revival all over the world.

The year 1829 is one never to be forgotten in Romish annals. The Revival had now continued for fifteen years, and a mighty victory was about to be achieved. England was about to grant what is known as "Catholic emancipation." In 1801, William Pitt had declared in favour of such a measure; and now, the turbulence of Ireland, the latitudinarianism of Whiggery, false views of the glorious doctrine of religious toleration, together with the supple industry of the Priesthood, all made way for this great innovation. In vain did cautious Protestants oppose it. The ignorant sneered, the able argued, and the witty made their opponents the butts for their keenest arrows. The measure was carried; and, without going so far as Lord Liverpool when he said, "if the bill were to pass, great Britain would be no longer a Protestant state," I cannot help believing that its passage was a profound mistake, and that the people of Britain, had they known thirty years ago, what they know now, of the designs of Rome and the effects of that measure, never would have asked or allowed any House of Commons to pass it. The measure of 1829 could not be carried in 1859. Since then the progress of Rome in Britain astonishes us. The island is covered from the Land's End to Caithness with her emissaries. Cities are filled with her Churches and votaries; rural districts stare at her idolatries, no spot is secure from her presence and efforts. But yesterday, the City of Durham was the scene of a great Popish gathering, convened in order to erect a Church for an increasing discipleship in the north of England. Then it was boasted what great advances had been already made, and that that meeting was intended to prepare for future progress. Cardinal Wiseman was there; the titular Bishop of Hexham was there; many priests were there; half hearted Protestants were there. One speaker was very eloquent about the "Mission of the Irish in England," and among other things said these:

"The Mission of the Irish in England, he said, of course included their mission all over the world. Ireland had had many glories, - glories of the pen, and glories of the sword, - glories in peace, and glories in war. She had had many statesmen, great wits, brilliant orators, beautiful poets, and the greatest commanders of the

age. There is scarcely a government at the present time in which Irish blood, the descendants of the Irish who had been expatriated from their country in times of gloom and sorrow, do not hold some of the chief reins of power. (Applause.) The greatest glory of Ireland, however, because it was the glory of all her children, is, that being once persuaded of God's truth, no brand of persecution, no amount of tyranny, no concentration of punishment, for its profession has ever made them abandon that truth or swerve from its open vindication and profession before the world. (Loud cheers.) What, then, was Ireland's mission? They had been told how St. Columba, with a filial piety which was most touching, carried his aged parent on his pilgrimage. Now that was not an unapt simile, understood in a spiritual manner, of the missions of the Irish. *They carried their mother with them, in their arms, and on their shoulders.* Their mother would always go with them, she would not like to be parted from them; *they must carry that mother, the Holy Catholic Church, with them, and spread her principles wherever they went.* (Continued cheers.) He knew they would do it, because they were doing it in these very days. (Applause.)

Cardinal Wiseman rejoiced that Abbotsford is now in the possession of a Romanist; and we submit the following as a specimen of the audacious impudence of that able Ecclesiastic:—
 "Mixed up with all this feeling of chivalrous devotion to Durham, there was, however, a feeling of sadness in entering into this old city. In entering under the magnificent roof of the old cathedral,—every one must be struck with the fact that it is in hands quite unsuited to hold it; every one must be struck with the fact that Durham was built for no other worship but the glorious worship of the Catholic Church. (Cheers.) Its magnificent nave and aisles are quite deserted now. The only part used is the choir of this splendid church, which, if it were in the hands of those who built it, would be thronged and crowded with worshippers, filling its nave to overflowing. (Renewed cheers.) The Catholics of this very town would fill it to overflowing. There was one remembrance connected with Durham cathedral which his subject naturally led him to speak of. It was, that within the walls of Durham still lie, *perhaps still incorrupt*, the body of the glorious patron of this diocese. ("Hear, hear,") and applause."

What with latitudinarianism, political expediency, Puseyism in the English Church, an "Irish Mission" like this, and swarms of Priests, one need not wonder at Popish Aggressions, and Popish jubilations.

But the advances of Rome are not confined to Britain. America no less feels and sees them. We all remember the "Know-Nothing" movement, childish enough in its form, but most significant as a fact. The neighbouring Republic, even more than the Mother Country, is the special field of the "Irish Mission." And what of Canada? Let the last fifteen years speak, and they tell us of an unwearied assault of the Priest upon the people; of time-serving politicians, of loathsome compromises; of the perpetual sacrifice of truth as the purchase money whereby a few hold place and emolument. This is the story of the past. And is any man bold enough, or weak enough, or sanguine enough, to imagine that what has been shall be no more? We may indeed try to hope all things, but whether we will or not, we are compelled to fear all things too. A perpetual compromise seems to be the bane of our Province; a compromise in which all the yielding is on the side of our so called Protestant Rulers.

Let us again glance at Romanism in Europe. Note its policy in Austria. Austria is now in

the hands of the Priest through the instrumentality of a recent and grasping Concordat, and every effort is made to extirpate Protestantism. In the City of Vienna there are 15,000 Protestants, and this is the seat of the Consistorial authority by which all the Protestant churches of the Empire are ruled. But a Romanist is made President of the Consistory; the pastors are watched; all intercourse with German and English Protestants is forbidden; no collections for missions can be made; students are compelled in studying theology, to take the law from Rationalists; in a word, so far as Metternich has been the government, it has been the policy of this agent of Popery, to destroy the stream by poisoning the fountain. In Hungary too, matters are ill with our brethren. All the children of mixed marriages are now compelled to become Romanists, and our co-religionists are compelled to abstain from work on Popish holidays. Rome can no longer persecute, but she may ensnare. Nor, with the exception of Sardinia, are matters any better in Italy. Florence still acts like the persecutor of the Medici, and in the face of indignant Europe, Pius IX. still holds the body of the child Mortara.

But the revived activity of Rome is seen in other than Cabinet action. No contrivance of Protestantism is unused by its agents. The enemy of the press, so long as there was a chance of gagging it, Rome now meets that force, by establishing a press of her own. At Paris, Brussels, Madrid, Turin, Chambery, there are newspapers devoted to Popery, and we all know how fierce are the efforts of Romish journalists in Great Britain and Ireland. Tract distribution, likewise, is in full operation, and France especially, is flooded with literature of this description. The very Sabbath school,—John Kaikes' idea—is now in Priestly hands, and we are informed that in Venice and Rome Sabbath Schools are numerous. But do children learn truth in such caricatures of this blessed institution? The audience will judge for itself when it is told that in them the Bible is not read at all, but Jesuit compilations, and Lives and Miracles of the Saints. Rome has taken to the Pulpit as well as all else. Even during the last nine years there has been a great increase in preaching. Pulpit oratory is now much cultivated by the Jesuits, and they are heard preaching to goodly audiences, Sabbath by Sabbath, in all the great towns of the Continent. Wherever we turn in Europe we meet the Priest; wherever we listen we hear his intonation; wherever we look, we behold the work of his hands; the very air is redolent of his ever burning censor.

In Spain he is omnipotent; in Italy he is triumphant; in Austria he would fain garotte all that remains of the Reformation; in France he backs Napoleon, and Napoleon in return befriends him; in Ireland his less discreet children become members of "Phoenix clubs," and himself in his arrogance insults, by intentional discourtesy, our gracious Queen; in England he speaks in Downing Street so that even the Lord of Derby hears him; in the United States his hand is in the ballot box; in Canada he holds the reins of government.

Hitherto, we have seen Revived Popery as it toils in Christian lands; we have now to note its missionary spirit in regard to the heathen, or the followers of him of Mecca, or corrupt Churches. Rome sends her missionaries to the ends of the world. She is as anxious to subdue the Pagan as the Protestant. In the City of Lyons are the head quarters of the Society for the Propagation of the Faith, whose contributors are spread over France, Austria, and Bavaria. In 1857 its income was not less than two hundred thousand pounds sterling. There exists likewise, "the Association of the Holy Childhood," founded in 1844, whose aim

is to buy, and bring up Pagan Children. This institution has a revenue of forty thousand pounds sterling. Besides these, we hear of separate societies in France, Prussia, and Austria for sending out Priests to particular countries. All these bodies are the fruit of the Revival, and exist over and above, and independently of the Propaganda at Rome, and the older organizations. We will now mark the result of all this contributing and organizing, old or new, and shall find it marvellous.

Turkey is the theatre for peculiar efforts. Thirty years ago, nothing of Rome was known in Turkey, save a dim memory and ruins. Now, "in Constantinople, Smyrna and other large seaport towns, swarms of Papal emissaries are constantly seen; gentlemen in black robes and white robes; in three cornered hats, and quaker hats, and no hats at all; nuns in black and grey; and last of all, and most of all, sisters of charity in crowds." And all over the interior of Asiatic and European Turkey, the same classes are busy. Even at Mosul, on the banks of the Tigris, "Rome is strong enough to compel a Jacobine Archbishop who became Protestant, to seek a shelter in the house of the British Consul. At the village of Bebek on the shores of the Bosphorus, there exists a French College, ostensibly established for the education of the children of merchants in Pera and Galata, and Rome has made this a centre of proselytism. The feasts of the Church are openly celebrated in the village, and processions on high days walk its streets, guided in their march by the band of a Turkish regiment, and accompanied by a guard of Turkish soldiers. On one of the banners lately displayed at the *Fete Dieu* was this inscription,—"*our God is Mary.*" At Erzeroum, not far from Kars, famous in military story, the Jesuits are building a Church, and have a flourishing school. All over Armenia they are busy and prosperous. Their aim is to oppose the very successful missions of the American Board. Syria and Egypt also receive much attention. Of the two hundred agents sent from France in 1856, a large number were specially trained for these two countries.

In India they are busy too. Dr. Cullen tells us that there are now in that peninsula 20 Romish bishops or Vicars-Apostolic, 800 missionary priests, several female schools conducted by women, several convents for nuns, also schools for boys, and colleges for a native priesthood. No doubt all this is exaggerated; but there is truth enough about the boast to show us the energy of the Papacy there. In China, Rome is busy. We are told that there, no fewer than 329,338 children were baptized in 1857, that the society already mentioned, bought no fewer during the same year, than 9168 children, more than six thousand of whom are being trained as teachers, catechists, Priests, and missionaries. It is now stated by the Priests that there are between three and four millions of Romanists in that Empire; that their great aim is to raise up a native Priesthood; that China already possesses not fewer than fifteen Bishops and very many priests, besides the usual compliment of Sisters of charity. Here, as in India, this work is more or less carried on in consequence of the tolerant power of Great Britain, Hong-kong giving one safe and commodious base of operations. Now that religious toleration has been wrung from the court of Peking, and Frenchmen are to be supported by French cannon, we cannot doubt that their efforts will be greatly increased. It is said too, that a mission with vaccination for its watchword is planned to Chinese Tartary.

We can only mention the aggressive action of Rome in the South seas. There she tries somewhat the same plan that she adopted with the child Mortara. A recent letter to Napo-

lean, written by a person long resident in Tahiti, and translated into English, gives us the following information:

"I will not say anything of the conduct that has been pursued towards the natives of the islands to wardward of Tahiti, nor generally at Tahiti itself; for I am determined to adhere scrupulously to the bare truth. I will not even speak of things that have acquired public notoriety; I will only mention those of which I have a perfect knowledge.

I will say, then, Sire, that, in one of the districts of Tahiti where there was a Catholic missionary as school teacher, the parents of the children that went to the school complained that their children had been secretly baptised by this teacher. The children, from seven to ten years of age, questioned on the subject, confessed that it was owing to little presents of biscuit, &c., &c., their teacher gave them, that they had allowed it to take place. The baptism took place in a room apart, and was unknown to all interested, and it was only by the merest chance that it came to the parents' knowledge. The parents, indignant, lodged a complaint with the district authority, who informed the protecting authorities. It was very painful to these parents to be obliged to continue sending their children to this teacher, but, considering that there was no other school in the district, and considering, likewise, that this teacher was maintained in his duties, they were obliged to do it under the penalty of a fine.

These children have not as yet been taken away, like the child Mortara, from their parents, for there is no convent at present at Tahiti; but otherwise the affair is equally scandalous, for I beg your Majesty to remark that it is not a question of an Israelitish child who had not received the baptismal rite, but of children born and brought up in the Protestant religion, and who had been already baptised in the holy name of the Father, Son, and Holy Ghost.

The public and enlightened discussion that I have already mentioned dispenses me from any comment; I will only say, Sire, that, agreeably to the Protectorate Treaty already cited, every one ought to be free in the exercise of his religion or belief, and that no one ought to be molested or constrained in religious matters directly or indirectly. In order to avoid all opposition or hindrance in their religious affairs, the Queen and the chiefs have subscribed a demand to your Majesty, asking for French Protestant missionaries for the use of the churches. But as yet no answer has been made to their demand."

We have now glanced at the Revival of Romanism during the present century; we have seen her wisely and intensely busy in Europe, Asia, Africa, America, and the islands of the Pacific; we have surely seen enough to prove that she is quick as she ever was, resolved by any means and by all means, to regain what she has lost, and to secure all she does not yet own. We have also seen how and when this Revival began. And, when to the activity, calm wisdom, and utter unscrupulousness of the Papacy, we add the fact of the centralization which characterizes its present administration, we perceive the vastness of the spiritual power which strides along the pathway of Nations, and seeks to cast its shadow over every continent and island, lake, and river of the globe. This centralization is a very evident fruit of the Revival. The Romish Church is now, more than ever, one. As with Mr. D'Arcy McGee, the cry of the entire brotherhood is, "more power to the Pope." Ultramontanism is the characteristic of modern Popery. It was not always so. Time was when the European Nations had National Churches, owning the Pontiff as their head, but

reserving to themselves rights which he could not touch. Now, these national churches have abandoned, or are abandoning all that was peculiar, and are daily more and more merged in one indistinguishable whole. "All opinion, right, authority, and power, centre more and more in the Chair of St. Peter . . . one will now animate and guide that Church." Thus, then, world-wide in its ambition, inexhaustible in its resources, burning in its zeal, unscrupulous in its acts, supported by the superstition of serfs, and the interests of despots, ever consistent in its mighty plans, and ever goaded on by opposition, the nineteenth century witness a gigantic ecclesiastical conspiracy against the intellect and the souls of our night. All might tremble, did not all know that the Lord reigneth, and that Protestantism too is energetic, self sacrificing, and aroused. The Churches of the reformation are no less revived than She who sits crowned on the Seven Hills. Need we fear the conflict of the Bible with ignorance, honesty with cunning, the Eternal with the Man of Sin?

But Protestants must be zealous; and Rome sets all a lesson here. Wonderful is the devotedness of her priesthood. On the fifth of September, 1855, Paris witnessed a strange sight. Twenty-seven young men presented themselves before the sympathising gaze of a tearful congregation. Seated at the altar, each bore on his back a slender wallet, and held in his hand the Pilgrim's staff, all his earthly goods. Solemn were the vows they uttered, that they would forsake their country, friends, home, and endure all things for the sake of Christ and his Church. Then came the Mass, with even more than ordinary magnificence. This over, amidst a solemn silence, a penny was given to each pilgrim, a loaf of bread was placed in each wallet, and, singing a song of triumph, these Missionaries to the Heathen passed away from the gaze of the excited throng, ready to lead lives of poverty, hardship, and toil, and to die if need be, unpitied and unknown. Very touching this, for all were young, and some poor, because they had forsaken ample riches. It is vain for people to say, this is folly, or to say, their motive is wrong; wrong or right, foolish or wise, here is a fact; twenty-seven youths abandoned all that men care about, to see their Church and Holy Father far, far away. These things tell; and with such a self-denial seen and proclaimed daily, we can gauge the zeal of modern Popery, and see how that zeal is sustained and increased. I do not say, let us imitate demonstrations such as these. I do not say, let us be carried out of sight of tremendous errors by the presence of painful sincerity. But I do say, let us who have, as we well believe, a purer faith to preach, one and all take shame to ourselves for the miserable lukewarmness which we so often take credit for as labour for a crucified Saviour. Thanks be to God, we have our glorious Protestant Missionaries too, but we need more of the Missionary spirit, both in the men who go the way, and the men who tarry at home with the staff.

DEATH OF JOHN McKILLOP, INVERNESS, C. E.

There are some men so quiet and unobtrusive in their spirit that their loss is not felt until they have actually passed away. Such was the deceased. He was of a very retiring and quiet disposition, neither coveting places of influence, or pushing himself forward into notice, yet he was a succourer of many, and not a few of our ministers East and West will recognize in his death the loss of a kind and hospitable friend. For many years his house was the home of the missionary and minister, and many a servant of the Lord was welcomed

by him under his roof. Earl, brought to a knowledge of the truth in his native island of Arran, and trained under the ministry of Mr. McBride, and his own kinsman, Mr. Angus McMillan, he maintained through a long life a steadfast and consistent profession. Severe towards everything that savoured of lightness or vanity, he could not tolerate any change from the simplicity of his early days. He loved to walk in the good old ways, and he relished to the last the old doctrines and practices of the true Church of Scotland in her revived and purer days. Himself the subject of a revival, he longed to see the rising generation around him brought under the influence of the truth, and the wish was often expressed by him, that the Lord would indeed revive his work throughout the land. For more than twenty seven years without a settled ministry, he nevertheless continued steadfast in his adherence to the Presbyterian Church, and when the disruption came he intelligently espoused the cause of the Free Church, and through all its struggles assisted it with his means, his countenance, and his prayers. Privileged at length to see a settled ministry in connection with the Church he loved, he remained till his dying day a most regular and attentive hearer, having never been known to be absent a single Sabbath for the last three years. "He loved the gates of Zion," and his last journey was to the house of God, from which he returned to his house to be carried to the grave on the following Friday. His last illness was short and severe, but he bore it with patience and Christian resignation, and being conscious to the last, was able from his dying bed to declare what the Lord had done for his soul, and to exhort and warn many to follow the Lord. He entered on his rest on the 31st of March, in the 76th year of his age, and on the following day his remains were accompanied to the grave by a large circle of friends and neighbours. His ashes rest far from his early home and the graves of his fathers. The grave has indeed got his body to keep, but his ransomed spirit is, we trust, with Christ, and them also which sleep in Jesus will God bring with him J. C.

ANNUAL MEETING, ST. GABRIEL STREET CHURCH, MONTREAL.

The Annual Meeting of this Church was held on the 13th of April. The Report presented by the Clerk of the Deacons' Court was of a very gratifying kind. It showed considerable progress and prosperity during the last year, and that the various departments of the Church's organization had been carried on with zeal and efficiency. The Treasurer's statement showed that the income of the past year had not only met the current expenses, but had also enabled the Deacons' Court to pay off several debts which had been standing against the Church for some years. The Church may, therefore, be said to be now entirely free of debt and the regular income which may be reckoned upon with confidence, for the current year, will also be amply sufficient to meet the ordinary expenditure.

The Rev. Mr. Kemp made a hopeful statement as to the spiritual state of the congregation. Considerable additions had been made to the membership both by certificate and examination. There had been very few deaths among them since last meeting, and very few removals from the congregation. The Communion Roll now numbered two hundred and six members, and was gradually increasing year by year. The Sabbath School was reported to be in a flourishing condition. The attendance of the scholars was exemplary and the teachers had devoted themselves with much zeal to promote the welfare of the children. The Bible Class, conducted by the Minister every Sabbath afternoon, was also well attended, and a considerable

and Supply; and submitting that it would be of great advantage to have a superintendent of missions in the Presbytery so soon as circumstances admit. The report was received and approved, and the committee reappointed.

Mr. Nisbet, Convener of the Presbytery's Home Mission Committee, gave in a report of his labours in the missionary field, and also a statement of the number of missionaries asked for by the Stations for the summer. The report was received, and the thanks of the Presbytery tendered to the Convener for his diligence and zeal in visiting and preaching in a large number of distant stations, and obtaining and furnishing information respecting them. In accordance with the suggestions of the Report the Presbytery agreed to apply to the Synod's Committee for fourteen missionaries for the summer, and Messrs. McLavish, Topp, Nisbet, and McMurich, were appointed to represent the Presbytery at the committee meeting.

Mr. James Stewart's trial pieces were heard and sustained, and his induction as pastor of Oro Congregation, was appointed to take place on the second Tuesday of May, at 11 o'clock a. m.—Mr. Wightman to preach and preside, and Messrs. McLavish, Topp and Gray to assist in the other exercises.

In accordance with Presbyterial appointment, Dr. Burns preached in the evening of the 5th, on the nature and necessity of spiritual awakening.

The Presbytery held a conference on the state of Religion within its bounds, each minister giving a statement respecting his own congregation.

Mr. Laing reported that he had attended the London Presbytery to prosecute the call from Markham to Mr. Young of St. Thomas, and submitted an extract to the effect that the London Presbytery refused to translate Mr. Young.

A call from Woodstock to Mr. Laing of Scarborough, forwarded by the London Presbytery, was laid on the table. Mr. King of Buxton, appeared as commissioner from the London Presbytery. At this stage of the proceedings, Mr. Laing stated that he did not intend to accept the call. Mr. King then said that having heard this he would not prosecute it any further. The Presbytery, after consideration, agreed to take no further action in the matter.

Arrangements were made for the distribution of missionaries.

Messrs. Donald H. McVicar, James Robertson and Thomas Fenwick, applied to be taken on trials for license. They were examined, and the Clerk was instructed to write the usual ecclesiastical letters.

The Presbytery adjourned to meet in Cooke's Church, Toronto, on the second Tuesday of June, at 11 o'clock, A. M.

W. GREGG, *Pres. Clerk.*

PRESBYTERY OF LONDON.

The last quarterly meeting of this Presbytery was held at London on the 5th, 6th, and 7th days of April. The following is an abstract of the chief items of business before the Court.

The Rev. Duncan McDiarmid of Chalmers Church Woodstock was elected Moderator for the ensuing six months.

The Rev. John Laing of Scarborough, being present, was invited to sit and deliberate with the Presbytery.

Very interesting reports were received, from the deputations appointed to visit the northern townships, of the different localities which they visited, and the large and increasing demand for missionary labour.

The Rev. John Fraser, was inducted into the pastoral charge of St. Andrew's Church Thames-

ford on the 4th April inst.

The call from the United Congregations of Brown's Corners and Melville Church Markham, to the Rev. Alexander Young of St. Thomas was taken up. The Rev. John Laing appeared as commissioner from the Presbytery of Toronto to prosecute the call—and His Honor Judge Hughes from the congregation at St. Thomas to oppose Mr. Young's translation. After hearing the parties, the Presbytery unanimously agreed, not to translate Mr. Young, which decision was acquiesced in by the parties.

A call from Mount Forrest, with other relative papers, to the Rev. John McMillan of Fingal, was received, and the Presbytery agreed to cite Knox's Church Fingal to appeal for their interest at the next meeting on the first Tuesday of May.

The committee appointed to moderate in a call in Knox's Church Woodstock reported that the congregation there had given a unanimous call to the Rev. John Laing of Scarborough and a bond for his support, should he become their pastor, of \$500, per annum. The call and bond with reasons of translation were laid upon the table of the Presbytery, and a deputation from the congregation consisting of Mr. Andrew Smith and Mr. Samuel Irvine was heard. Thereafter the Presbytery agreed to sustain the call, and appointed Mr. Scott and Mr. King to prosecute the call.

The Rev. James H. McNaughton having given in his resignation of the pastoral charge of the congregation at Saugeen, and papers having been received from the congregation intimating that they did not consider it their duty to present any objections to the dissolution of the pastoral tie, the Presbytery agreed that the pastoral tie should be dissolved, and instructed the clerk to notify the parties of this deliverance of the court.

The Rev. William Doak having intimated his adherence to his demission of the pastoral charge of the congregation at Port Stanley, the Presbytery agreed to cite the congregation to appear for their interests at the next meeting in May.

The call from Kincairdine, and also the one from Bruce to the Rev. John Stewart, late of Earlston, Nova Scotia were ordered to lie on the table of the Presbytery until after the meeting of Synod.

The Presbytery agreed to apply to the Synod for leave to receive Mr. Stewart as an ordained missionary of the Church.

The ordination trials of Mr. Archibald McDiarmid and Mr. Alex. D. McDonald were heard and sustained and the Presbytery agreed to meet at Wallacetown on the 27th inst. for the ordination and induction of Mr. McDiarmid into the pastoral charge of the United Congregations of Wallacetown and Currie Road, and to meet on the following day, the 28th inst. at Clinton for the ordination and induction of Mr. McDonald into the pastoral charge of the congregation there.

The Rev. James W. Chesnut having accepted the call from the United congregation of Mandawmin and Enniskillin, his induction was appointed to take place at Mandawmin on the 20th, inst.

A petition was received from Mornington, Elma boundary and Wallace, praying for organisation and the moderating in of a call. Mr. Beattie was appointed to obtain additional information concerning these stations and to report at the next meeting.

Petitions were received from Paisley and Dunblane, Port Elgin, Southampton, Arran and Tara for missionary supply. The Home Mission Committee were instructed to give supply to these stations as soon as possible.

The following appointments were made namely: Mr. Findlay, to give one Sabbath to Elma before the meeting in May.

Mr. Gauld to give three Sabbaths to Wallaceburgh and Mr. Chestnut two Sabbaths before the first of July. Mr. Walker and Mr. Troup to give each a Sabbath to Mr. Gauld's Congregation in his absence. Mr. Doak to give the first Sabbath in May to Knox's Church Woodstock.

The supply of the Home Mission field and the distribution of the missionaries were intrusted to the Presbytery's Home Mission Committee until the next meeting.

The Rev. John Ross brought under the notice of the Presbytery, the public celebration of the late anniversary of the birth of the Port Burns and submitted the following resolution which was adopted, namely:

That in view of the part which several office-bearers and members of the Church of Christ have taken in the late anniversary of the birth of the Port Burns, this court cannot refrain from expressing its unqualified disapprobation of their conduct; believing that all such celebrations tend to lower the tone of public morals, and lend a powerful influence to a corrupting literature.

Several items of business were postponed until the adjourned meeting, which is appointed to be held in the usual place on the first Tuesday in May at 10 o'clock A. M.

W. DOAK, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery, was held at Hamilton, on the 12th of April, and continued the following day. There was a large attendance of ministers. Mr. Ure of Streetsville, being present was associated.

The Presbytery resumed consideration of the case of Mr. James Rogers formerly minister at Demoresville, who in the course of last year, without any communication with the Presbytery, applied for admission into the Church in connexion with the Established Church of Scotland. The clerk having in accordance with the instructions of the Presbytery, written to Mr. Rogers on the subject, a letter from Mr. Rogers was read, stating, that feeling it to be his duty to be engaged in ministerial work, he had embraced the opportunity of doing so in connection with a body where he could do so without changing any principle he had held from his first entrance upon the work of the ministry; that had he believed that the Synod in connection with the Established Church of Scotland would have so well maintained her ecclesiastical independence, and guarded herself so well from any chance of being subject to the evils felt by the church in Scotland, he would not at the time of the disruption have acted as he did; and that he believed that the church he wished to join was acting more in union with the prominent principles of the protest made by the Presbyterian Church of Canada, than that church itself was acting. In explanation of his not having communicated with the Presbytery, Mr. Rogers stated that having in April last, applied for and received a certificate when he had no intention of joining any other church, he was not able to suppose that he could be considered as being under any necessity of giving the Presbytery any notice of what he intended to make of his certificate.

The Presbytery considered the reasons assigned by Mr. Rogers for the step he has taken, and his explanation in reference to his having taken such a step without informing the Presbytery of his intentions, as highly unsatisfactory; and after mature deliberation in reference to the course which they ought to pursue in the case, it was unanimously agreed to declare Mr. Rogers no longer a minister of the Presbyterian Church of Canada, and the clerk was instructed to intimate this sentence to the

various Presbyteries of the Church.

Mr. Gillespie was appointed to prosecute, along with Mr. McKinn, formerly appointed, the translation of Mr. John McMillan from Fingal to Mount Forrest.

The Presbytery, after being fully satisfied in regard to Mr. Julius Straus, agreed to commend him to the Presbytery of Montreal, in order that the further steps to his admission into the church may be taken by that Presbytery.

A considerable number of Session-Records were laid on the table for examination, and defaulting Kirk-sessions were strictly enjoined to produce their records at next ordinary meeting.

A call from Durham to Mr. William Park was presented, sustained, and accepted. Mr. Park's trials were appointed, and the Presbytery agreed to hear them at Durham on the 15th of May, and, in the event of their being sustained, to proceed to his ordination on the same day.

The deputation to Minto reported that they had organised a congregation there, and that the difficulties that had arisen there were happily terminated. A Communion Roll, containing the names of 81 members, was laid on the Table.

The Presbytery took up consideration of Dr. Bayne's resignation which was laid on the table at the meeting at Guelph on the 16th of March. After the hearing of parties and the full consideration of the case the Presbytery unanimously came to the following deliverance. The Presbytery fully approve of and sympathize with the course pursued by Dr. Bayne throughout the protracted and trying proceedings connected with the resignation of his charge in Galt, in consequence of his broken health; but, being fully satisfied by the oral evidence of parties before the Court, representing the Kirk session, and the congregation of Galt, as well as by the congregational documents by them produced, of the hearty unanimity of the Galt congregation in their desire to retain the services of Dr. Bayne; having full confidence in their willingness and ability to fulfil their pledge to procure for him permanent and efficient assistance; and in view of the happy intercourse which his brethren have enjoyed with him in the Presbytery, his lengthened labours in the Province, and the desirableness of his continuing his presence with them; decline to accept of his resignation, accept the pledge given by the congregation to raise the stipend necessary to obtain an assistant, and agree to use their utmost endeavours to aid the congregation in the premises.

The Presbytery agreed to apply to the Synod, for leave to take Messrs. William Millican, and Charles Cameron, on trials for License.

The Presbytery having taken up consideration of the overtures sent down by the Synod, disapproved of the overture on Romish Baptism, and approved of those relating to the Licensing of Students, and the calling and induction of ministers.

JAMES MIDDLEMISS, *Præ. Clerk.*

Corner for the Young.

ANSWERS TO QUESTIONS OF LAST MONTH.

1. Miriam, who led Israel in the praises of God, Exodus xv. 20, 21. Deborah who judged the Israelites, Judges 4. 5. Huldah, who instructed them, 11 Kings 22.

2. Forerunner, Hebrews 6. 20; First begotten of the dead, Revelations 1. 5; First and Last, Rev 2. 8; God, Isaiah 40. 9; Glory of the Lord, Isaiah, 40. 5; God's Fellow, Zechariah, 13. 7; Good Shepherd, John 10. 14; Gov-

ernor, Matthew, 2. 6; God blessed for ever' Romans 9. 5; Great High Priest, Hebrews, 4. 14.

3. Psalms 2. 7; Isaiah 9. 6; 45. 21, 22; 46. 4; Micah, 5. 2; Matthew, 1. 22. 23; 22. 41. 5; John, 11. 14; Romans, 9. 5; Colossians, 2. 9; 1. John 5. 20.

4. John 4. 24; Job, 11 7.; Psalms 90. 2; Malachi, 3. 6.

QUESTIONS FOR NEXT MONTH.

1. What reputation for honesty had workmen in the days of Josiah and Josiah?

Where is the first recorded appearance of the Angel of the Covenant?

3. What Prophets speak of Christ as one who would perform miracles, and what events in His life confirm their predictions?

4. Name 12 Titles of Christ that begin with H. I. J.

5. Give two texts (one from each Testament,) to prove that there is but only living and true God.

PRESBYTERY OF KINGSTON HOME MISSION FUND.

Cash received for the Home Mission Fund of the Kingston Presbytery during the year ending 12th 1859:

Belleville.....	\$1.0 00
Chalmers Church, Kingston.....	36 32
Brock St. Church, ".....	41 15
Gananoque.....	59 00
Pictou.....	50 00
Roslin, (for last year).....	10 00
Melrose and Roslin.....	17 00
Mudoe (for last year).....	13 75
do.....	50 00
Consecon.....	49 37½
Trenton.....	46 43

A. WILSON,
Treasurer.

HOME MISSION FUND OF THE PRESBYTERY OF HAMILTON.

Cash received from 13th Jan., 1859, till date:

February 16, Female Association, Knox's Church, Galt, per P. Cook, Esq.,...	\$48 00
April 13, Minto Congregation, per Rev. D. McLean.....	14.00
April 13, East Pusluch, Congregation, per Rev. D. McLean.....	16.00
	\$78.00

D. GALBRAITH,
Treasurer.

PRESBYTERY OF TORONTO'S HOME MISSION.

Georgetown.....	\$ 10 00
Union and Norval.....	17 63
Union, half proceeds of Soiree.....	23 70
Highland Creek.....	4 00
Brampton.....	6 00
Innisfil.....	\$ 5 76
Barrie.....	2 77
Essa.....	2 47-11 00
N. B. The amounts acknowledged in February number from Pictou, should have been acknowledged as from the Sabbath School, thus: Pictou Sabbath School for Free Church Missions.....	\$ 30 00
Pictou Sabbath School for Buxton, &c.....	20 00

KNOX COLLEGE MUSEUM.

From Mrs. Dr. Willis—Chinese Lock (a very ingenious piece of mechanism.)
From Rev. Dr. Cairns—A member of mineralogical specimen.

CONTRIBUTIONS TO THE STUDENTS' MISSIONARY SOCIETY.

From Mariposa Congregation.....	\$21 25
From Guelph, per J. Wallace Student..	12 00
From a friend, Toronto.....	1 00
From Culross, per D H Fletcher Student	4 25
From the Gaelic meeting, Toronto.....	8 83
From St. Vincent and Holland per A. Frazer.....	2 76
From Mrs. Willis.....	10 00
	N. McKinnon, Treasurer.

MISSIONS AMONG FRENCH CANADIANS IN THE WEST.

Markham.....	\$6 50
Per Archibald Stuart, Student, Collected as follows:—	
North Sullivan.....	\$6 00
South Sullivan.....	5 00
Blythe.....	2 40
Manchester.....	1 00
	—14 40
	\$20 96

PRESBYTERY OF LONDON HOME MISSION FUND RECEIPTS FROM 6TH MAY 1858, TO 5TH APRIL 1859.

CONGREGATIONAL COLLECTIONS.	
1858.	
9th June Carradoc Communion Collection.....	11 20
15th " Williams Communion Collection.....	46 22
18th " Harrington Communion Collection.....	8 00
25th " Knox Church Woodstock Collection.....	14 00
24th Feby. North East Hope.....	10 20
" " Zorra Communion Collection.....	85 50
20th Aug. Ekfrid & Mosa Do. Do.....	35 90
8th Oct. Thamesford Do. Do.....	30 83
" " Lobo Do. Do.....	28 13
25th " London Do. Do.....	84 00
1859.	
4th Jan North East Hope.....	10 40
6th " Bosanquet.....	4 00
23 Feb. Stratford.....	8 00
	\$376 38

SABBATH SCHOOLS.	
" " Stratford.....	24 00
" " Port Sarnia.....	18 00
	\$42 00

MISSION STATIONS.	
1858.	
7th May Wallacetown.....	17 00
7th June Frampton.....	8 00
6th July Chalmers Church Dunwich.....	9 00
" " Currie Road do do... ..	7 00
24th " Wallacetown.....	40 00
" August Bruce Communion Collection.....	14 67
" " Ashfield Communion Collection.....	16 67
" " Kincairdine Communion Collection.....	16 00
5th Oct. Belmont.....	73 00
" " Yarmouth.....	65 50
" " Belmont Communion Collection.....	11 25
6th " Chalmers Church Dunwich.....	10 00
" " Wallacetown.....	38 20
" " Frampton.....	60 00
" " West Minster.....	60 00
27th " Carrick Communion Collection.....	4 15
" " Culross Communion Collection.....	11 56
7th Nov. Manchester Communion Collection.....	6 50
" " Grey Communion Collec.	

tion.....	13 25	" " Chatham.....	25 61	1st Jan. Mr. George Bremner.....	15 00
8th " North Station Bruce.....	20 00	" " Harrington.....	6 00	8th " Rev. D. McLean.....	4 50
" " South do do in all.....	50 00	" " Ridgetown.....	53 00	" " Rev. Arch. McDiarmid.....	60 00
12th " Blyth Communion Collec- tion.....	8 25	" " Moore.....	35 00	" " Feb. Rev. R. McKenzie.....	9 00
" Dec. West Minster Communion tion.....	16 65	" " Amherstburgh.....	7 10	" " Paid Mr. Peter McDiarmid Travelling Expenses.....	7 25
1859.		" " Maidstone.....	3 27	" " Rev. Wm. McKenzie Travel- ling Expenses.....	1 00
4th Jan. Yarmouth.....	4 50	" " Buxton.....	14 50	3rd Mar. Mr. D. H. Fletcher in all.....	77 25
" " Chalmers Church Dunwich	8 00	" " Ashfield.....	5 78	" " Mr. Matheson in all.....	128 00
" " Grey S8 Moleworth §2.....	10 00	" " Huron.....	6 00	" " Mr. Arch. Currie.....	20 00
" " Kinloss Collections in all.....	10 02	" " Kincardine.....	4 15	19th " Rev. J. W. Chestnut.....	50 00
17th " Chalmers Church Dunwich	10 00	" " South Brue.....	5 60	" " Rev. J. McKay.....	97 00
" Feb. Dunwich Currie Road Ch..	50 00	" " Greenock do.....	2 23	" " Rev. R. McKenzie.....	25 00
8th Mar. Blyth.....	9 00	" " North do.....	2 50	" " Rev. D. McLean.....	13 00
" " Kinloss.....	10 00	Missionary Meetings.....	637 89	" " Travelling Agent's Salary..	140 00
" " Culross.....	21 25	Congregational Collections	376 38	" " Postages, Stationery and Travelling Expenses.....	13 00
" " Carrick.....	13 00	Sabbath Schools.....	42 00	" " Rev. J. Stewart.....	10 90
" " Bruce Greenock Station..	35 00	Mission Stations.....	871 03		
" " do North do.....	23 00	Total.....	\$1927 30		
4th April Ashfield.....	22 97	Several Missionary Stations Paid the Mis- sionaries Salaries, amongst them besides the sums acknowledged above.			
" " Huron.....	4 47	PAID MEMBERS OF PRESBYTERY TRAVELLING EX- PENSES.			
" " Kincardine.....	30 75	May, Rev. D McKenzie expenses to Toronto.....	5 00	" " Members of Presbytery Travelling Expenses.....	191 47
" " Huron.....	15 46	" " Rev. Wm. Clark do.....	7 00	" " Paid Missionaries.....	1525 35
" " Belmont.....	13 00	" " 5th Rev. J. Straith at Missionary Meetings.....	3 75	" " Colportage.....	170 00
" " Tarra.....	4 00	Aug. Rev. D McKenzie, J. McMil- lan and Wm. Clark to Sau- geen &c.....	25 38	" " Postages and Stationery..	10 90
	\$871 03	Rev. James Ferguson and Rev. I. McPherson North..	7 80		
MISSIONARY MEETINGS.		" Rev. A. Tolmie to Elma.....	4 00	MONEY'S RECEIVED up to 21st APRIL.	
1858.		" Rev. J. McMillan to Toronto.	7 00	KNOX COLLEGE	
5th May. Amherstburgh additional..	2 73	" Rev. Jas. Blount to Culross and Carrick.....	4 75	Thamesford.....	\$ 18 00
" " Mersea.....	6 89	" Rev. D. Beattie and others to Manchester &c.....	5 88	Clinton.....	8 00
" " Tilbury East.....	3 13	" Rev. John Rennie to Blyth..	7 25	McNab St., Hamilton, additional.....	22 00
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1859.		" Expenses Missionary Meetings North Section.....	5 60	Markham Village.....	4 17
24th Jan. Yarmouth M. M. \$9.30 Sub- scription list \$8.13.....	17 43	" Rev. J. Scott to Saugeen &c.	8 50	York Town Line.....	9 00
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